

DAYANANDA COMMEMORATION VOLUME

महर्षिदयानन्द
निर्वाणशती
स्मृति-ग्रन्थ

२८०

14/3



DAYANANDA COMMEMORATION VOLUME

14/3



2..



Founder of The Arya Samaj : Svami Dayananda Sarasvati
आर्यसमाज के संस्थापक : स्वामी दयानन्द सरस्वती

[१८२४-१८८३]

[1824-1883]



८

Digitized by Daya Samaj Foundation Chennai and eGangotri

DAYANANDA COMMEMORATION VOLUME



Edited by

SVAMI SATYA PRAKASH SARASVATI

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ

1983

**MAHARSHI DAYANANDA
DEATH CENTENARY CELEBRATIONS
AJMER**

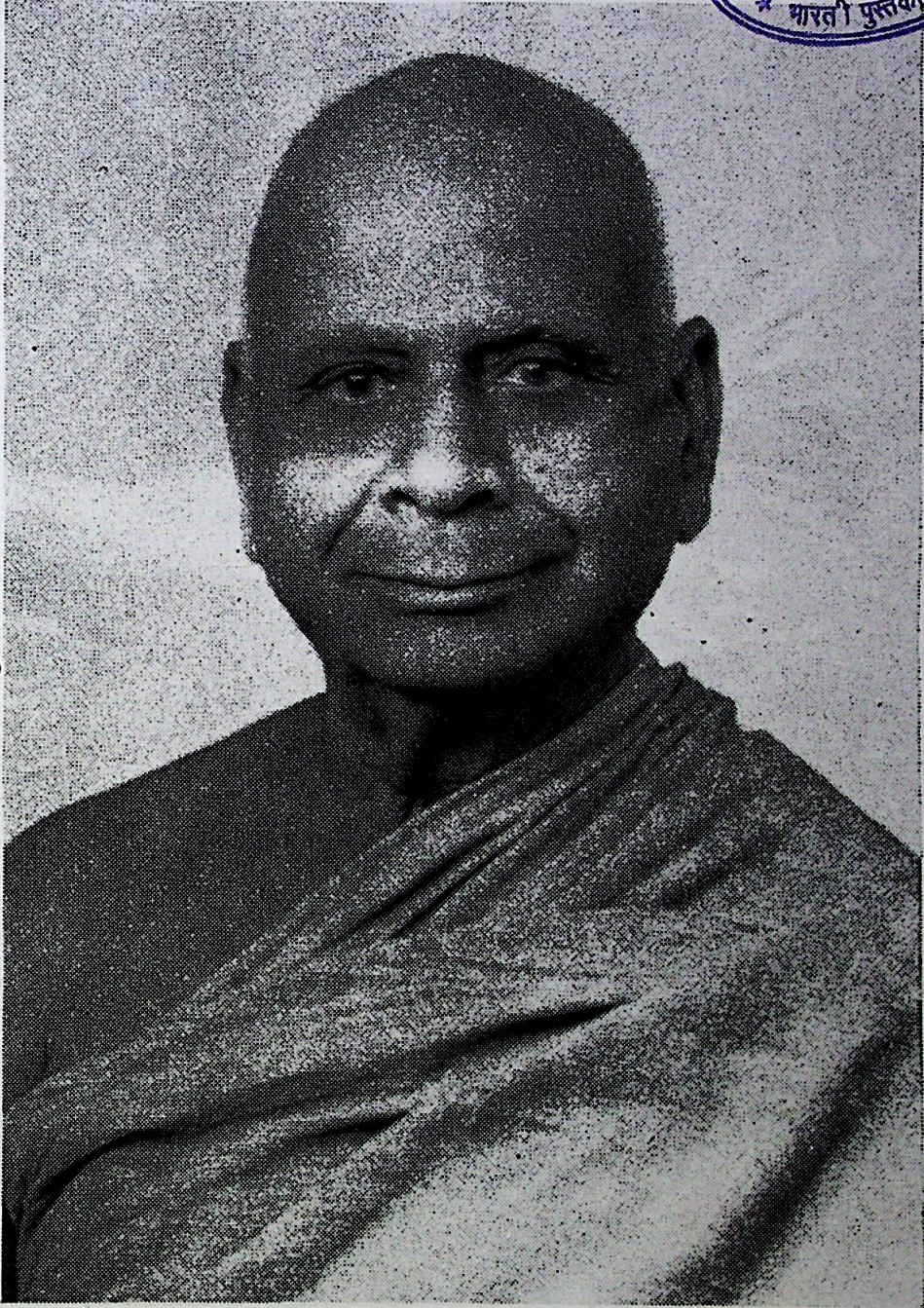
1983

Price : Rs. One hundred.

**Published by : Paropkarini Sabha,
Dayanand Ashram, Kaiser Gunj,
Ajmer.**

Editor : Svami Satya Prakash Sarasvati

**Printer : Satish Chandra Shukla,
Vedic Yantralaya, Ajmer**



Swami Satya Prakash Sarasvati

Editor, Dayananda Commemoration Volume ☐ Member, Paropkarini Sabha

स्वामी सत्यप्रकाश सरस्वती

सम्पादक, निर्वाणशती स्मृतिग्रन्थ ☐ सदस्य, परोपकारिणी सभा



Foreword

Maharshi Svami Dayananda Sarasvati died on the Deepavali day, October 30, 1883 at an early age of 59 under certain tragic circumstances, but he had the sagacity of executing his final Will (The **Svikarapatra**) on 27th February 1883, at Udaipur, according to which he entrusted all his possessions to the Paropakarini Sabha and authorised the Sabha to carry on his mission after his life time.

The authorities of this Sabha took a leading part in organizing the Semi-Centenary Celebrations of Maharshi's Death in 1933, and brought out a Commemoration Volume on that occasion, edited by late Sri Har Bilas Sarda. This year in 1983, the Paropkarini Sabha has entrusted the work of editing the Centenary Commemoration Volume to me, and I am thankful to my friends in India and abroad for their timely contributing valuable articles for this volume. The response to my appeal has been so good that the volume has become bulkier than originally contemplated. In spite of my best efforts, I could not include all the papers in the present volume. I, as an editor, can only express my regret to the learned contributors. The authors of the papers in this volume are persons of standing, and they have agreed to share full responsibility for the views expressed by them in their writings.

The Commemoration Volume includes papers communicated in English, in Sanskrit and in Hindi, and as such it has become multilingual, I am particularly obliged to my contributors from abroad. Fifty years back, the Semi-Centenary Volume was printed at the Vedic Yantralaya, and this year too the same Press has been privileged to do so. I must congratulate the Press for the excellent printing within their limitations.

—Svami Satya Prakash

Ajmer
October 30, 1983



Swami Omanand Sarasvati, President, Paropkarini Sabha
स्वामी ओमानन्दजी सरस्वती, अध्यक्ष, परोपकारिणी सभा

From our President

On the occasion of Maharshi Svami Dayananda Nirvana Shatabdi, the Paropkarini Sabha Ajmer has taken upon itself the task of bringing out the Commemoration Volume. At our request, Svami Satya Prakash Sarasvati accepted the task of its editing. Svami Dayananda was one of the greatest persons of the present age who dedicated his life for the service of humanity. He stood for the ideals prescribed and propagated by the master-minds of the Vedic Age—an age free from sectarianism and the doctrines of theologies and theological rivalries. He boldly stood for truth and opposed all types of superstitions and credulities and drew our attention to Man's Natural Religion. He established an organization named the Arya Samaj in 1875 which is carrying on the mission of Svami Dayananda in India and abroad with zeal, enthusiasm and dedication facing all types of hazards and difficulties. Through this Commemoration Volume, I send my message of good will to every one. May we muster our strength for the propagation of Truth, Love and Peace.

—Svami Omanand Sarasvati
President
Paropakarini Sabha

DAYANANDA COMMEMORATION VOLUME

CONTENTS

1. Dayananda's Martyrdom for Truth and its Expression	Usha Jyotishmati	1
2. Dayananda : Biography and Biographers	Svami Satya Prakash Sarasvati	25
3. The Rishi : His Death	A. Christina Albers	44
4. Dayananda's Itinerary		45
5. Svami Dayananda's Will & Trust : The Paropkarini Sabha	Shrikaran Sharda	49
6. Dayananda	Benjamin Walker	55
7. D. A. V. Movement in India	Darbari Lal	59
8. The D.A.V. Institutions : Their Past and Future	D. Vable	64
9. Dayananda and Interpretation of the Vedas	Shri Aurobindo	79
10. Man's Acquaintance with Fire	S. Prakash	90
11. Numerals, their Names in the Vedic Literature	Usha Jyotishmati	98
12. Vedic Religion and Its Indo-European Background	Prof. Edgar C. Polomé	108
13. The Pre-Mohammedan Coinage of Greater India : A Preliminary list of Some Analyses	David W. MacDowall	117
14. Dayananda—An Apostle of Universal Brotherhood	Rai Saheb Chaudhury Pratap Singh	128
15. Dayananda On Political Democracy	Shati Deobala	131
16. Dayananda Epoch (1824--1883)—		
(A) Irrigation in India	Dr. Karmvir Mital	137
(B) Marine Works	Dr. Karmvir Mital	147
(C) Minting of Coins in India	Dr. Rajendra Singh	150
(D) Indian Railways in the Nineteenth Century	Dr. Rajendra Singh	153
(E) Telegraphic Systems Introduced in India	Dr. Rajendra Singh	155
(F) Survey of India on Modern lines	Mrs. Poonam Sagar	157
(G) Contribution of Royal Engineers to Indian Archaeology	Mrs. Poonam Sagar	164
(H) Engineering Education in India in the Nineteenth Century	Dr. Karmvir Mital	167✓

17. Panini's Astadhyayi, 3/1/132—A Study	Dr. Biswanath Bhattacharya	172
18. The Philosophy and Religion as found in the Vedic Society	Dr. Gopinath Mohapatra	177
19. Pi (π) in Ancient Mathematics	Dr. S. R. Sinha & Dr. R. S. Lal	181
20. Propagation of the Arya Samaj Movement Among non-Indians Abroad	Dr. Harish Chandra Vidyarthi	191
21. The Shuddhi Movement : Origin & Revival	R. D. Sharma	197
22. Theism : From Shankara to Dayananda	Svami Vidyananda Sarasvati	210
23. Mother Earth	Govind Gupta and Priyabrata Das	221
24. Dayananda : The Maker of Modern India	Dr. K. C. Yadav	227
25. The Rgvedic Mantras as Clues to understanding A pre-epic Poetical Technique and Patterns of Thoughts in Hellenic Mythological Poetry	Mislav Jezić	237
26. Our Old Culture—Will it Survive ?	Prof. O. P. Bhatnagar	248
27. Musical Culture in the Vedic Age	Dr. Sanat Kumar Banerjee	252
28. Contribution of German Idologists to Vedic Studies	Dr. Ganga Ram Garg	259
29. Ancient India's Contribution to the Early Study of Zoology	J. L. Bhaduri, K. K. Tiwari and B. Biswas	265 ✓

□□

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ

अनुक्रम

१. अट्टारह सौ तिरासी : महर्षि के जीवन के अन्तिम दिवस	श्री दीनानाथ सिंह आर्य	१
२. अन्तिम वर्ष में महर्षि दयानन्द द्वारा लिखित ऐतिहासिक पत्र		१३
३. परोपकारिणो सभा का इतिहास	कविराज धर्मसिंह कोठारी	२३
४. याज्ञिक विचारधारा को महर्षि दयानन्द की नई देन	वेदमार्तण्ड आचार्य प्रियव्रत वेदवाचस्पति	३६
५. आर्यसमाज और हिन्दी	डॉ. शिवगोपाल मिश्र	४५
६. आधुनिक भारतीय पुनर्जागरण का दृष्टा-ऋषि— स्वामी दयानन्द	डॉ. रघुवंश	५३
७. आर्यसमाज के काम की समीक्षा आवश्यक	श्री शिवकुमार शास्त्री	६०
८. श्रीदयानन्दाष्टकम्	श्री टी. वी. परमेश्वर अय्यर	६४
९. हिन्दू धर्म के उद्धारक—महर्षि दयानन्द	डॉ. पुरुषोत्तमलाल भार्गव	६६
१०. आर्यसमाज और हिन्दू संगठन	प्रो. दत्तात्रेय बाबले	६९
११. हिन्दू समाज के उद्धारक—स्वामी दयानन्द	श्री प्रेमचन्द श्रीवास्तव	७७
१२. अष्टांग योग	डॉ. ब्रह्ममित्र अवस्थी	८३
१३. दयानन्द के वियोग में	श्री मेधाव्रताचार्य	९०
१४. कला-कौशल एवं शिल्प के प्रेरणा-स्रोत : दयानन्द	डॉ. रामनाथ वेदालंकार	९१
१५. डोली बना दी तूने	प्रो. सारस्वत मोहन 'मनीषी'	१०८
१६. वैदिक प्रार्थनाओं की ओजस्विता	श्रीपाद दामोदर सातवलेकर	१०९
१७. यायावर दयानन्द	प्रो. डॉक्टर रामेश्वरदयाल गुप्त	११७
१८. ऋषि दयानन्द का दाय	श्री उदयवीर विराज	१२३
१९. शूद्रों की सामाजिक स्थिति में महर्षि दयानन्द का योगदान	श्रीमती डॉ. मञ्जुलता	१२४
२०. राष्ट्र एवं युग निर्माता—दयानन्द सरस्वती	आचार्य सोमदेव	१३२
२१. स्वामी दयानन्द सरस्वती—सच्चे वैज्ञानिक	डॉ. आत्माराम	१३६
२२. सत्यार्थ प्रकाश और समग्र क्रान्ति	श्री ज्वलन्तकुमार शास्त्री	१४०
२३. सत्यार्थप्रकाश की भाषा	डॉ. रामकुमारी मिश्रा	१४८
२४. भारत स्वातन्त्र्य और ऋषि दयानन्द	श्री सत्यप्रिय शास्त्री	१५३
२५. प्रखर राष्ट्रवादी महर्षि दयानन्द की राजनैतिक अवधारणा	श्री जगदीश आर्य	१६५
२६. वैदिक-दर्शनम्	म. म. डॉ. गोपालशास्त्री 'दर्शनकेसरी'	१७४
२७. वेदानां पुनः प्रसारोपायाः	श्री युधिष्ठिरमीमांसकः	१८१
२८. देवीं नावमारुहेम स्वस्तये	श्री राजवीरः शास्त्री	१८७
२९. स्वामीदयानन्दस्य चरितलेखनविषयकमन्वेष्टनं तत्रगता समस्याश्च	डॉ. भवानीलाल भारतीय	१९३

३०. एकं वेदस्या समाधेयस्थलम्
 ३१. वेदविमर्शः
 ३२. जहाँ घोषणा राम के नाम की है
 ३३. विद्यर्मी षड्यन्त्र और हमारा संघटन
 ३४. भारतीय दर्शन के चिन्त्यस्थल
 ३५. आर्यसमाज का प्रतिवादी साहित्य
 ३६. आर्यसमाज—महर्षि दयानन्द का सार्वभौम चिन्तन
 ३७. प्रेमचन्द और आर्यसमाज
 ३८. रत्नाकर और महोदधि—अरबसागर और बंगाल की खाड़ी?
 ३९. भारतीय मूर्तिकला—इतिहास एवं विकास
 ४०. हम दिवाली क्यों मनाते
 ४१. प्रचार की समस्या और पूर्वाञ्चल
 ४२. संस्कृति के अग्रदूत—महर्षि दयानन्द सरस्वती
 ४३. आर्यसमाज के प्रसिद्ध कवि और गायक
 ४४. संघटन की एकसूत्रता—सार्वदेशिक आर्य प्रतिनिधि सभा
 ४५. प्राचीन शिक्षा पद्धति और गुरुकुल
 ४६. प्रभुभक्त और गुरुभक्त महर्षि दयानन्द सरस्वती
 ४७. गुरु और शिष्य
 ४८. तवेच्छापूर्णताम्

म. म. वेदाचार्य आचार्य विश्वश्रवाः व्यास	१९८
प्रो. हरिश्चन्द्र रेणापुरकर	२०३
श्री नाथूराम शर्मा 'शंकर'	२१४
श्री रामगोपाल बानप्रस्थ	२१५
प्रो. धर्मवीर	२१९
प्रा. राजेन्द्र जिज्ञासु	२२१
महात्मा आर्यभिक्षु विद्यावाचस्पति	२३७
श्रीमती मञ्जुलिका लक्ष्मी	२३९
श्री क्षितीश वेदालंकार	२४६
डॉ. जगदीश गुप्त	२५३
डॉ. सूर्यदेव साहित्यालंकार	२६४
श्री उमाकान्त उपाध्याय	२६५
सुश्री सवितादेवी ना. मेहता	२७१
श्री पन्नालाल पीयूष	२७५
श्री रामशरण दास अहूजा	२८९
श्री सत्यकेतु विद्यालंकार	२९७
कैप्टन देवरत्न आर्य	३०३
श्री विद्याभूषण विभु	३०६
श्री अखिलानन्द	३०८



Dayananda's Martyrdom for Truth and its Expression

□ **Usha Jyotishmati**

[Dayananda left his home in the search of truth, he lived for it, and he suffered. Dr. Usha Jyotishmati was requested to give us an account of the tragic year 1883 for Dayananda's Death Centenary Commemoration Volume. She has only collected the material from Dayananda's biographies and she presents it as such without comments and controversies. Eighteen eighty-three was a year of great events in Dayananda's life. On August 11, 1882, Dayananda arrived at Udaipur at the request of Maharana Sajjan Singh, and the intimacy between the two grew. In answer to a question put by Pandya Mohan Lal Vishnulal, Secretary of the State Council Udaipur, Dayananda so spoke : "Regeneration of India is difficult to achieve without having one language, one faith and one aim. I therefore wish that Indian Rulers should create a common national sentiment and a common faith in their States." In the early stages of his mission, Dayananda hold public debates with the learned pandits, who were supposed to be the authorities behind the dogmatic beliefs and faiths of Hinduism; then he diverted his attention to masses, and in the third and the final stage of his mission, we find him preparing his ground in the princely states of Rajasthan. This happened to be the last phase of his life. In 1880, when he was only 56 years of age, he at Meerut made a will (Svikarapatra) of his property in favour of a body or trust, called by him as the Paropakarini Sabha. He further revised his will and got it registered in the office of the State Council Udaipur on February 27, 1883. It was an unforeseen coincidence, that he died the same year on October 30 at Ajmer. On February 27, 1883, Maharana Sajjan Singh presented to him a farewell address and Dayananda left Udaipur. On March 1, 1883, he arrived at Chittor, and after a week or so he reached Shahpura, where he was received by Rajadhiraj Nahar Singh. Svami Dayananda stayed in this state up to May 26. What happened next, at Jodhpur and Ajmer, you would find from the extracts presented here by Dr. Usha Jyotishmati, M. Sc., D. Phil. of the University of Allahabad. While the early biographers like Gopal Rao Hari Deshmukh and Pandit Gopal Rao Hari do not accept the story of poisoning and of some Jagannath, Dayananda's cook, and later myth, the circumstantial evidences are that a conspiracy was hatched against Svamiji, he was poisoned at some stage, and a great neglect was shown in his treatment. This happened hundred years ago when the medical science was primitive and the hospitals were poorly equipped; the means of transport were neither quick nor comfortable. The story would have been quite different today in 1983. Howsoever, the inevitable did happen.]

Harbilas Sarda :

Swamiji left Shahpura on the 26th of May, 1883, The Rajadhiraj of Shapura bade him a respectful farewell and went with him for several miles in a carriage. Travelling by road Swamiji reached Ajmer on 28th May and stopped for a day in Seth Fatehmal Bhadaktia's Kothi and gave a religious discourse in the evening. Swamiji here met Lakshmanrao, Assistant Collector of Khandesh, a son of Rao Bahadur Gopalrao Harideshmukh, District Judge of Poona, who had come to Ajmer to learn yoga from Swamiji.

In Ajmer too, people were fully acquainted with the conditions obtaining at Jodhpur, and knew that the Maharaja was under the influence of a public woman there. They also knew very well that Swamiji was sure to denounce this evil in strong terms, and that it would create trouble. Moreover, people looked upon the territory of Marwar as barren, physically as well as spiritually. Marwar is called *Maru bhoomi*, land of desolation and death. Some of Swamiji's devotees, sensing misfortune respectfully entreated him not to go to that *rakhshas* country. But Swamiji was a man of firm resolution and was incapable of going back on his word. He did not listen to their prayers and only said that he was *determined to go and preach the Truth there, and cared not even if people made wicks of his fingers and burnt them.* This calls to mind Martin Luther's exclamation when he was summoned to defend himself before the Diet of Worms for criticising Papacy, "I will go there even if there are as many devils there as the tiles on the roof."

Swamiji left Ajmer at twelve noon by rail on 29th May, 1883 and alighted at the Pali railway station; for, that was the railway terminus in Marwar in those days. From Pali to Jodhpur, a distance of thirtysix miles, the journey was by road. An elephant, three chariots (*Raths*) and a carriage drawn by a pair of horses, three camels and four horsemen were ready at Pali to escort Swamiji to Jodhpur. Swamiji took a night's rest in a garden and left early in the morning the next day for Jodhpur. Heavy rain fell on the way and caused great inconvenience to Swamiji. A part of the top of the Rath was blown away. Swamiji broke journey and encamped at Rohit that day. The Jagirdar of the place, Thakur Girdhari Singh, did all he could to make Swamiji comfortable. Rao Raja Jaswantsingh received Swamiji on behalf of the State at some distance from the city. Swamiji was accommodated in Bhaiya Faizullahkhan's kothi opposite the Nazar Bagh.

As soon as Swamiji reached his residence, Maharaja Col. Sir Pratapsingh, younger brother of His Highness, and Rao Raja Tejsingh, came to welcome Swamiji. Sir Pratapsingh offered a Nazar of a gold mohur and rupees twentyfive. A guard was posted and suitable arrangements made for Swamiji's board and lodging. His Highness Maharaja Jaswant Singh had throat trouble and was not able to come and see Swamiji. He, however, came for Swamiji's *darsan* after twentyseven days and offered a nazar of Rs. 105/-and five gold mohurs. ... After usual enquiries, Swamiji asked what His Highness's wishes were. The Maharaja said that he had come to receive *Updesh*. Swamiji gave a discourse on Dharma, good conduct and politics. He described the evils of disunity and treason to country, and recounted the merits of love of one's country, and explained the duties of the ruler to the ruled. He spoke for three hours...

Swamiji commenced giving public lectures in the compound of his residence the following day from 4 to 6 P. M.... Swamiji laid great stress in these lectures on cow protection, and on the necessity of the *Kshatriyas* (Rajputs) reforming their conduct. Rao Raja Tejsingh, aware of Swamiji's habit of denouncing evil wherever found, respectfully requested him the first day not to say anything about His Highness's conduct. Swamiji deprecated the suggestion and asked if the Rao Raja wanted him to tell untruths, and added that he would condemn the evil in general terms without mentioning personalities. Swamiji without hesitation condemned keeping prostitutes and dilated on its evils.

As Swamiji used to go for his morning walk towards a hill which was infested with wild beasts, His Highness warned him against going that side; and when Swamiji paid no heed to the warning, he asked Rao Raja Tej Singh to appoint a horseman to guard Swamiji when he went for his walk. The horseman followed Swamiji at a little distance, but Swamiji told him one day to go away, saying God will look after him... .

An incident took place one day which shows how strict he was in keeping away from women. A pandit was staying in those days in a room on the gateway of Faizullahkhan's garden. One day the senior Maharani of Jodhpur sent some fruits and sweets with four or five women for the pandit. The women enquired at the gate where panditji was. Someone, thinking that they wanted to go to Swamiji, directed them to the bungalow in the centre of the garden where Swamiji was staying. They went there and asked for panditji. The people of the guard thought panditji meant Swamiji, and told the women that he was upstairs. The women boldly went up. Swamiji, who was lying in bed, saw the women standing in the verandah. He got up and shouted. Hearing it, Nawaldan, who was resting in the adjacent room, came running, fearing that somebody had attacked Swamiji. Swamiji, in an angry tone, asked why women were allowed to come there, and said: "Your arrangements are bad." Nawaldan sent the women downstairs and told Swamiji that it was all due to the negligence of the guard. Swamiji asked for the guard to be changed and instructed the new guard never to allow a woman or a girl to come near the bungalow.

Swami Ganeshpuri, wellknown throughout Rajputana for his great learning and wit, lived in a place forty miles away from Jodhpur. Rao Raja Jawansingh called him to Jodhpur and asked him to have a *sastrarth* with Swamiji. For two or three days he evaded the question, and then plainly said that he knew Swamiji and had read his works and felt himself quite unequal to holding a *sastrarth* with Swamiji. He said that Swamiji was quite right in what he said.

One day Rao Raja Sohansingh came to Swamiji with Nischaldas's book *Parvati Ratnakar* and began to talk about *Jiva* and *Brahma* being one. He quoted four *Mahavakyas* of Advaitism and said that they were parts of the Vedas and proved oneness of *Jiva* and *Brahma*. Swamiji replied that, in the first place, those *vakyas* were not from the Vedas at all; and secondly, that their meanings were not what the Neo-Vedantists had made out. He then explained the meanings of those passages. During the discussion, the Rao Raja asked Swamiji whether he was *Jiva* or *Brahma*. Swamiji said "He was a *Jiva*". The Rao Raja said that he himself was *Brahma*. He further said that a pandit's attribute was that he saw

Dayanand Commemoration Volume/4

Brahma in every thing. Swamiji said that if the Rao Raja was Brahma, why did he not possess the attributes of Brahma, and recited some Ved Mantras to show what Brahma's attributes were... .

Maharaja Sir Pratapsingh told Babu Devendranath Mukhopadhyaya that before Swamiji went to Jodhpur, his faith in Hinduism had been shaken, and at times he became very depressed; but that after talking to Swamiji at Jodhpur and listening to his lectures, all his doubts disappeared and his faith in the Vedic Dharma became firm. One day Sir Pratapsingh asked Swamiji if he could obtain *moksha*. Swamiji replied, "Yes, the way is to do unadulterated justice."

Four months thus passed, during which His Highness paid three visits to Swamiji at his residence and remained with him for several hours listening to Swamiji's teachings. Swamiji also paid three visits to His Highness in his Rai ka Bagh Palace and gave *upadesh* there. Swamiji's teachings carried intellectual conviction to His Highness and he accepted their truth, as is proved by two incidents which occurred long after Swamiji's death. In the census of 1891 when Sardar Har Dayalsingh, a minister of the State, asked as to what he should enter as His Highness the Maharaja's religion, the courtesan Nanni, who was present, said it should be entered as Vaishnavism. His Highness himself said no, his religion was Vedic.

Another incident took place eight or nine years after Swamiji's death. One evening, during a talk between Nanni and Bhati Arjunsingh, the former alluded to Swamiji in disrespectful language, when His Highness felt offended and told them that they did not know Swamiji; he knew Swamiji's greatness, and said that if Swamiji had been alive at that time, he, as the true son of H. H. Maharaja Takht Singh, would have given up the kingdom and gone with Swamiji after taking *sannyas*.

Though Swamiji's teachings brought a change in the Maharaja's beliefs and he accepted the Vedic Dharma, yet they produced no effect on his conduct and daily life. His character remained unaffected. He did not give up the company of the courtesan Nanni.

It is said that one day Swamiji went to see His Highness the Maharaja. When apprised of Swamiji's coming, the Maharaja told the servants to take away at once the courtesan Nanni, who was sitting with him at the time, and himself helped the bearers of the palki that carried her away. Swamiji saw this and felt angry. He condemned this action of His Highness and told him that the Rajas were like lions and should never associate with bitches.

B. Devendranath Mukhopadhyaya says that when he went to Jodhpur to collect materials for his *Life of Swamiji*, he came to know there that this remark had been made by Swamiji to Maharaja Kishor Singh, younger brother of His Highness, in the presence of K. Sher Singh, son of the Thakur of Kuchaman. Maharaja Kishor Singh listened to it with his head bent. Thus what everyone feared came to pass, with results fatal to Swamiji and disastrous to the country.

In one of his lectures, Swamiji strongly condemned the Vallabhachari sect, which

offended many people. One Pandit Sriram Parvati, a leader of that sect, happening to come to Jodhpur at that time, challenged Swamiji to a sastrath, but no sastrath could be held as he insisted on appointing Mehta Bijaisingh, the Revenue Minister, with whom he was staying, as umpire...

Opposition to Swamiji spread in Jodhpur. Mehta Bijaisingh made common cause with Nanni. The Rajputs, who held high positions, were offended because Swamiji publicly condemned their corrupt and loose conduct. The Muslim became angry as Swamiji denounced Islam in strong terms. The followers of the Vallabhachari sect and the Pauraniks became his enemies, for he denounced idolworship and thus laid an axe at what was the means of living for the Brahmins. The courtesan Nanni became alarmed that His Highness may cast her off by listening to the teachings and advice of Swamiji and became Swamiji's enemy.

Mian Faizullahkhan, the Prime Minister, was all powerful at Jodhpur and exercised great influence over the Maharaja. Big Jagirdars and Sardars waited with bated breath on his words. He paid three visits to Swamiji and talked on religion. Swamiji did not hesitate plainly to tell him the truth. One day, while Swamiji was denouncing the untruths of Christianity, the Prime Minister Mian Faizullahkhan's nephew Muhammad Husain put his hand on the handle of his sword, got up and warned Swamiji not to say a word about Islam. Swamiji reduced him to silence by telling him that he was an inexperienced youth and knew only to take up the sword but not to unsheathe it, and that he, Swamiji, would never be frightened by such bluster. He then strongly criticised Islam which gave great offence to Faizullahkhan, who gave vent to his anger by telling Swamiji that the latter would not have been left alive if the country had been under Muslim rule. Swamiji replied that he would have acted suitably and encouraged Rajputs who would have given Faizullahkhan his deserts.

Dayanand's letters of Advice to the Maharaja :

The first letter was couch in general terms and did not mention particular persons or give specific instances of objectionable conduct. We do not know what the second letter contained. But when both these letters had no perceptible effect on the Maharaja, Swamiji wrote the third letter in a language polite but outspoken, and particular instances, and mentioned names. Swamiji intimated to the Maharaja in this third letter that his mission to Jodhpur was a failure and that he was thinking of leaving the place*.

Then Swamiji gives private advice. The letter continues :

1. Your Highness possesses praiseworthy virtues: they are, however, tainted by the following :
2. To love a prostitute named Nanni, much association with her, and little love for your wives are most improper for Maharajas like you.
3. As it is most difficult to get rid of the poison when bitten by a mad dog, so

* The text of these letters in Hindi is given somewhere else in this volume —S. Prakash

keeping prostitutes, drinking, wasting time in kite-flying, playing *Chaupar* and doing other frivolous things and associating with flatterers are harmful and destructive of life and credit, and the State. It causes me great amazement that, possessing as you do great intelligence, courage and other good qualities, you do not keep away from such things.

4. Things such as going to the prostitute Nanni's house, and enquiring after her sick mother and others, as well as going on foot holding the reins of a horse in the marriage of a son of a Muslim servant of yours, are disgraceful acts, and in no way redound to your credit. If, instead you had gone to see Mehta Vijaisingh who was ill; or if you go on foot in the marriages of Sardars of Marwar or the members of the Royal family who are the wellwishers of your Highness and the State; praise, profit and progress will be the result.

5. When I hear from somebody, or read in papers, censure of you, great pain and sorrow are caused to me. If you do not commit such blameworthy acts, there will be no censure of you and we will not feel ashamed before the Europeans. If the late Maharaja, who was your Highness's father, had not married several wives, kept mistresses and prostitutes, you would not have done the same. In the same way, the Maharaj Kumar and others see your conduct, they also will have the same inclinations; for, it is easy for people to copy others' vices but difficult to learn their virtues.

6. Please do not appoint a Muslim or a Christian as tutor to the Maharaj Kumar: otherwise, the Maharaj Kumar will learn their vices and will remain ignorant of your traditional policy; nor will he believe in the Vedic religion, for the instructions received in childhood take a firm hold, and it would be difficult to get rid of the effect... .

Swamiji's great solicitude for the redemption of the Ruling family of Jodhpur is further proved by his requesting the Maharana of Udaipur to give good advice to Maharaja Pratapsingh and Rao Raja Tejsingh when they go to Udaipur to visit him....

On the night of the 25th September, Swamiji's servant Kallu *Kahar* decamped with cash and property of the value of six or seven hundred rupees. He had been a good and zealous servant and Swamiji trusted him. The next morning the news of the theft spread everywhere. Mohinuddinkhan Kotwal and other police officials asked if Swamiji suspected anyone. Swamiji said nothing. Kallu could not be traced and the police did nothing. Swamiji was dissatisfied with the work of all his Jodhpur servants and distrusted them. He made up his mind to leave Jodhpur. In his letter to His Highness Maharana Sajjan Singh of Udaipur, printed at p. 477 of Bhagwad Datt's *Patra aur Vigyapan*, Swamiji informed the Maharana that he wished to leave Jodhpur on 16th September, 1883.

As there was no railway connection with Jodhpur, Swamiji could not leave Jodhpur and had to wait till the State provided conveyances. He asked Rao Raja Tejsingh and Maharaja Pratap Singh to arrange for them and repeated his requests, but they delayed and delayed, and either could not make up their minds to let Swamiji go away at once, or were merely delatory in making arrangements. Swamiji had perforce to stay at Jodhpur.

At last, Swamiji decided to go to Masuda and informed Kaviraj Shyamaldas and Bahret Kishenji on 26th September, and the Secretary, Arya Samaj, Ajmer on 27th September.

ber that he would leave Jodhpur on 1st October 1883 and go to Masuda, Distt. Ajmer (*Vide Patra aur Vigyapan*, pp. 509-10.)

What great tragedy would the country have been spared if, Maharaja Pratap Singh and Rao Raja Tejsingh had been prompt in providing conveyances for Swamiji.

Swamiji poisoned

On the 26th September, however, Swamiji became indisposed and continued so the next day. On the night of the 29th September he, as usual, took milk brought by his cook Dhauda Misra and then went to bed, but pain in the stomach spoiled his sleep. He vomited three times but did not awaken anybody. On the 30th September he rose later than usual and again vomited. He then suspected that someone had poisoned him. He drank salt water and tried to throw out the poison by vomiting. He did what he had done on previous occasions when he had been poisoned, but now to no effect. Vomiting caused him great distress and he suffered very acute pain in the stomach. Swamiji sent for Rao Raja Tej Singh and it was decided to get a Hindu doctor to treat Swamiji. Doctor Surajmal of the Jodhpur jail was sent for. As Swamiji had some temperature also, Dr. Surajmal gave a diaphoretic mixture which relieved him of temperature, but he got no relief in pain. Maharaja Pratapsingh sent Dr. Alimardankhan to treat Swamiji. Alimardankhan was a Hospital Assistant (Sub-assistant surgeon) of the third grade, but a cunning fellow and a first class flatterer. By flattery, he had secured the favour of His Highness the Maharaja of Jodhpur and became rich. Alimardankhan put one bandage on Swamiji's stomach and gave some pills to relieve the swelling of the intestines. He told Dr. Surajmal that Swamiji was a very powerful man and four times the ordinary dose of medicine should be given to him. He sent six pills from the city hospital for Swamiji. Each pill contained three grains of calomel and one fourth of a grain opium. Swamiji asked doctor Surajmal if he should take the pills. Though Surajmal was not in favour of taking the pills yet, when asked, he said they may be taken.....

On 2nd October, Alimardankhan prescribed a purgative for Swamiji and said that four times the ordinary dose should be given. On Swamiji's enquiry, Alimardankhan said that Swamiji would get six or seven motions. But Swamiji got about forty motions by the morning of the fourth October. When Swamiji complained of the large number of motions, Alimardankhan kept quiet. More motions came on that day and by evening, Swamiji began to faint. Compound Jalap powder had been given to Swamiji. Alimardankhan gave eight grains of calomel in the purgative. Thus Swamiji was given altogether twenty six grains of calomel, eight grains in the purgative and eighteen in the pills. Swamiji asked Alimardankhan to stop the motions, but he only said, let nature work. Blisters appeared in Swamiji's throat and on his tongue, palate and head. Alimardankhan's treatment continued till 16th October.

Uptil the 10th of October, 1883 nobody knew anything about Swamiji's illness. The Arya Samaj people of Ajmer learnt from the *Rajputana Gazette* of Ajmer that Swamiji was

very ill at Jodhpur. They sent Jethmal Sodha to Jodhpur. Jethmal was struck dumb when he saw the grave condition of Swamiji.

It is said that Swamiji's cook Jagannath gave powdered glass in milk to Swamiji, that Swamiji came to know this, and Jagannath confessed his guilt, on which, Swamiji forgave him and gave him some money and told him to leave Jodhpur at once or he would be arrested. He is said to have fled from Jodhpur and was some years later seen almost mad on the banks of the Ganges; but Babu Devendranath Mukhopadhyaya disbelieves this and says that his enquiries showed him that there was no such man as Jagannath with Swamiji.

P. Nanuram Brahmavarta, who had gone from Jodhpur to Shahpura to take Swamiji to Jodhpur declared that one Kaliya *alias* Jagannath, conspired with a *mali* (gardener) and, at the courtesan Nanni's instigation, mixed poison in milk and gave it to Swamiji to drink. M. Deviprasad, the wellknown historian of Jodhpur, expressed his belief that Nanni bribed a mali, and through him got Kaliya, cook of Swamiji, to poison him.

Rao Raja Tejsingh stated at the Dayanand Birth Centenary at Muttra in 1925 A. D., that Kallu, a servant of Swamiji, had stolen two gold Mohurs and a shawl, that Swamiji reprimanded him for this offence, and that Kallu conspired with some evil-minded persons and administered poison to Swamiji in milk. The Rao Raja added that the following morning, Swamiji felt a severe cold in the head and knew that he had been poisoned: that Swamiji drank salted water to throw out the poison, but it did him no good. As severe stomachache started, Swamiji sent for Rao Raja Tejsingh and asked him to go and tell His Highness that Swamiji had great pain in his sides and that as people from outside on hearing of Swamiji's illness would come to Jodhpur, Swamiji should be sent to Ajmer. The Rao Raja added that when he carried this message to the Durbar, the Maharaja came and saw Swamiji and sent him to Abu. The whole of Rao Raja Tejsingh's speech at the Centenary Celebration was given in order, says B. Devendranath Mukhopadhyaya, to hide the truth.....

Dr. Surajmal told L. Jethmal, who had gone from Ajmer to Jodhpur, that Swamiji's condition was very grave and advised him to take Swamiji to Ajmer as soon as possible. On 15th October, Dr. Alimardankhan suggested that Swamiji should be taken to Mount Abu, the cold climate of which place might help recovery. His real reason, according to Babu D. Mukhopadhyaya, was his belief that Swamiji would not survive and that if Swamiji died at Jodhpur, the whole blame would fall upon him. On the day of Swamiji's departure, the Residency Surgeon was called and he too advised Swamiji's going to Abu. Arrangements were then made to take him to Abu. On 16th October, His Highness Maharaja Jaswantsingh and Col. Sir Pratapsingh came to bid farewell to Swamiji. His Highness said that though Swamiji's departure in his grave condition would bring disgrace on him, yet he could do nothing else. He presented Rs. 2500/- and two shawls. He sent two *Khas* tents and a guard with Swamiji and deputed Dr. Surajmal and Navaladan charan to go up to Abu Road with Swamiji.

Swamiji was placed in a palki and the Maharaja walked with it upto the gate of the garden and asked Swamiji to come to Jodhpur again. The bottom of the palki gave way

on the way and bamboos were tied for support. Dr. Surajmal gave an astringent powder to Swamiji after every motion. Rohit was reached in the morning. An eightfold wet cloth was placed on Swamiji's head, but he still complained of heat. He fainted several times during the day. Swamiji reached Pali on 18th October. From Pali, Lala Jethmal came to Ajmer to take some medicine from there. After two day's stay at Pali, Swamiji was taken to Marwar Junction. Jethmal consulted the famous Hakim Pirji at Ajmer, who said that the symptoms showed that arsenic had been given to Swamiji. He gave some medicines which Jethmal took with him. He met Swamiji at Marwar Junction. Pirji's medicine was given and Swamiji got some relief in thirst and in hiccup.

Swamiji knew that Dr. Surajmal's wife was suffering from tuberculosis and gave him leave at Pali to return to Jodhpur. Swamiji continued to sign letters till he reached Kharchi (Marwar Junction), though his hand shook. Swamiji fainted when he attempted to get out of the palki. From Marwar Junction, Jethmal returned to Ajmer and Swamiji left for Abu. Swamiji was taken in a palki from the Abu Road railway station and accommodated in the Jodhpur House at Mt. Abu.

Dr. Lachmandas, a Hospital Assistant in Government service who had been transferred from Abu to Ajmer, was on his way to the latter place. He met the palki carrying Swamiji to Abu, and on enquiry found who the inmate was. He found Swamiji unconscious and gave him ammonia. Swamiji opened his eyes and said he had been given *amrit* (nectar) but again lost consciousness. Dr. Lachmandas decided to go back to Abu and look after Swamiji at the risk of losing his service. He began to treat Swamiji and gave some medicine every three hours. This gave some relief and Swamiji had only three motions during the night. Arrowroot in milk was given the next day. On 23rd October, Swamiji had only two motions. Swamiji got five hours sleep on the 24th October. Dr. Lachmandas who was under orders to proceed to Ajmer went to Colonel Spencer, the Chief Medical Officer, Rajputana, and applied for leave, which was refused. He wrote out his resignation, but Swamiji coming to know of it, tore it to pieces. Dr. Lachmandas gave another resignation to Col. Spencer, but it was not accepted. Col. Spencer sent word through Sir Pratapsingh that he would himself treat Swamiji. Swamiji then advised Dr. Lachmandas to go to Ajmer. Dr. Lachmandas gave three days medicines and asked Swamiji to go to Ajmer if he did not feel better.

Col. Spencer's treatment did no good, and motions again increased. People then advised Swamiji to go to Ajmer. Swamiji at first said no, but when pressed, consented. Thakur Bhopalsingh of Chhalesar had come and joined Swamiji at Marwar Junction railway station. L. Sevaklal Karsandas of Bombay and others had also come. Thakur Bhopalsingh's devoted service surpassed that of a son to his father. He washed all dirty clothes and removed urine etc. Swamiji had become extremely weak and was unable to move an inch without assistance, but was in full possession of his senses.

At last Swamiji left Abu on 26th October. On the way, at Nana Railway Station he took some curd to assuage the internal heat he felt. This acted as poison. Swamiji

Dayanand Commemoration Volume/10

reached Ajmer at 4 P. M. Several people received him and were grieved to see Swamiji so ill and helpless. Four people took him out of the carriage when Swamiji fainted. He was carried in a palki to the Bhinai House outside Agra gate. Swamiji was consumed by intense heat in the stomach. Dr. Lachmandas was sent for. He came at once and found that Swamiji had developed pneumonia. He said something *had been given to him which should not have been given* (कुपथ्य). He began his treatment. He left P. Bhagam's house where he was staying, and began to live in the Bhinai House to remain in attendance night and day. He then found that curd had been taken by Swamiji. His treatment did some good. But unfortunately, when he had to go out for a while, Swamiji had his bed brought near the door when a cold breeze was blowing. This aggravated pneumonia. Dr. Lachman Das, on return, reprimanded those who had moved the bed.

Swamiji then evidently conscious of the coming end, had copies of his *Will* distributed. He got some shawls and other things valued at Rs. 1200/- and placed before Dr. Lachmandas for acceptance, but the latter declined to take them. "Maharaj", he said, "If I had money, I would give all you want to give me, for each hair of your body." Overcome with emotion and with eyes wet, Swamiji said, "True Aryas are like this, and true sons of Aryavarta act so."

Next day, when P. Bhagam, Judicial Assistant Commissioner, and Sardar Bhagat Singh, Executive Engineer, Ajmer, came to see Swamiji, Swamiji eulogised Dr. Lachmandas's treatment and said it would have been better if he had come from Abu with Dr. Lachmandas. According to Babu D. Mukhopadhyaya, "He also spoke to them about what the Muslim had done at Jodhpur, which showed that he suspected that Alimardankhan had given him poison in medicine."

On 29th October, the day before the Deepawali, P. Gurudatta Vidyarthi, M. A. and Lala Jivandas came to Ajmer from Lahore and Pandya Mohanlal Vishnunal from Udaipur. The latter said that His Highness the Maharana Sahib had sent him to do all that was possible in Swamiji's treatment and that it was the Maharana's wish that should the disease prove fatal, he should be informed so that he may come and have Swamiji's darsana for the last time.

Swamiji showed a little improvement. But evidently, destiny was working against all. Another mistake was made. Seeing that Swamiji's condition was better, Dr. Lachmandas went to take his food at P. Bhagam's house. During his absence, Swamiji's bed was again removed and taken out in the verandah. On his return, Dr. Lachmandas saw P. Mohanlal Vishnunal and others sitting by Swamiji and talking to him and Swamiji enjoying the cool breeze. Dr. Lachmandas had the bed taken into the room at once and told Pandit Gurudatt that the taking of the bed in the verandah would result in a severe relapse at night. Dr. Lachmandas and P. Gurudatt kept a vigil by turns at night. While it was not yet twelve, P. Gurudatt woke up Dr. Lachmandas and said Swamiji's pulse could not be felt and breathing had apparently stopped. Dr. Lachmandas applied glasses and took out some blood. This brought about an improvement. The pulse reappeared and breathing started.

On 30th October, which was the Deepawali day, Dr. Lachmandas lost all hope and said that some other doctor should also be called, as Swamiji's condition had become critical, and he feared that *Fate* was working against recovery. Death seemed imminent, for whenever a little improvement appeared, something wrong was done and there was a relapse. When Lachmandas insisted, people asked him to get any other doctor he thought fit. Colonel Newman, the Civil Surgeon of Ajmer was called. He looked at Swamiji and expressed his wonder that though Swamiji suffered from such a dire disease, he was still so calm and not a word of complaint passed his lips. He spoke highly of Swamiji's courage and will-power, and said his life-long Brahmacharya had given him such strength and power of suffering silently such agonies. At first he thought Swamiji had no pneumonia, but Dr. Lachmandas asked him to examine the lungs. He applied the stethoscope and said, there was acute double pneumonia, and recommended mustard poultice. Dr. Lachmandas said that his experience was that such poultice was not useful in the case of Indians, though it did good to Europeans. Col. Newman said that so far as medicines for internal use were concerned, Lachmandas's treatment was perfect and no European doctor could do better.

During the day at about 3 or 4 P. M. some Aryas went to Dr. Newman again and asked him what he thought of Swamiji's chances of recovery. He said Swamiji may recover or he may not live more than a few hours, but he thought that mustard poultice was good. The people returned and applied the poultice, but Swamiji told them it was all useless and that his end had come. Dr. Lachmandas told Pandit Gurudatt that Swamiji might have lived three or four days more, but after the poultice he would probably pass away before nightfall.

Swamiji had rallied a little in the morning and had asked for a barber to shave him. Babu Muthraprasad, Secretary of the Aryasamaj Ajmer went to fetch a barber. He met one and asked him to come along and shave his Guru. The barber said, "Today is Dewali and I want Rs. 5 for my work". Babu Muthraprasad said, "Come along and do the work." After the shave, Swamiji himself said, "Give the barber Rs. 5." The barber went out of the room and was given rupee one. He went in and said to Swamiji that only Re. 1/- had been given to him. Swamiji said, "Pay rupees four more."

In the afternoon, Swamiji had a motion and was then laid in the bed. He was breathing hard. When questioned, he said he was well, and that he was having that day rest after a month. Lala Jivandas asked Swamiji where he was, and Swamiji replied "In God's will." A little after 4 P. M., Swamiji called for Swami Atmanand Saraswati. He came and stood in front. Swamiji told him to stand behind him or sit near his head. Swamiji asked him what he wanted. He said he was praying for Swamiji's recovery. After a while, Swamiji said, "This body is made of matter, how can it recover." He then put his hand on Swami Atmanand's head and said, "Be happy." He said the same thing to one Gopalgiri who had come from Benares to see Swamiji. Swamiji, sent for two shawls and Rs. 200/- and said, "Divide them between Swami Atmanand and P. Bhimsen."

Those who had come from various places in India came and stood before Swamiji's

bed. Swamiji looked at them in a manner which cannot be described. Swamiji almost said, "Be brave, don't be discouraged." Swamiji was clam and collected. No sigh or moan escaped him; no sign of suffering appeared on his face. His self control was perfect. When asked how he was, he said, quite well. Throughout one month's illness while Swamiji suffered agonies of pain, not a sigh, a moan, a groan, escaped his lips; never a sob, never a word of complaint or sorrow or lamentation was uttered. He suffered silently.

Between five and six P. M. he asked for those who had come from different places and told them to stand behind him. He asked the doors and the two skylights of the room to be opened and enquired what the Hindi date, day of week and *paksha* (half of the month) was. Someone said it was Krishnapaksh (dark half of the month) and *Amavasya* and tuesday. Hearing this, he looked at the roof and all round and recited Veda mantras. Then he did Upasna in Sanskrit and recited God's attributes in Hindi and with pleasure began to recite Gayatri. He went into Samadhi for a while and then opened his eyes and said, "Oh merciful, Almighty God. This is the Thy will, let it be done. Ah ! what a *lila* is Thine." After saying this, he lay sideways and holding his breath, he threw it out with some force and passed away at about 6 P. M.

P. Gurudatt was watching Swamiji all the time standing on one side in the room. He saw how a Yogi and a confirmed believer in God conquers death. [From an agnostic, Gurudatt became a devoted theist] —(From Life of Dayanand Saraswati 1968)

Bawa Chhajju Singh :

He (Dayanand) did not at all appear to be in danger whatsoever, when, after his usual draught of milk he retired to rest on the night of the 29th (September). He had, not, however, slept much when he felt a violent pain in the region of the stomach, and a dull heavy sensation in the chest, as if it was choked up with something which struggled to get out. To relieve the pain, he left his bed several times, and threw up matter thrice; but though, he suffered much, he waked no one,..... Drinking a good deal of water, he thrust his two fingers into his throat, and brought on vomiting again -Dr. Suraj Mal was atlast called..... Maharaja Pratapsingh, who heard of the illness late on the 30th, sent Dr. Ali Mardan Khan to attend the Svami. The Doctor had the region of the abdomen tightly bandaged, and had the patient cupped on 1st OctoberOn the 2nd October, he administered some pills, and on the 3rd gave a purgative,... On the 15th October, Dr. Adam came to see the Svami by desire of His Highness. The Doctor evidently saw that the case was hopeless and he advised the Svami's removal to Abu,.....His Highness, on hearing the nature of the Svami's resolve, came in person to the great teacher's lodgings and besought him to postpone his departure, urging that he was not fit to move in such a condition, and that, if he went away, as he was, it would give the state and the Ruler a bad name, (Swamiji, however, did not agree) and the 16th October was fixed as the day of departure.

As the hour of departure drew near, the Maharaja with his brother Maharaja Pratap Singh and other dignitaries of the State, made his appearance, to pay his respects to the Svami, . . . His Highness with his own hands tied his own special belt round the Svamiji's

waist, and to mark his appreciation of the invaluable lessons, he had received from the Svami, and of the profound respects in which he held him by reason of his lofty virtues and his unique attainments, he walked some two hundred paces by the side of the palanquin before he eventually took leave of its occupant,.....(On the 18th, the party reached the Pali station),The Ajmer Samaj consulted the well-known Yunani Hakim Pirji; and the medicine which he prescribed was got prepared without delay and handed over to the messenger who rejoined the Svami at the Kharchi Station.(the medicine did bring some relief, but not much.)Dr. Lachman Das followed Svamiji up to Abu. (evening of 21st October), Svamiji's condition on the 23rd, was that of a man in the utmost state of exhaustion. During the next three days, at the desire of His Highness, Maharaja Jaswant Singh, Dr. Adam and Assistant Surgeon Lala Guru Charan Das came to see the Svami several times, but neither could do any good, Maharaja Pratap Singh came on the 26th,.....The Svami was again placed under the treatment of Dr. Lachhman Das. On the 30th, Hakim Pir Imam Ali came and saw the Svami, after having thoroughly examined the Svami, he gave it as his opinion, that he had been poisoned (the arsenic having been administered to him, he could not say how). The poison had by this time, been fully absorbed in the system, (and it was, at that stage, beyond cure).

At 11 a.m. the Svami was seated on a chair to answer the calls of nature for the last time, when he was clean, he took water with his own hands, and performed his ablutions, thoroughly cleaning his mouth with a *datoun*, (After this he relaxed on his bed).

[At 4 p.m. Svami Dayanand called Svami Atmanand and Gopal Giri. When they came, he asked them to sit down, and further asked them if they wanted something]. The answer was that all they desired was that he should be restored to health. The Svami rejoined; "What is left of this body now to get well?", and extending his hand, he placed it on the head of each in turn, and said, "Live in Peace," A few minutes after this, he directed that one hundred rupees, in cash, and a shawl be given to Svami Atmanand, and a similar present to Pandit Bhimsen; but both the gentleman humbly begged to be excused from accepting the gift.

At about 5 p.m. the Svami who had, now and then, given his loveful glance to the arrivals from various parts of Upper India and Rajputana, now beckoned them, one and all, to come and stand before him. They came, and stood contemplating the noble figure, lying prostrate before them, but not for long. At a signal from him, they retired behind him, and set down silence. The doors of the room and the Skylights, in deference to his wishes, were thrown open and looking at the ceiling, he asked. "What *paksha* is it now? What is the *tithi* and what the day?". The answer was, that it was the end of the *Krishna Paksha* and the beginning of the *Shukla Paksha*, and Tuesday. Upon this he compared himself for contemplation and began to chant Veda Mantras, Ishwara-stuti in Sanskrit and in *Bhasha*. (Then he repeated the Gayatri Mantra and went in to trance). Then he opened his eyes and said, "Merciful and Almighty Lord, such is your will, yes, such is your will, and let this thine will be fulfilled." And (then he breathed out with force and died at 6 p.m. on 30th October 1883.

(From Life and Teachings of Swami Dayanand Saraswati, 1971, Delhi Edition)

Devendranath Mukhopadhyaya :

There were at Jodhpur at the time two good doctors Dr. Rodemus, the Residency Surgeon and Dr. Navin Chandra Gupta. It is a matter of great surprise and grief that inspite of their being on the spot, neither of them was called to examine Svamiji, and he was kept under the treatment of such an inefficient and low grade physician as Alimardankhan. It did not occur to Rao Raja Tejsingh and others that when Alimardankhan's treatment was doing no good and the patient's condition worsened day after day, his treatment should be stopped and Svamiji placed under the treatment of someone else. Maharaja Pratapsingh and His Highness the Maharaja *did not care to come and see Svamiji even once*. It may be that Alimardankhan told them that there was no cause for anxiety and the patient was improving. But Rao Raja Tejsingh came to see Svamiji several times and saw the grave condition of Svamiji. Yet he did not think of changing the treatment or of speaking to His Highness. He had been told by Svamiji in the beginning that *some* Hindu doctor should be called for treatment and for this reason, Dr. Surajmal had been called. Why notwithstanding this, Alimardankhan's treatment was adopted and why did the Rao Raja not tell His Highness or Maharaja Pratap Singh that Svamiji' did not like the medical treatment by a muslim doctor ? And when Svamiji's condition deteriorated day after day under such treatment, the Rao Raja ought to have had sense enough to stop the treatment at once. We cannot believe that Alimardankhan treated Svamiji with good motives, and it is not impossible that *he was a party to the courtesan Nanni's intrigue...* Suspicion, therefore, arises, that influenced by those evil motives, Alimardankhan took steps *to help the disease ..* There was no experienced man in Svamiji's entourage... What we grieve over and deplore is the attitude of Rao Raja Tejsingh and Maharaja Pratap Singh, that they bestowed no thought to the matter and did nothing to save Svamiji from death.

Chamupati :

It was at the dead night that the Rishi awoke with pain in his belly. In a short time he had several motions and yet the pain, instead of abating, increased. He called out his cook by name Jagannath and asked if there had been any tempering with his food. The latter first denied having knowledge of any such thing, but the query repeated once, twice, thrice, evinced a confession that he had poisoned the last evening's meal. Was it the mien of the Rishi, his glance, his manner, or tact that brought out the avowal ? The culprit, his guilt confessed, stood trembling. As he related the incident much later to an Arya friend of his, who sent the intelligence to the press, Jagannath's greater concern was not for punishment he would receive at the hands of the earthly powers—for that punishment, he was certain would, be capital—but for the heinous wrong he had committed. He fell forth at the feet of the Rishi, and begged to be forgiven. He little knew that the Rishi's pardon would consist not only in his own overlooking the "fault" but would save him also from the vengeance of the earthly powers. How the Rishi first suggested to him, and then provided him with the necessary means with which to accomplish an instant flight out of the British Territory, has been narrated in another chapter. The Rishi suffered while Jagannatha, with former's connivance, escaped.

Lala Diwan Chand:

Svami Dayanand's influence on Maharaja Pratap Singh, Rao Raja Tejsingh and on the people was very considerable, but on Maharaja Jaswant Singh himself, it was almost nil. On some of those who surrounded the Maharaja, the effect of his visit was definitely unfavourable. They wanted to have their own way, and Swami Dayananda, they thought, was an unwanted intruder. One day, when Swami Dayanand went to the Palace, he found that a woman, Nanhi Jan, who received an excessive amount of attention from the Maharaja, was being hurried out of the palace. Svami Dayanand could not restrain himself, and administered a sharp rebuke to His Highness: "If lions mix with bitches", said he, "the offspring can be only dogs." The Maharaja kept quite, but others including Nanhi writhed with rage. Svami Dayanand intended to leave Jodhpur about the end of September, but man only propose, the disposal rests with God.

On September 22, Svami Dayanand wrote a letter to Maharaja Pratap Singh. The letter came from an agonized heart. Svami Dayanand referred to the deplorable conditions in Marwar, to the way in which the ruler was spending his time, and the effect this had on lowering the tone of administration in all spheres. On the night of 29th September, he retired to rest as usual. Soon after, he awoke and felt a violent pain in the region of the stomach and a choking sensation. He passed the major part of the night in restlessness and pain, vomiting three times in the morning, he vomited again. He began to suspect some foul play and tried to cast out the contents of the stomach. A physician, Dr. Surajmal was summoned. He did what he could but there was no relief. Towards the evening, Maharaja Pratap Singh heard about Svamiji's trouble and sent Dr. Alimardankhan to look after him. Dr. Mardan Khan administered some pills on October 2, and, on the 3rd, gave a strong purgative. The purgative was slow in starting action, but when the action did start, it was uncontrollable,.....On October 15, Dr. Newton, as directed by His Highness, came to see Svamiji. He found the case had become practically hopeless. He advised Svamiji to shift to Abu,.....His Highness was very reluctant, but had to agree. The party reached Abu on 21st, Dr. Lachman could stay at Abu only for two days. Dr. Newton saw Svamiji several times, and Maharaja Pratap Singh went there on 26th, Svamiji's condition grew worse. He agreed to be taken to Ajmer. He arrived there on the morning of the 27th. Life was ebbing out of him. Pir Iman Ali was of opinion that blood poisoning had now advanced so far that nothing could be done to help the patient. Dr. Newton declared that he had seldom come across a man, who, in such a physical condition, could remain calm and unruffled.

At 11 a. m., on the 30th October, Svami Dayanand took the final bath. At 4 p. m., he summoned all those who had gathered there and cast longing glances on them. A little later, he asked what *paksha*, *tithi* and day it was ..

"Where are you, Svamiji ?", his attendants asked him just to find out whether he retained air unimpaired consciousness. "In God and in His will", was his simple answer. He repeated the Gayatri Mantra, and then said, "What a fine turn, my Lord ! Thy will be

Dayanand Commemoration Volume/16

done !” And saying this, as the evening shades were spreading, he surrendered his soul to God .. It was the Diwali evening .. That a great leader like Svami Dayanand should pass away at the comparatively early age of 59, was a great catastrophe; but so was it ordained .. Here was a man who knew how to live and also how to die.

Nardev Vedalankar:

In 1883, Svami Dayanand was preaching in Rajputana and Central India. When he arrived at Jodhpur, Colonel Sir Pratap Singh, Prince Tej Singh and member of the family who lived in Jodhpur were disciples of Svamiji. The king of Jodhpur, Yashwant Singh, had a high regard for Svamiji, and everyday, Svamiji delivered lectures approximately two hours on political science in his palace. One day, when Svamiji went to the palace, he saw a lew woman, whose name was Nanee Jan. Svamiji was a fearless outspoken person and rebuked the king for his association with the woman. The king hung his head with shame. Svamiji's words hurt Nanee Jan and she vowed to take revenge for the insults which had been heaped on her.

Svamiji's cook was a man named Jaggennath. By using bribes Nanee Jan got him under her will. One evening Svamiji lay on his bed drinking a glass of milk. The milk had been poisoned. Suddenly Svamiji felt excruciating pains in his stomach. He began to vomit. He tried Yogic exercises to rid himself of the pain, but without success.

Rishi Dayanand called his cook. Jaggennath began to cry when he saw Svamiji on the sick bed. (He acknowledged his mischief), Svami Dayanand forgave Jaggennath. Not only that, he gave him money and told him to flee towards Nepal where he would be safe ..

Svamiji was attended by a doctor, but his treatment had no effect on him. His health worsened, when Svamiji's disciples heard of his plight, they came hurrying to Jodhpur. Svamiji was taken to Mount Abu. He was treated there by Dr. Lakshmandas. The treatment helped, but Dr. Lakshmandas, for some unknown reason, was transferred to Ajmer. The Rishi was taken to Ajmer, but journey to the city worsened his condition. Svamiji's body became covered with pimples and blisters. He found difficulty in speaking, and was so weak that moving his limbs was a problem.

On Diwali night, 30th October; 1883, Svamiji's disciples stood arround his bed; Svamiji asked for all doors to be opened. He sat up and chanted Vedic Mantras. After reciting the Gayatri, he opened his eyes. (There was light on his face.) The greatman said, “O God, who is compassionate., Thy will be done !” Having said this, Svamiji lay on the bed. His face was calm. He held his breath, and then when he let it go, his soul departed.

J. T. F. Jordens :

From Udaipur, the Svami took the road to Shahpura, which although small in territory, was a very important Chiefdom of Mewar. Rajadhiraj Naharsingh had collected 40,000 signatures for the cow-protection memorial, and had met the Svami at Chitor on the occasion of the durbar. He had ascended the throne fourteen years earlier and was a youngman of only twenty-eight. The Svami stayed just under three months with him.

The success of his stays at Udaipur and Shahpura gave Svami great confidence that he was indeed beginning to make a serious impact on the native States. In a letter written from Shahpura to Jodhpur, where he had been repeatedly invited by its Maharaja, he exclaimed :

"I accept with great joy the invitation to come to Jodhpur, and I thank Maharaja Jaswant Singh, for the desire you have shown that I should come to Jodhpur. From this I have come to the firm conclusion that the time has arrived for the advancement of Aryavarta now that the ruler of Jodhpur and others have become enamoured with the true Vedic Dharm and with ancient State-craft. I pray the Almighty that he may make you all of a determined mind, and that through you he may bring about the uplift of the whole of Aryavarta, so that he may make you share in the glory of the great achievement.

Little did Svami anticipate what awaited him in Jodhpur, a bitter disappointment as far as the ruler was concerned, and a tragic illness that would carry him to his death.

However, Dayanand's enthusiasm was not surprising after the achievements in one of the greatest States of Rajputana, Udaipur, he was now invited to Jodhpur, which also ranked among the most important of the area. It was the largest State territory, the largest in revenue, and ranked, only second to Jaipur in population. The princely house had an ancestry and a history that rivalled the glory of the house of Udaipur. The ruler, Maharaja Jaswant Singh, was forty-six and had ascended the throne eleven years previously. He was to occupy it till his death in 1895, and he had a good record as a ruler. His younger brother, Maharaja Pratap Singh was his right-hand man, and acted as Prime Minister of the State from 1876 to 1902, when he was appointed ruler of Idar in Gujrat. Pratap Singh was looked upon as one of most enlightened princes in India. His half-brother, Rao Raja Tej Singh, the illegitimate son of his father, was his protege and close associate, and held a jagir from Jaswant Singh. In Jodhpur, there was another personality with enormous influence not only on the Maharaja but also on the nobles of the region: the Muslim minister Miyan Faizulla Khan.

A series of letters written by the Svami during his stay give the surest and clearest picture of the development of his relations with the ruling family. The Maharaja was indisposed at the time of the arrival of Dayananda, who was received with all honour by Pratap Singh and Tej Singh. The ruler himself paid his first visit to the Svami after about one month. It was a very friendly meeting: Jaswant Singh asked Dayananda to consider him his pupil and the Svami spoke with him for three hours, mainly on the subject of Statecraft. The ruler urged the Swami to instruct the people of Jodhpur as much as he could.

During this first month both Pratap Singh and Tej Singh had been visiting the Svami regularly and an excellent rapport had sprung up between them. After this month, the Svami felt confident enough to put some advice in writing for Pratap Singh. The first part of the letter expressed his concern over the fact that the leaders of such a great State, with such immense reponsibility, were wasting their time and spoiling their health. They should

arrange their lives more strictly so that they might be strong and live long to work for the advancement of the people and to share in the glory of the regeneration of Aryavarta. The second part of the letter set out the conditions under which the Svami would be prepared to participate in debates with the local pandits mooted by the court. The princes should be present at these occasions and precise rules of procedure should be drawn up before hand.

By the end of July, Dayananda had been in Jodhpur for two months. He wrote to a friend that he did not know when he would leave, but that he thought he would stay on for a while, as there had been some improvement but much remained to be done. He had seen little of Jaswant Singh and decided to write him a letter, "Though this is the first letter I send you, yet, if it is needed and I am not able to meet you personally, we will continue in touch by correspondence,". He praised ruler's ability and his great qualities and went on :

But it is such a great pity that, though you are such an intelligent man, you still keep engaging, I do not know why, in the following activities: drinking, consort-ing with prostitutes, kite-flying, gambling. If you donot give these past times up and devote at least six hours a day to State affairs and if you do not show greater affection for your wives, princesses of great beauty, it is a great pity indeed. As a ruler is, so will the people be. All these bad habits are extremely injurious to your life expectation, your strength and health, your fame, to the achievement of the aim of dharma, artha, kamaa, and moksha, and to the parental care for your subjects On the love of husband and wife depends the welfare of the whole family; its absence destroys the whole line. Therefore, do not waste your precious time in drinking, womanizing etc., but spend it in the good work of looking after your subjects according to the sacred law of justice, and thus become worthy of universal fame and gratitude.

It was an outspoken letter, but not a harsh one, giving plain advice without in any way belittling the ruler, and it seems that Jaswant Singh took it in that spirit. The Svami still hoped that things might improve, as his letter written a week later indicates :

The king is some-what inclined to listen to my instruction, I believe that some improvement may be expectedThe Maharaja's nature is excellent, but his attitudes have been influenced by the bad company he keeps. He has not yet fully given up his evil habits. May the Lord be merciful so that this ruler may become deeply involved in his duties of State, look with justice after his subjects like his own children, and thus become crowned with fame.

But Jaswant Singh was not to become a regular visitor of the Svami, who therefore, wrote him more letters. The second letter is not available, but the third written on 8 September has been preserved. By this time over three months had passed, and very little had been achieved as far as the Maharaja was concerned. Dayananda wrote : "I will stay here for another three weeks or so,...I have come to the conclusion that you have spent your

money in vain on my hospitality here, because you have not profited in any way from my visit. As for me, you have satisfactorily taken care of all my needs," The first part of this letter gave general advice : Keep up your work in the affairs of State, and increase it if possible because it is your foremost duty; take great care of the health of the crown prince; never remove Pratap Singh from his State duties, as no one else is so concerned about the good of yourself and of your State, and spend Rs. 10,000 per year on *homa* sacrifice, which will improve the rainfall and reduce diseases in your domain,

This part of the letter was followed by seven more points, headed "personal", two of these concerned the education of the crown prince; no Muslim or Christian should be appointed as his tutor, as they would turn him away from the Vedic *dharma*; he should be taught Sanskrit and Hindi first, and only afterwards English. The other points had to do with the "vices" of the Maharaja. This time the Svami's words were both outspoken and harsh...

Just as you have already given up the company of Ganesh Puri (the Shakti-Guru of Nanni) and his cronies, who only teach evil things, why don't you likewise keep away from prostitutes and flatterers? Your person is not destined for such base activities, for pleasure, and luxurious leisure, but for building the prosperity of millions of people by dint of hard work with just and humanity. Study the duties of rulers in Chapters seven to nine of Manu, and learn what is forbidden to them. I feel certain that you will be pleased to listen to these words that are harsh, but are conducive to your welfare and that of the State.

This was probably the severest reprimand Maharaja Jaswant Singh had ever had addressed to him, yet he seems to have taken it in the spirit in which it was written,...

Dayananda came to Jodhpur with high hopes, raised by his success with the rulers of Udaipur and Shahpura. He anticipated a similar reception, and expected much too soon. The circumstances in Jodhpur were quite different. The major difference was the age of the Maharaja. Whereas the rulers of Udaipur and Shahpura were young men in their early twenties, Jaswant Singh was a mature man of forty-six, twice their age. He had been brought up and had lived for nearly half a century in a court where courtesans and the gay court-life were a tradition. By his mid-forties his habits of life had been strongly established.

Jaswant Singh was not a bad ruler, and he was obviously sympathetic to the Svami and his reforming ideas, and encouraged him to work among his people. On the other hand, he had no desire to become Dayananda's personal pupil or to drastically change his own way of life on the Svami's advice, though he received the latter humbly and without resentment. He did not counteract or even begrudge the profound influence, the Svami exerted on Pratap Singh. Several events illustrate this influence. In August, 1883 a branch of Arya Samaj was established in Jodhpur under the patronage of Pratap Singh. In the same month, Hindi was proclaimed the language of the State *which was the first in India* to take that step. When the sick Svami left Jodhpur on the 16 October, Jaswant Singh came personally to bid him farewell. He offered Rs. 2500 to the Svami, and with Pratap Singh and Tej Singh, he accompanied the Svami's *palki* on foot for some distance.

The Svami's public preaching in Jodhpur, encouraged by Jaswant Singh, took its usual form. The earlier part of the day was taken up in writing, correspondence, and the reading of proofs. Initially the accent of his teaching was on cow-protection and on the duties of the Kshatriyas. In a State like Jodhpur, the latter probably aroused antagonism among the nobles on account of the outspoken manner of the Svami. He also clashed in discussion with the Muslim Minister Faizulla Khan,...He gave lectures against the Vaishnavites; he had debates with Nev-Vedantins; Shaktas, and Jains, and it seems that gradually a definite atmosphere of hostility developed,...In any case, the general atmosphere was such that the Svami felt that he could not do much more good in Jodhpur, and should move on.

In letters of 24 September, he announced his decision to leave on the first of October and on the twenty-seventh, he formally asked Tej Singh to make the necessary arrangements for his departure. ...But that departure was not to take place soon. On 30 September, he wrote that there had been a lot of rain, and his departure would be delayed by a week. It was in these last days that he was struck down by the illness from which he was not to recover...a mild disposition on 27th September, but within two days, it had progressed fiercely and caused vomiting spells, acute colic in the stomach and racking pains all over the body. Dr. Suraj Mal was called in but his treatment did not allay the condition. So Alimarden Khan, Assistant Surgeon at the local hospital, took over, and he treated the Svami for the next two weeks, ...

In the meantime, the Aryas had become aware of the Svami's illness through an announcement in the *Rajputana Gazette* of 12 October..... On 15 October Dr. Khan advised that the Svami be removed to Mount Abu, and the residency Surgeon Dr. Rodan agreed with this advice. The final journey began on 16 October. On the way, during a stop at Kharchi, the Svami was given some medicine prepared by the famous Hakim Pir of Ajmer. From Abu Road Station, he was carried by *palki* up to Mount Abu, arriving on 21 October. There he was treated by Dr. Lakshmandas. But this doctor had been ordered to move to Ajmer. In absence of Dr. Lakshmandas the Svami's condition deteriorated again. The decision was made that the Svami, who had again become extremely feverish, should be taken by rail to Ajmer. After a gruelling two hundred miles in the train they all (prominent Aryas and the Savmi) arrived in Ajmer on 26 October; and Dr. Lakshmandas immediately resumed his treatment. The Svami had now contracted double pneumonia and was in a state of high fever. The Civil Surgeon Dr. Newman was called in and confirmed the diagnosis.

In the evening of 30 October, the Svami knew that his end was near, and he asked all the Aryas (who had come from distant places) to come to his room to bid a final farewell. He recited some Vedic Mantras and his last words were: "Oh merciful and all-powerful Lord, this is your will, this is your will, let it be fulfilled. You have performed a good *lila*." Among the Aryas present was Pandit Guru Datt. The moving scene of the Svami's calm and resigned death wiped from his mind the lingering doubts the Pandit had entertained about the existence of God.

(The Svami) had made it clear in his will that he wanted his body to be cremated

according to the rites prescribed for all Hindus in his *Sanskaravidhi*. This rite was performed the following day (i.e. 31 October), in the presence of Aryas from all over India, who were stunned by the immense loss they had suffered. The next day Pandit Mohan Lal Vishnulal Pandya took possession of the Svami's belongings in the name of the Paropkarini Sabha.

The account of the Svami's tragic last weeks leaves two strong impressions. The first is that of the remarkable will power, resilience and heroic patience of the Svami. The second impression is one of regrettable medical mismanagement.

It has been claimed that poison had been administered to the Svami in Jodhpur, on the instigation of the Maharaja's favourite, Nanni; she is said to have felt her position threatened by the Svami's presence. This tradition is very strong among the Aryas who claim that clear proof of poisoning exists, and who greatly resent any suggestion that their Svami did not die a martyr's death just as did his great follower Svami Shradhananda. One cannot but respect their attachment to that tradition. The historian, however, may raise the following points. The story of the poisoning was not accepted by two of the earliest biographers, Gopal Rao Hari Deshmukh and Pandit Gopal Rao Hari. The use of poison is on the one hand not implausible in the court-atmosphere of native states, but on the other hand, in such a context the sudden illness and ensuing death of an important public figure tended automatically to arouse the suspicion of foul play. From a strictly historical point of view it seems quite impossible to reach a complete positive or negative certainty about the matter that would satisfy the canons of historical proof. All one can do is to accept the possibility of the truth of the tradition. And in the final instance, it has no relevance to the greatness of the Svami himself whether he died in illness and medical mismanagement only, or whether the initial cause of the illness was poison.

Death cut short the life of Svami Dayananda at a very crucial stage in his development, when his efforts were turning in a new direction. Although he was a man of resolute, even stubborn convictions, he was always ready to learn from his mistakes, to adapt to new circumstances and to change his course of action in conformity with new found aims.

Lajpat Rai :

The remaining part of his life—from 1877 to October 1883—was spent by the Svami in preaching and teaching and writing books, as well as in establishing and organising Arya Samajes throughout India. The only part which the Svami could not reach was Madras.

Maharana Sajjan Singh studied Hindu law and Hindu Jurisprudence with Dayananda and the company of the later had for a time very chastening influence on the otherwise dissolute prince. It was at Jodhpur, the capital of the only other Hindu State in British India which claims as ancient a lineage as that of Udaipur that he caught the fatal illness which carried him off. There he had gone in response to an invitation from the Maharaja, who was anxious to be his disciple and to stay with him. To the misfortune of both, but to the greater misfortune of the Country, the Svami took a very strong exception to the Maharaja's living with a concubine, a Musselman woman, who accordingly regarded him with violent dislike. It

is said that she contrived to have a subtle poison mixed in his food, thereby causing mortal illness. The Maharaja, of course, had no hand in this alleged crime, and was genuinely stricken with grief when informed of the Svami's malady. He did everything in his power to obtain for the patient the least available medical aid and every comfort that money could procure. But there was no relief, and the Svami succumbed to his illness and died at Ajmer, in British territory, whither he had been removed by his friends a few days before.

It was at Jodhpur that Maharaja Pratap Singh, the brother of the reigning Chief (now General Sir Pratap Singh, G. C. S. I., G. C. V. O., K. C. B. etc) became his disciple, a fact which he always recites with pride.

The amount of obloquy and persecution to which Svami Dayananda was exposed in his life time may be gathered from the fact that numerous attempts were made on his life by the orthodox Hindus; assassinations were made on his life by the orthodox Hindus; assassins were hired to kill him; missiles were thrown at him during his lectures and disputations; he was called a hired emissary of the Christians, an apostate, an athiest, and so on.

Dayananda and Gurudatta Vidyarthi—It was in the beginning of 1883 that G. D. Vidyarthi passed the Intermediate Examination in Arts of the Punjab University and headed the list of successful students. This success was a miracle because he was never known to be regular in his college studies. In almost all the ordinary examinations of the class, he only obtained barely passable marks and the cramming section of the class obtained high positions. But when the hour of trial came, his tenacious memory and his transparent intellect bore him up. To speak of the Dayanand Anglo-Vedic College, Pandit G. D. Vidyarthi's connection with the movement dates from its very conception. In October 1883, when the news of Svami Dayananda Saraswati's fatal illness spread over the country like wild fire, the Executive Committee of the Lahore Arya Samaj deputed him and Lala Jiwan Dasji during his illness. At this time G. D. Vidyarthi was reading in the third year class of the Government College Lahore, and was hardly 20 years of age. The mere fact of his being deputed for so important and delicate a task, irrespective of how he performed it, shows the deep confidence which the wise President of the Lahore Arya Samaj had in him ! It gives only some idea of the strong-hold he had begun to have on the counsels of the very careful and prudent members of that body.

Yes, it was the spectacle of this dying Greatness with the firm belief in the first and final cause of the world, with Gayatri Mantra on its lips that went to the core of the already deeply affected tender part of young G. D. Vidyarthi. It was here that he perceived the groundness and sublimity of devotion; it was here that he had a glance of the peace of mind (*shanti*) with which a devotee—an humble servant of the OMNIPOTENT and His universe leaves this existence of flesh and bone to rise and fly to higher regions, where dwell only those spirits that have, unmoved by disasters and storms, unaffected by pains and penalties, fought the battle of truth and duty with glory to themselves and their Maker. Never since then has G. D. Vidyarthi been known to have wavered in his belief in God, and His Vedas, never since then has been heard to utter a word of criticism.

(From Dayanand Saraswati : His life and ideas, Oxford University Press, 1978)

Suraj Bhan :

It was the 29th of September. The Swami retired to rest after taking his usual draught of milk. He had not slept much when he awoke with a violent pain in his stomach and a feeling to vomit. He threw up matter thrice, and the pain abating a little, he went to sleep again. It was quite late in the morning when he got up, and as soon as he rose, he threw up again. He felt suspicious and sent for Jagannath, his cook.

"Did you tamper with my evening meal?"

"No Sir, I know nothing about it."

"It is no use denying what is so evident, speak the truth," said Swamiji sternly. The cook stood trembling.

"I did poison the milk you took last evening. I have committed a sin. What a fool I was to be taken in!" He fell at the feet of the Rishi.

"Jagannath! By my death at this stage, my work is left unfinished. You have no idea of the harm you have done to the country. But why blame you? It was so ordained. Here are a few rupees, which may prove of use to you. Leave this *State* at once and fly to Nepal, where you may be safe. Tarry not, now. Disappear quietly. Let nobody know what you have done."*

The people nearby came to know that Swamiji was ill and sent for a doctor, who administered some medicine to stop vomiting and also allay the patient's thirst. The dreadful pain continued, however, and respiration was getting quicker. Swamiji's calmness was remarkable, it was he alone who could stand the excruciating pain he was suffering with such patience. The Raja learnt of the Swamiji's illness in the evening and sent the royal physician, Alimardan Khan. This doctor, it is said, was an accomplice in the concubine's conspiracy.

At any rate, his treatment did not improve matters. The condition of the patient was growing worse, frequent fits of unconsciousness occasioned by purging added to the trouble. Blisters were appearing on the whole body. Doctor Adams came to see Swamiji on the 15th of October and advised his removal to Mount Abu. The Maharaja could not possibly like this idea; to allow Swamiji to leave his State in such a precarious condition would be the height of folly, and if the worst should happen, it would be a lasting slur on his fair name and that of the State. But Swamiji was inclined to leave Jodhpur and the requests of the Raja had no effect. He accompanied the palanquin of his distinguished guest to some distance, and then with folded hands and eyes full of tears took his leave.

The change of climate did no good. Swamiji was sinking, his hands and feet were always cold. The best medical aid was proving of no avail. His attendants thought of shifting him to Ajmer; he was unwilling but yielded to their repeated requests. At Ajmer, he was under the treatment of Dr. Lachhman Dass and Hakim Pir Ali. The latter stated

* Swamiji never disclosed this fact to anybody. It was Jagannath himself, who later on, unburdened his heart to a friend who sent the news to the press.

that he had been poisoned, and if he had come to Ajmer earlier, very probably the poison could have been got rid of. During the course of a month for which period Swamiji had been ailing, the poison had been absorbed into the system. Dr. Newton, a well-known physician of Ajmer, came next to examine Swamiji, and applied poultice to his chest. The doctor declared that he had seldom come across any man who under such a terrible suffering was so calm. The Swami threw away the poultice saying, "It is no use now."

The shades of evening were closing. The Swami got himself shaved and desired Swamis Atmanand and Gopal Giri to be brought to him.

"What is your wish?"

"None but that you should be restored to health."

"What is left of this mortal frame now?"

He placed his hand on the head of each in turn, saying :

"Live in peace, performing your duty. Don't lose heart. To meet and then to part is the law of Nature."

He then cast a look at the admirers who had come from various parts of India to attend on him and started chanting Vedic hymns. It was a glorious moment. His voice did not flatter, his pronunciation was sound, and his words unbroken. Before long, he was in trance. Guru Datt—the well-known agnostic—was there leaning against a wall, lost in the glory of this scene. Death—fearful death—seemed to have lost its fangs in the presence of this superman armed with Divinity. The summons had come, and none was readier to go. Such resignation of the Divine will was an uncommon sight.

Guru Datt was a changed man.

The Rishi opened his eyes.

"Merciful and Almighty Lord, such is Your will, yes, such is Your will, and let Thy will be done. What a good 'Lila' didst Thou enact?"

The Rishi's glorious sojourn in this world of ignorance and misery was over.

(From Dayanand, A. P. P. Sabha, New Delhi, 1982)



Dayananda : Biography and Biographers

□ Svami Satya Prakash Sarasvati

Svami Dayananda Sarasvati, the founder of the Arya Samaj came into prominence after his public discussion with the orthodoxy of Hinduism at Varanasi on November 16, 1869. The notice of this discussion or the historic *Shastrartha* was taken by some of leading English newspapers also. The *Christian Intelligence*, Calcutta, March 1870, p. 79, introduced Dayananda in the following words :

“The name of the reformer is Dayanand Saraswati Swami. He is a native of some village in Guzerat; the name of the place, he will not disclose to any one, from a fear that his father, who declares him to be mad, will come and take him forcibly away, as he already once did on a previous occasion. He is a fine-looking man, large but well proportioned; his face, especially, expressive of much intelligence. His outward appearance is that of a sannyasi or religious beggar, almost entirely naked and besmeared with the sacred *bhasma* (ashes of cowdung).”

A wellknown Calcutta paper, The *Hindu Patriot*, January 11, 1870, also gave an account of this discussion, and important comments were made by other papers as the *Tattva Bodhini* of Calcutta in its issue of Asoj 1791, Shalivahan Era and the correspondent of the *Pioneer* wrote as follows :

"I refrain from giving the details of the discussion, for they would hardly be intelligible to the majority of your readers. Those who take a special interest in the controversy may refer to a small pamphlet entitled the *Sastrarth*, which can be had from Messrs Brij Bhooshan Dass of Benares. Suffice it to say that the question at issue was whether idolatry is sanctioned by the Vedas which, according to the orthodox Hindu, are Divine Revelation. The Swami maintained that the Vedas do not inculcate idolatry, and the pandits did not produce at the time, nor they have produced since, a single passage from the Vedas that could dislodge the Swami from his position. The answer of the pandits were extremely evasive. The whole controversy was no better than a regular tamasha, for the Brahmins did not confine their arguments to the point at issue, but carried on altercations on various of Hindu jurisprudence, logic and Sanskrit grammar, which had not the least bearing on the main question."

Svami Dayananda incessantly worked with zeal and unparalleled courage from 1870 to 1883, for full 13 years, and within this short period he became an accepted leader of the Indian Renaissance. About this pioneer of Renaissance, Romain Rolland says :

"Indian religious thought raised a purely Indian Samaj, and at its head was a personality of the higher order Dayanand Saraswati. This man with the nature of a lion, is one of those whom Europe is too apt to forget, when she judges India. He was that rare combination, a thinker of action with a genius for leadership.

"He was a hero of the Iliad or of the Gita with the athletic strength of a Hercules, who thundered against all forms of thought other than his own, the only true one. He was so successful that in five years, Northern India was completely changed."

Sri Aurobindo, one of the greatest thinkers of the present time and a spiritual force says :

"Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevation. But amidst them all, one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilizing water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayanand.

"Here was a very soldier of Light, a Warrior in God's world, a Sculptor of men and institutions, a bold and rugged victor of the difficulties which matter presents to spirit. And the whole sums itself up to me in a powerful impression of Spiritual practicality.

"It was Kathiawar that gave birth to this puissant *renovator* and *new creator*. And something of the very soul and temperament of that peculiar land entered into his spirit,

something of Girnar and the rocks and hills, something of the voice and puissance of the sea that flings itself upon those coasts, something of that humanity which seems to be made of the virgin and unspoilt stuff of Nature, fair and robust in body, instinct with a fresh and primal vigour, crude but in a developed nature capable of becoming a great force of genial creation.

“He was not only plastic to the great hand of Nature but asserted his own right and power to use Life and Nature as plastic material. We can imagine his soul crying still to us with our insufficient spring of manhood and action, “Be not content, O Indian, only to be indefinite and grow vaguely, but see what God intends thee to be, determine in the light of His inspiration to what thou shalt grow. Seeing, hew that out of thyself, hew that out of Life. Be a thinker, but be also a doer; be a soul, but be also a man; be a servant of God, but be also a master of Nature.” For this was what he himself was; a man with God in his soul, vision is his eyes and power in his hands to hew out of life an image according to his vision. Hew is the right word. Granite himself, he smote out a shape of things with great blows as in granite.”

Dayananda's life sketch may be divided into three parts : (i) early boyhood, 1824–1846; (ii) the creative period, 1846–1864; (iii) mission work 1864–1883.

Early Boyhood—Dayananda was born in 1824, at a township known as Tankara in Kathiawad or Saurashtra. His father Karshanji Lalji Tiwari was a Samavedi Audichya Brahmin. The term “*audichya*” means from the north, and Dayananda's father also belonged to this group of Brahmins who originally came from North India. Karshanji's father Lalji left Sidhpur and settled in the Kaushia village of the Jamnagar State in 1824; Dayananda was the eldest son of Karshanji and was originally named as Mulshankar, or rather Dayaram Mulshankar, also known as Mulji.

Dayananda had two brothers and two sisters. His father was a devout and strict Shaivite, and according to the custom of the family, he duly performed the daily *Parthiva Puja*, the worship of the clay-*linga*, representing Shiva and his Vedic Sandhya ritual. Karshanji was a rich person of his locality, and he had built the family temple of Kubairnath Mahadeva in Tankara. After the inrestiture or the Yajnopavita ceremony, Mulji began to devote more time to his education. At the age of ten, he was initiated into idolworship by his father.

Three years later, an important event of his life took place on a Shivaratri day, when his father asked him to keep a fast and keep a vigil in the Jhadeshwar temple at night. This event is fully described by Dayanand in his autobiographical fragment, for it destroyed his faith in idolworship. The second event occurred five years later when he was eighteen. Dayanand describes the two events thus :

“Wherever the Siva Purana was to be read and explained, there my father was sure to take me along with him. Finally unmindful of my mother's remonstrances, he imperatively demanded that I should begin practising Parthiva Puja. When the great day of gloom and fasting—called Sivaratri—arrived, this day falling on the 13th of Vadya of Magh, my father

regardless of the protest of my mother that my strength might fail, commanded me to keep a fast adding that I had to be initiated on that night into the sacred legend and participate in that night's long vigil in the temple of Siva. Accordingly, I followed him along with other young men, who accompanied their parents. This vigil is divided into four parts called *paharas* consisting of three hours each. Having completed my task, namely, having sat up for the first two *paharas* till the hour of midnight, I remarked that the pujaris, or temple servants and some of the lay devotees, after having left the inner temple, had fallen asleep outside. Having been taught for years that by sleeping on that particular night, the worshipper loses all the good effect of his devotion, I tried to refrain from drowsiness by bathing my eyes now and then with cold water. But my father was less fortunate. Unable to resist fatigue, he was the first to fall asleep, leaving me to watch alone.

Thoughts upon thoughts crowded upon me, and one questions arose after another in my disturbed mind. Is it possible, I asked myself, that this semblance of man, the idol of a Personal God that I see bestriding his bull before me, and who, according to all religious accounts, walks about, eats, sleeps and drinks; who can hold a trident in his hand, beat upon his *dumroo* (drum), and pronounce curses upon men,—is it possible that he can be the Mahadeva, the great Deity, the same that is invoked as the Lord of Kailash, the supreme being and the Devine hero of all the stories we read of in the Puranas. Unable to resist such thoughts any longer, I awoke my father, abruptly asking him to enlighten me and tell me whether this hideous emblem of Siva in the temple was identical with the Mahadeva, (Great God) of the scriptures, or something else. "Why do you ask it?" said my father. "Because", I answered, "I feel it impossible to reconcile the idea of an omnipotent, living God, with this idol, which allows the mice to run upon its body, and thus suffers its image to be polluted without the slightest protest". Then my father tried to explain to me that this stone representation of the Mahadeva of Kailasa, having been consecrated with the Veda mantras in the most solemn way by the holy Brahmins, became in consequence the God himself, and is worshipped as such, adding that as Siva cannot be perceived personally in this Kali Yug—the age of mental darkness—we have the idol in which the Mahadeva of Kailash is worshipped by his votaries; this kind of worship is pleasing to the great Deity as much as if, instead of the emblem, he were there himself. But the explanation fell short of satisfying me. I could not, young as I was, help suspecting misinterpretation and sophistry in all this. Feeling faint with hunger and fatigue, I begged to be allowed to go home. My father consented to it, and sent me away with a sepoy, only reiterating once more his command that I should not eat. But when once home, I told my mother of my hunger and she fed me with sweetmeats, and I fell into profound sleep.

In the morning, when my father returned and learnt that I had broken my fast, he felt very angry. He tried to impress me with the enormity of sin: but do what he could I could not bring myself to believe that idol and Mahadeva were one and the same God, and therefore, could not comprehend why I should be made to fast for the worship of the former. I had, however, to conceal my lack of faith, and bring forward as an excuse for abstaining from regular worship my ordinary studies, which really left me little or rather no time for any-

thing else. In this I was strongly supported by my mother and even my uncle who pleaded my cause so well that my father had to yield at last and allowed me to devote my whole attention to my studies. In consequence of this, I extended them to Nighantu and Nirukta, Purvamimansa and other sastras as well as to *Karmakanda* or ritual."

The second event is thus described by Swamiji :

"There were besides myself in the family, two younger sisters and two brothers, the youngest of whom was born when I was already sixteen. On one memorable night, as we were attending a nautch festival at the house of a friend, a servant was despatched after us from home, with the terrible news that my sister, a girl of fourteen, had been just taken ill with a mortal disease. Notwithstanding every medical assistance, my poor sister expired within four *gharries* after we had returned. It was my first bereavement, and the shock my heart received was great. While friends and relatives were sobbing and lamenting around me, I stood like one petrified, and plunged in a profound reverie. It resulted in a series of long and sad meditations upon the instability of human life. Not one of the beings that ever lived in this world could escape the cold hand of death. I thought I too, may be snatched away at any time and die. Whither then shall I turn for an expedient to alleviate this human misery connected with our deathbed; where shall I find the assurance and means of attaining Mukti, the final bliss? It was there and then, that I came to the determination that I must find it, cost whatever it may, and thus save myself from the untold miseries of the dying moments of an unbeliever. The ultimate result of such meditations was to make me violently break, and for ever, with the mummeries of external mortification and penances, and the more to appreciate the inward efforts of the soul. But I kept my determination secret, and allowed no one to fathom my innermost thoughts, I was just eighteen then.

Soon after this, an uncle, a very learned man and full of divine qualities, one who had shown to me the greatest tenderness, and whose favourite I had been from my birth, expired also, his death leaving me in a state of utter dejection, and with a still profounder conviction settled in my mind that there was nothing worth living for or caring for in a worldly life."

This happened in S. 1899 (1842 A. D.) when Mulshankar was nineteen years old. Mulshankar's mind was engrossed in thinking out how he could escape death and how people could be saved the misery and suffering caused by death. He often asked his relations and other elders, how men could avoid death and obtain salvation. His relations and others told Karsanji and his wife what their son was thinking of, adding that he was averse to worldly life. On this they determined to get Mulshankar married, thinking that marriage was the best remedy to cure him of his broodings and his *Vairagya*.

Karsanji now asked Mulshankar to look after the collection of revenue, but Mulshankar declined to do so. His father then decided to celebrate his marriage at once. Marriage apart, the very idea of marriage was repugnant to Mulshankar. He asked his relations to intercede with his father to postpone the betrothal and himself also pleaded

for it. Karsanji agreed to postpone the betrothal. Mulshankar then proposed that he should be allowed to go to Benares to finish his studies and become perfect in *Vyakaran* (Science of language) and *Jyotish* (Astronomy). His father agreed but his mother objected to part with her son. On this, Mulji made a suggestion which his parents accepted. He was allowed to go to a village six miles from Tankara to read with a learned pandit there. He had not long been there when one day he expressed his aversion to marriage. This was carried to his parents. They thereupon recalled him and began to make preparation for his marriage.

When the preparations for his marriage were briskly going on, Dayananda made up his mind to leave home. He says in his autobiographical fragments :

“I had entered upon my twenty first year and had no more excuses to offer. I fully realized now that I would never be allowed to pursue any longer my studies, nor would my parents ever make themselves consenting parties to my celibacy. It was when driven to the last extremity that I resolved to place an enternal barrier between myself and marriage. One evening in the Samvat Year 1903 (1846 A. D.) without taking any one this time into my confidence I secretly left my home, as I hoped, for ever. Passing the first night in the vicinity of a village about eight miles from my home, I rose three hours before dawn, and before night had again set in I had walked over thirty miles; carefully avoiding the public thoroughfare, villages, and localities in which I might have been recognised. These precautions proved useful to me, as on the third day after I had absconded, I learned from a Government officer that a large party of men including many horsemen, were diligently roving about in search of a young man from the town ofwho had fled from his home. I hastened further on, to meet with other adventures. A party of begging Brahmins had kindly relieved me of all the money I had on me, and made me part even with my gold and silver ornaments, rings, bracelets, and other jewels, on the plea that the more I gave away in charities, the more my self-denial would benefit me in the after-life. Thus, having parted with all I had, I hastened to the place of residence of a learned scholar, a man named Lala Bhagat, of whom I had heard much on my way from wandering Sannyasis and bairagis (religious mendicants). He lived in the town of Sayale, eight miles from Mooli, a station on the Ahmedabad Morvi Railway where I met with a Brahmchari who advised me to join at once their holy order, which I did. After initiating me into his order and conferring upon me the name of Shuddha Chaitanya, he made me exchange my clothes for the dress worn by them (Brahmcharies)—a reddish-yellow garment. From thence, and in this new attire, I proceeded to the small principality of Kot Gangara, situated near Ahmedabad.”

Mulshankar found a large number of bairagis in the place. A *bairagi* there saw Mulshankar with a silk dhoti on and taunted him how he could remain a bairagi and put on costly clothes. Mulshankar then gave away the silk clothes, purchased cotton clothes and put them on. He had only three rupees left with him. He lived in Kot Gangara for three months. Losing all hope of getting from Sadhus there what he wanted, he resolved to go to Sidhpur, thinking that in the *Kartik* Fair at Sidhpur he would be able to benefit by the company of Sannyasis.

To his misfortune, he met with a bairagi at Kot Gangara, the resident of a village in the vicinity of his native town and well acquainted with his family.

The Bairagi later on proved treacherous. He despatched a letter to Dayananda's family informing them of his intentions and pointing to his whereabouts. Dayananda writes in his autobiography : In consequence of this, my father came down to Sidhpur with his sepoy, traced me step by step in the Mela, learning something of me wherever I had sat among the learned pandits and finally, one fine morning appeared suddenly before me. His wrath was terrible to behold. He reproached me violently, accusing me of bringing an eternal disgrace upon my family. No sooner had I met his glance though, knowing well that there would be no use in trying to resist him, I suddenly made up my mind how to act. Falling at his feet with joined hands in supplicating tones, I entreated him to appease his anger. I had left home through bad advice, I said; I felt miserable, and was just on the point of returning home, when he had providentially arrived and now I was willing to follow him home again. Notwithstanding such humility, in a fit of rage he tore my yellow robe into shreds, snatched at my tumba,¹ and wresting it violently from my hand flung it far away, pouring upon my head at the same time a volley of bitter reproaches, and going so far as to call me a matricide. Regardless of my promise to follow him, he gave me in the charge of sepoy, commanding them to watch me night and day and never to leave me out of their sight for a moment.

But my determination was as firm as his own. I was bent on my purpose and closely watched for opportunity of escaping. I found it on the same night. It was three in the morning, and the sepoy whose turn it was to watch me believing me asleep, fell asleep in his turn.

All was still; and so, softly rising and taking along with me a tumba full of water, I crept out and must have run over a mile before my absence was noticed. On my way, I espied a large tree, whose branches were overhanging the roof of a pagoda; on it I eagerly climbed, and hiding myself amongst its thick foliage upon the dome, awaited what fate had in store for me. About four in the morning, I heard and saw through the apertures of the dome the sepoy enquiring after me, and making a diligent search for me inside as well as outside the temple. I held my breath and remained motionless until, finally believing they were on the wrong track, my pursuers reluctantly retired. Fearing a new encounter, remained concealed on the dome the whole day, and it was not till darkness had again set in, that alighting I fled in an opposite direction. More than ever I avoided the public thoroughfares, asking my way to people as rarely as I could, until I had again reached Ahmedabad, when I atonce proceeded to Baroda. There I settled for sometime, and at Chetan Math (temple) I held several discourses with Brahmanand and a number of Brahmancharis and Sannyasis, upon the Vedanta philosophy. It was Brahmanand and other holy men who established to my entire satisfaction that I was Brahma, the Deity was no other than my own Self—my Ego. I am Brahma, a portion of Brahma; jiv (soul) and, Brahma, the deity, being one. Formerly while studying Vedanta, I had come to this opinion to a

1. A vassel to hold water, made of a dried gourd.

Dayanand Commemoration Volume/32

certain extent, but now the important problem was solved, and I gained the certainty that I was Brahma.

Dayananda takes to Sannyasa—

"At Baroda, learning from a Benares woman that a meeting composed of the most learned scholars was to be held at a certain locality, I repaired thither at once, visiting a personage known as Satchitanand Parmahansa, with whom I was permitted to discuss various scientific and metaphysical subjects. From him I learnt also, that a number of great Sannyasis and Brahmcharis resided at Chanoda Kanyali. In consequence of this, I repaired to that place of sanctity on the banks of the Narbada, and there at last met for the first time with real Dikshits, or initiated Yogis, and such sannyasis as Childashrama and several other Brahmcharis. After some discussion, I was placed under the tuition of one Parmanand Parmahans, and for several months studied "Vedantasar", "Arya Karimide Totak", "Vedanta Paribhasha" and other philosophical treatises. During all this time, as a Brahmchari I had to prepare my own meals which proved a great impediment to my studies. To get rid of it, I therefore concluded to enter, if possible into the fourth order of the Sannyasis. Fearing, moreover, to be known under my own name on account of my family's pride, and well aware that once received in this order I was safe, I begged of a Deccani pandit, a friend of mine, to intercede on my behalf with a Dikshit—the most learned among them, that I might be initiated into that order at once. He refused, however, point blank to initiate me, urging my extreme youth. But I did not despair. Several months later, two holy men, a Swami and a Brahmchari, came from the Deccan and took up thier abode in a solitary, ruined building in the midst of a jungle near Chanoda and about two miles distant from us. Profoundly versed in the Vedanta philosophy, my friend the Deccani pandit went to visit them, taking me along with him. A metaphysical discussion following brought them to recognise in each other Dikshits of vast learning. They informed us that they had arrived from *Shringiree Math*, the principal convent of Sankaracharya in the South, and were on their way to Dwarka. To one of them, Parmanand Saraswati, I got my Deccani friend to recommend me particularly and state at the same time the object I was so desirous to attain, and my difficulties. My friend told him that I was a young Brahmchari, who was very desirous to pursue his studies in metaphysics unimpeded; that I was quite free from any vice or bad habits for which fact he vouchsafed; and that, therefore, he believed me worthy of being accepted in this highest probationary degree and initiated into the fourth order of the sannyas, adding that thus I might be materially helped to free myself from all worldly obligations and proceed untrammelled in the course of my metaphysical studies. But this Swami also declined at first. I was too young, he said. Besides, he was himself a Maharashtrian, and so he advised me to appeal to a Gujrati Swami. It was only when fervently urged on by my friend, who reminded him that Deccani sannyasis can initiate even *gowdas*, and there could exist no such objection in my case as I had been already accepted, and was one of the five Dravids, that he consented. And on the third day following, he consecrated me into the order, delivering unto me a Dand and naming me Dayanand Saraswati. By the order of my initiator though, and my proper desire, I had to lay aside the emblematical

bamboo—the Dand, renouncing it for a while, as the ceremonial performances connected with it would only interfere with unimpeded progress of my studies.

After the ceremony of initiation was over they left us, and proceeded to Dwarka. For sometime I lived at Chanoda Kanyali as a simple sannyasi. But upon hearing that at Vyasashram there lived a Swami whom they called Yoganand, a man thoroughly versed in Yoga; to him I addressed myself as an humble student, and began learning from him the practical modes of the science of Yoga (Yoga Vidya). When my preliminary tuition was completed, I proceeded to Sinoor, for on the outskirts of this town there lived Krishna Sastri under whose guidance I perfected myself in the Sanskrit grammar, and returned to Chanoda where I remained sometime longer. Meeting there two Yogis—Jwalanand Puri and Shivanand Giri, I practiced Yoga with them also, and we all three held together many a dissertation upon the exalted science of Yoga, until finally, by their advice, a month after their departure I went to meet them at Dudheshwar near Ahmedabad at which place they had promised to impart to me the final secrets and modes of attaining Yoga Vidya. They kept their promise, and it is to them that I am indebted for the acquirement of the practical portion of that great science. Still later, it was divulged to me that there were many far higher and more learned Yogis than those I had hitherto met—yet still not the highest—who resided on the peaks of the mountain of Abu in Rajputana. Thither then I travelled again, to visit such noted places of sanctity as the Arvada Bhawani and others; encountering at last, those whom I so eagerly sought for on the peak of Bhawani Giri, and learning from them various other systems and modes of Yoga.”

Creative Period

Dayananda's creative period of his life starts from the day he leaves his home. He wanders from place to place, and gets a first hand experience of the condition of the Hindu society. Of course, in the early stages, he pursues his studies of the Sanskrit grammar, and a few books on Indian theology and preliminary philosophy, but mostly, he continues of his search for the Yogins who could teach him the systems of Yoga, the only means of emancipation and spiritual realization. He enjoys his roamings on banks of the Ganga river, from Hardwar to Allahabad and Varanasi. Lala Lajpat Rai, in his well known book, *The Arya Samaj*, has classified this period of Dayananda's life under three heads :

(i) Dayanand was not of those who accept knowledge easily from authority. He would take nothing which could not be verified or demonstrated. An incident which occurred during this period of his life may serve as an illustration. One day when wandering in the valley of the Ganga, he noticed a corpse afloat in the river. At the time, he had with him some books on anatomy and physiology. The sight of a corpse at once suggested the idea of testing by actual observation the accuracy of the facts cited in the books. He was in jungle, far from human habitation, and not likely to be disturbed. He salvaged the body, cut it open, and examined it. He found that what was taught in the books was not true. So into the river went the books to keep company with the body.

(ii) Never for a moment did he falter or turn his gaze from the ideal in which he

Dayanand Commemoration Volume/34

aspired. In India, there are innumerable religious shrines and temples, the heads of which live in a luxurious state because of hereditary wealth. They own large endowments of land and revenues which are attached to their shrines and are recipients of constant offerings from their disciples and devotees. Being a handsome young man of good physique, intelligent, well-read and well-versed in religious polemics, more than one Mahant wished to make him a *chela* (disciple) or spiritual heir, and offered to nominate him as their successor, but on all such occasions Dayananda refused, stating that his goal was different and that he was not seeking wealth or power.

(iii) During this period, he met numbers of Sadhus and Pandits, some good, some bad, some noble and some ignoble. He met a few whom he regarded with highest respect; but he did not meet a single one who attained his idea of a Guru (Spiritual teacher). Born rebel as he was, he could not accept as his models the blind followers of authority or slaves of tradition; nor did he care for a life of mere renunciation, or just a mediation.

Dayanand Finds A Guru

Having learnt that a very learned Sannyasi well-versed in the sastras, Swami Virjanand lived in Mathura, Dayanand became anxious to meet him and started for that place. On reaching Hathras, he heard that Swami Virjanand was to hold a *sastrarth* (religious discussion), at Mursan. Dayanand therefore left for that place. On arriving there, he learnt that Virjanand had gone back to Mathura after the sastrarth. He therefore left for Mathura.

According to the late P. Yugalkishore, who later became a fellow pupil of Dayanand, Dayanand came to Mathura in Baisakh-Jestha S. 1916 (May 1859 A. D.), when Mathura along with other places in the United Provinces was suffering from a famine, as after the suppression of the Indian Rebellion of 1857, there was great scarcity of food. Dayanand when he came to Mathura was clad as a Sannyasi and had a *lota* in his hand. As this famine according to Government Reports began in November, 1860 and ended in October 1861, according to P. Yugalkishore Dayanand must have gone to Mathura sometime after October 1860. P. Lekhram in his Urdu biography of Dayanand says that Swami Dayanand reached Mathura on Kartik sud second S. 1917, the 14th of November, 1860. Another pupil of Swami Virjanand, P. Purshottam Chaube, is reported to have declared that Dayanand was present at the sastrarth between Virjanand and Vasudeva Swami held in S. 1860 in the building then known as Himmat Bahadur-ki-Kutcheri at Brindaban where now stands Shahji-ka-temple.

It is difficult to say with any certainty as to when Dayanand first heard of the great learning of Swami Virjanand Saraswati. P. Lekhram says that he heard of Virjanand from somebody while he was living on the banks of the Narbada. B. Devendranath Mukhopadhyaya in his *Life of Swami Dayanand Saraswati* says that Swami Dayanand told Pandit Mohanlal Vishnulal Pandya, late Secretary of the Paropkarini Sabha, that when he, Dayanand, first went to Hardwar and wished to become a pupil of Poornanand Saraswati, also called Purnashram Swami, the latter having become very old, told him to go to Mathura and

become Virjanand's pupil. Whether Dayanand first heard of Swami Virjanand's great learning when he was in Upper India or some years later when he was going from place to place on the banks of the Narbada is not a matter of great importance. It may be that Dayanand first heard of Virjanand from Purnashram Swami of Hardwar, but he wanted to become a disciple of some learned man who was not blind and continued to look out for one such. But when he could not find such an one and again heard glowing accounts of Virjanand, he decided to go to him.

The famous French savant Romain Rolland says :

"Dayanand found at Mathura an old Guru even more implacable than himself in his condemnation of all weakness and in hatred of superstition, a sannyasi blind from infancy and from the age of eleven quite alone in the world, a learned man, Swami Virjanand Saraswati."¹

Swami Virjanand Saraswati was a great man. Intellectually, he towered high above his contemporaries in India. He was a great Teacher, the like of whom there was none in the country. In independence of character, indomitable courage, and a burning desire to spread enlightenment in India and pulling the pupil out of the mire of ignorance and superstition in which they had got stuck, he had no equal.

In order to understand Dayanand Saraswati's ideals and appreciate the great work he has done, one must know his guru Virjanand Saraswati, who was the source of those ideals and the inspirer of his work.

Virjanand was a remarkable personality. He had an irascible and implacable temper. He hated hypocrisy. He was consumed with anxiety to purge the world of ignorance, superstition and all kinds of wrong. Himself a personification of perfect will power, he could not tolerate weakness of any kind. He was a dedicated devotee of Truth and hated and condemned all untruth. Being convinced that all misery, sorrow and distress are the results of ignorance, superstition and false beliefs, he made it his life's business to destroy falsehood and deceit, and illumine the minds of men by teaching them the truth and nothing but the truth.

Perhaps as a protest against nature's injustice which deprived him of eyesight at the beginning of life and thus imposed a terrible handicap on him in his great fight—for what is life but a fight, a long, continuous, never ending fight—Virjanand turned a rebel against her. Embittered by injustices heaped on him in early life, over which he triumphed by sheer will-power, he declared war, unflinching war, against all weakness, great or small, against all injustice, deliberate or otherwise. And in the fight he put all his strength, all his skill.

He took to teaching in order to produce a man who, being free from the shackles which Virjanand's blindness had placed on him, and with the invincible weapon which he, Virjanand, had discovered would storm the enemy's fortress and demolish it for good. It was in this confident hope that he worked and lived and poured his soul into his pupils.

1. Prophets of the New India, p. 99.

And he was right and prophetic. He soon found a worthy warrior in his pupil Dayanand. To him he entrusted the weapon he had discovered, the weapon with which to fight untruth and the false gods who held sway over the land. When his spiritual son Dayanand finished his education, Virjanand demanded of him and made him take a vow that Dayanand "shall devote his life to the spreading of the true knowledge of the Vedas, denouncing all false doctrines and tenets, and removing the darkness of ignorance from the land, and that he shall always be prepared to sacrifice his life if necessary, in accomplishing this task."

Dayanand spent two and a half years with Swami Virjanand. When he finished his education he had no worldly possessions; and as he knew that his guru liked लवंग (cloves), Dayanand took half a seer of them to his Guru and said that he was a poor man and the present he had brought was all that he could manage to get. Virjanand told him that he knew that Dayanand was a sannyasi, and he did not look for any rich *Dakshina* from him. He would not ask him for anything which he did not possess. Then Virjanand said ; "I demand from you something else as *dakshina*. Take a vow before me that so long as you will live, you shall work incessantly to spread Arsha literature and a true knowledge of the Vedas, and condemn works which teach false doctrines and tenets, and that *you shall even give up your life, if necessary, in re-establishing the Vedic religion*. This is my *dakshina*". Dayanand heard it, bowed and said, तथास्तु—"So it be". He accepted his guru's behests unreservedly and without hesitation.

Swami Virjanand was of medium height and his complexion was inclined to be fair. He executed a will in favour of his pupil Yugalkishore giving him his property, books, utensils and money Rs. 300/-. He died on Monday the thirteenth of Asvin Bad, S. 1925 (14th September, 1868 A. D.)

When the news of the demise of Swami Virjanand Saraswati reached Dayanand at Shahbazpur, he heaved a deep sigh and exclaimed, "Alas Bharatvarsha, Holy Aryavarta, today the glorious Sun of Vedic grammar has set."

Dayananda Prepares For His Mission

Having taken leave from his preceptor, Virajananda, Dayananda came to Agra from Mathura (May 1864), Virajananda gave to Dayananda a masterly clue in respect to the Sanskrit literature and told him :

"Look here, Dayananda, the Sanskrit is divisible into two periods, the Ante-Mahabharata and the Post-Mahabharata. The doctrines embodied in the Ante-Mahabharata Literature clearly indicate the high watermark of spiritual, moral and intellectual greatness reached in ancient times by the Aryas. The books of that period were composed by Rishis who led noble lives and were pillars of light and strenght to erring humanity. Their books are wholesome reading. In the Post-Mahabharata period, however, the study of those works has been neglected; and intensely prejudiced and narrow-minded men have written books, the study of which has brought to ruin the cause of Dharma. You, therefore, shall have to adjure those that are the works of bad authors and study only the *Rishi-krit-granths* (books written by Rishis)."

Later on, Dayananda on his own discovered that the *Mahabharata* line is also a demarcation between the Vedic concepts of theism, truthfulness, ethics, Yajna and Yoga and the Pauranic concepts of idolatory, incarnations of God, the caste system based on one's birth, the social evils of priesthood and the entire rot, which had set in Indian society. Dayananda further discovered that the entire literature composed from the times of Brahma down to Jaimini by Rishis is based on the concept of the infallibility of the revealed Vedas, which consist of the Supreme authority. By and by, Dayananda crystallized out his ideas in respect of purest type of monotheism, worship of God, the Supremacy of the Vedas, the synthetic philosophy of the Six systems of Gotama, Kapila, Kanada, Patanjali, Vyasa and Jaimini, and the sociology developed by Manu's Dharma Shashtra. All these ideas did not reveal to him at once. The vision in respect to some of them he received in his early career of his life before he left his home. Some of the ideas he received from his Guru Virajananda, and the others he clarified through his debates and dialogues when he started preaching his mission. Later on, in 1874 or so he took to authorship when he was asked by public, particularly Raja Jaikishan Das.

Dayananda's Heroic Tours

Harbilas Sharda, one of his serious biographers describes these tours in following sections :

Preparation for the mission	—	1863-1866
On the banks of the Ganges	—	1867-1872
In Behar and Bengal	—	1872-1873
Return to Uttar Pradesh	—	August 1873-1874
In Bombay, Gujrat and Maharastra	—	Oct. 1874-1876
Third tour in Uttar Pradesh	—	1876-1877
In the Punjab	—	1877-1878
Fourth tour in the Uttar Pradesh	—	July 1878 - Oct. 1878
Second Visit to Rajputana	—	Nov. 1878 - Jan. 1879
Fifth tour in Uttar Pradesh	—	Jan. 1879 - March 1881
Third visit to Rajputana	—	March 1881 - Dec. 1881
Last visit to Bombay	—	30th Dec. 1881 - June 1882
With Maharaja Sajjan Singh and at Shahpura	—	March 1883 - May 1883
At Jodhpur : Last days	—	Oct. 1883

Dayananda As An Author

Dayananda reluctantly took to authorship, when he saw that his speeches in Sanskrit do not effectively go to masses, he on the advise of Bengal leaders adopted Hindi (the *Arya-bhasha*, as he called the dialect) as a medium of speeches. He dictated his lectures, thoroughly systematized to Pandits at Varanasi and at Allahabad, 1874, which came out in the form of his immortal creatise, the *Satyartha Prakash*, his *magnum opus*. This was later on revised at Udaipur and came out as a posthumous publication in 1884 from his press the Vedic Yantralaya, then at Allahabad, and later on shifted to Ajmer.

Jordens (J. T. F.) has given an account of his publications (books and pamphlets) thus :

1. Sandhya, संध्या, published by the Jwalaprakash Press, Agra 1863, (No copy could be recovered).
2. Bhagavat-Khandanam, भागवतखण्डनम्, Agra, 1864, republished with notes by Y. Mimamsaka, Sonipat 1971.
3. Advaitmata-Khandanam, अद्वैतमतखण्डनम्, the Light Press Benares, 1870. (No copy recovered)
4. Satyarth Prakash, सत्यार्थप्रकाश, first edition, Star Press, Benaras 1875.
5. Panchamahayajna Vidhi पञ्चमहायज्ञविधि, First edition Bombay, 1875. (No copy now available): Second revised edition, Lazarus Press, Benares, 1878.
6. Veda-viruddhamata-Khandana, वेदविरुद्धमतखण्डन, Nirnaya Sagar Press, Bombay. 1875. (republished by Govind Ram Hasanand, Delhi).
7. Vedantidhwanta nivarana, वेदान्तिध्वान्तनिवारण, Nirvana Sagar Press, Bombay, 1875 (reprinted by Govindram Hasanand, Delhi).
8. Shikshapatridhwanta nivarana, शिक्षापत्रिध्वान्तनिवारण, with Gujrati translation by Shyamji Krishna Verma, Oriental Press Bombay, 1876, (reprinted by Govindram Hasanand, Delhi)
9. Aryabhivinaya, आर्याभिविनय, Aryamandal Press, Bombay, 1876. Run through numerous editions.
10. Sanskaravidhi, संस्कारविधि, first edition Asiatic Press, Bombay, 1877.
11. R̥gvedadi-bhasya-bhumika. ऋग्वेदादिभाष्य-भूमिका, published first in sixteen fascicules, from 1877 onwards, by the Lazarus Press, Benares, the last two by the Nirnaya Sagar Press, Bombay, 1878; Y. Mimamsaka edition, Amritsar, 1967.
12. Bhrantinivarana, भ्रान्तिनिवारण, Published in 1887, probably at the Arya Bhushan Yantralaya, Shahjahanpur, Reprinted by Govindram Hasanand, Delhi, 1952.
13. Aryodeshyaratnamala, आर्योद्देश्यरत्नमाला, published by the Chashmanur Press, Amritsar, 1878; also by Govindram Hasanand, Delhi 1970.
14. Vedabhashya, वेदभाष्य, published in monthly fascicules, from 1877, Lazarus Press, Benares (first fourteen issues), the rest from the Vedic Yantralaya, Benares, 1880; at Allahabad 1881-91; and from 1891 in Ajmer. During Dayananda's life time fifty-one fascicules, each of the R̥gvedabhashya and of the Yajurveda-bhashya were published. The rest were published after the author's death. In Sixteen years, the entire Yajurveda-bhashya and R̥gveda, up to VII. 4. 60 could be published. The Vedic Yantralaya, Ajmer, published the Yajurveda commentary in four volumes, and the R̥gveda in nine volumes.

15. **Autobiography**, आत्म-चरित्र, Written in Hindi by Dayananda; its English translation published in *The Theosophist* in three instalments, Vol. I, Oct. 1879; pp. 9-13. Vol. I, Dec. 1879, pp. 66-68; and Vol. II, Nov. 1880, pp. 24-26. The Hindi version was recently recovered by the Paropakarini Sabha, Ajmer, and was published in 1975 with its English version from *The Theosophist*.
16. **Astadhyayi Bhashya**, अष्टाध्यायी भाष्य, incomplete, published only after Dayananda's death; partly published by Pt. Raghuvir, Ajmer, Vol. I, 1927; Vol. II, 1949.
17. **Gotama-Ahalya ki Katha**, गौतम-अहल्या की कथा, 1879 from an unknown place; copy not yet recovered.
18. **Sanskrit-Vakya-Prabodha**, संस्कृत-वाक्य-प्रबोध, Vedic Yantralaya, Benares 1880; Also by Ram Lal Kapur Trust, Amritsar 1969.
19. **Vyavaharabhanu**, व्यवहारभानु, Vedic Yantralaya, Benares 1880; also Ram Lal Kapur Trust, Amritsar, 1977
20. **Bhramocchedana**, भ्रमोच्छेदन, Vedic Yantralaya, Benares, 1880; also Govindram Hasanand, Delhi, 1953.
21. **Anubhramocchedana**, अनुभ्रमोच्छेदन, Vedic Yantralaya Benares 1880; also Govind Ram Hasanand, Delhi, 1953.
22. **Vedangaprakash**, वेदाङ्गप्रकाश, in fourteen parts, by the Vedic Yantralaya, Benares and Allahabad, 1880-1883; available from Ajmer also.
23. **Gokarunanidhi**, गोकर्णानिधि, Vedic Yantralaya Allahabad, 1881; also by Govindram Hasanand. Delhi 1969.
24. **Satyarth Prakash**, सत्यार्थप्रकाश, second revised edition, Vedic Yantralaya, Allahabad, 1884; Numerous editions now available; the best by far is that edited by Yudhisthir Mimamsaka, Sonipat, 1972.
25. **Sanskaravidhi**, संस्कारविधि, second revised edition, Vedic Yantralaya, Allahabad, 1884; the best edition by Y. Mimamsaka, Sonipat, 1971.

Dayananda's Biographers

Harbilas Sarda, in his *Life of Dayanand Saraswati*, (Preface) 1968, writes :

"All that we know about the first thirtysix years of his life, from 1824 to 1860, is what he himself wrote out in Hindi at Colonel H. S. Olcott's request for publication in *the Theosophist*. Fragmentary as this autobiographical sketch is, it is the only reliable account of his life at home, his early education, his wanderings in India in search of Yogis and later, a guru for himself till he came to Mathura in 1860 A. D. In addition to this, the only other materials available are (a) what various people who met him came to know from Swamiji himself during conversations in various places, a fact here and a fact there of his life in those days and (b) what he said in 1875 A. D. in one of his fifteen lectures in response

Dayanand Commemoration Volume/40

to a request from people in Poona for information about his family and his early life. The Mahrathi report of those fifteen lectures published in book form at Poona by a Mahratha Brahmin has been translated in Hindi and published under the name, *Updesh Manjari*. The account given in the book does not, however, possess the same authority as the autobiography published in the *Theosophist* : for it is only a report of what Swami Dayanand is stated to have said in his lectures. The accuracy and fullness of the account given by the Mahratha gentleman depended upon his capacity to understand what he had heard on his discretion in reporting only what he thought was important. And to some extent, the report naturally takes the colour of the religious beliefs of the writer; for instance, in the account which the *Updesh Manjari* gives of Swamiji advocating the cult of Siva at Jaipur in 1866 and encouraging the wearing of *rudraksha* rosaries at Agra and Jaipur.

There is no other absolutely reliable material available to supplement the account that Swamiji himself has given of this part of his life. There are no contemporaneous records of other people's lives or accounts of happenings of those days to throw further light on Swamiji's life.

The rest of the account of his life is based on the material collected by P. Lekhram, Vedic Missionary, when he was deputed by the Panjab Arya Pratinidhi Sabha in 1888 A. D. to collect materials for a life of Swamiji. He toured the country for about nine years questioning people, taking down the statements of those who gave him any information about Swamiji. He was not able, however, fully to collect the material and write a biography of Swamiji. He had written a few chapters in Urdu when he met a martyr's death at Lahore at the hands of a Muslim fanatic on 6th March 1897 A.D.

On P. Lekhram's death, the Panjab Arya Pratinidhi Sabha deputed Lala Atmaram of Amritsar on 21st March 1897 to finish the book. Accordingly, a life of Swamiji was written and published in 1897 A.D. under the name, *Mahrishi Dayanand Saraswati Ka Jivan Charitra* with an introduction from the pen of Lala Munshiram, latter Shradhanand Sannyasi. But it was not written as a regular biography.

In the meantime, B. Devendranath Mukhopadhyaya, a Bengali gentlemen, published a life of Swami Dayanand Saraswati in Bengali in 1894 A.D. in two parts under the title *Dayanand Charita*. This, therefore, was the first Life of Dayanand published by anyone. This book was later translated in Hindi and published by Raghubirsaran Dublish, proprietor of the Bhaskar Press of Meerut in 1911 A.D.

Not satisfied with what he had written and published in 1894 A.D., Babu Devendranath Mukhopadhyaya, whose devotion to the memory of Swami Dayanand is still unsurpassed, made it his life's mission to write a comprehensive life of Dayanand. He went round the country visiting every place which Dayanand had visited, talked to everyone who, he was told, had met Dayanand or who knew anything about him; corresponded with everyone alive who had met or had anything to do with Dayanand during the latter's life time. For several years he gave himself body and soul to collecting material for a proper and adequate life of Dayanand Saraswati with a devotion and earnestness which are beyond

praise. He finished collecting the material for his work about the year 1915 or 1916 A. D. and then settled down in Benares to write a regular Life of the Maharishi.

Dayanand had never in his lifetime mentioned the name of his birthplace, or of his father or even his own—the name by which he was known at home. It was B. Devendranath Mukhopadhyaya who after patient and sustained research, found out that Dayanand's birthplace was Tankara in the Morvi State, that his father's name was Karsanlalji Tiwari and his own name was Mulshanker alias Daya Ram.

To our own and our country's misfortune, when B. Devendranath Mukhopadhyaya had written only the first four chapters of the book he was suddenly attacked by paralysis and died. This deplorable happening has deprived the country of a great work. No one else can be as well fitted as B. Devendranath Mukhopadhyaya to make a proper use of the material collected by him and write a Life of Dayanand.

The late P. Ghasiram, a prominent Arya Samajist of Meerut secured in 1917-18 A.D. with the assistance of B. Jwalaprasad, Deputy Collector of Benares, the whole of the material collected by B. Devendranath Mukhopadhyaya. P. Ghasiram translated the Bengalee records into Hindi, and keeping the first four chapters intact as they had been written by B. Devendranath Mukhopadhyaya, he wrote out the remaining chapters in Hindi, at the same time consulting P. Lekhram's book. This work was published in two volumes by the Arya Sahitya Mandal at the Fine Arts Press, Ajmer in 1933 A. D.

P. Lekhram's and B. Devendranath Mukhopadhyaya's biographies are the only two books containing original research work on the subject that are available to the public. Another source which contains reliable information, is Swamiji's correspondence. Swami Shradhanand when Superintendent of the Vedic Yantralaya, Ajmer took away this correspondence from the records of the Vedic Yantralaya where it was kept and published a portion of it in three small octavo volumes under the heading *Swamiji-ka-Patra-Vyavahar*. P. Bhagwad Datta of Lahore has collected some more letters of Swamiji from various places and is publishing them under the title, *Rishi Dayanand Saraswati ke Patra our Vigyapan*. This, however, is a collection only of letters written by Swamiji and public notices issued by him.

Recently, Yudhishtir Mimamsak has re-edited the correspondence of Svami Dayananda, and brought it out in two volumes. In other supplements, he has published other information which appeared from time to time in the form of *notices*, *Vijnapanas*, *proceedings*, etc.

Bhawani Lal Bhartiya edited and got published in 1974 the first edition of Hindi Book, *Dayananda-Digvijayarka*, दयानन्द दिग्विजयार्क, publisher Arsha Sahitya Prachar Trust, 455 Khari Bavali, Delhi-6; said to be written by Gopalrao Hari, a Maharashtra, working as a Sub-Deputy Inspector of Schools, Farukhabad, Uttar Pradesh; he was also an editor of a monthly *Bharat-Sudasha-Pravartak*; the life-sketch was written in 1937-38 Vikrami, i.e. 1880 A. D., during the lifetime of Dayananda.

Another biography of Dayananda is by Chimman Lal Vaishya of Kasgunj, Uttar Pradesh, said to be written and first published in 1891 and the second edition in 1902. The book has been reprinted by Dayanand Sansthan, Veda Mandir, 1597, Hardhyan Singh Marg, Karolbagh, New Delhi-5, in 1980. The Publishers have given 1880 as the publication date of the first edition. The title of the book is "*Swami Dayanand Saraswati ka Saraswatindra Jiwan-Charitra*," स्वामी दयानन्द सरस्वती का सरस्वतीन्द्र जीवन-चरित्र.

We give below a list of the important English publications on Dayanand and the Arya Samaj :

- Arya Samaj Calicut*, Swami Dayanand Saraswati, a collection of articles of several persons, 1924.
- Barrier, N. G.*, The Arya Samaj and Congress Politics in the Panjab, Jour. of Asian Studies, 1967, 26, 363-379.
- Durrani, F. K. Khan*, Swami Dayanand, life and teachings, Lahore, 1929.
- Forman, H.*, The Arya Samaj, its teachings and an estimate of it, Allahabad, 1887.
- Gajra, T. D.*, The life of Swami Dayanand Saraswati, Lahore, 1915.
- Ghose, Aurobindo*, Bankim—Tilak—Dayananda, Pondicherry, 1955.
- Graham, J. Reid*, The Aryasamaj as a Reformation in Hinduism with special reference to caste, unpublished Ph. D. Thesis, Yale Univ, 1942.
- Jijyasu, Munshi Ram and Ramdeva*, The Aryasamaj and its Detractors, A Vindication, Dayanandabad, 1910.
- Jones K. W.*, The Aryasamaj in the Punjab, 1877-1902, unpublished Ph. D. Thesis, University of California, Berkeley, 1966.
- Jordens, J. T. F.*, Dayananda Saraswati and Vedanta—The Indian Econ. and Soc. History Review, 1972, 9, 167-79
- Jordens, J. T. F.*, Dayananda Saraswati, 1978, Oxford Univ. Press.
- Jordens, J. T. F.*, Swami Shraddhanand.
- Kulyar, S. P.*, Swami Dayanand Saraswati, Life and teachings (collection of papers from the Vedic Magazine), Patna, 1938
- Lillingston, F.*, The Brahmo Samaj and Aryasamaj in their bearing on Christianity, London 1901
- Mal, Bahadur*, Dayanand, A study in Hinduism, Hoshiarpur 1962.
- Murdoch, J.*, Vedic Hinduism and the Aryasamaj, London, 1902.
- Nigam, Z. Singh*, The Vedic Religion and its Expounder Swami Dayanand Saraswati, Allahabad, 1914.
- Nyayaratna, Mahesh Chandra*, A few remarks on Pandit Dayananda Saraswati's Veda-Bhashya, 1876; 1890 (Calcutta).
- Olcott, Col. Henry S.*, An address by Col. Olcott in the Arya Samaj Meerut, 1879.
- Pandey, Dhanapati*, The Arya Samaj and Indian Nationalism, New Delhi, 1972.
- Parameshwaran, C.*, Dayananda and the Indian Problem, Lahore, 1944.
- Parapullil, P. A.*, Swami Dayananda Saraswati's understanding and assessment of Christianity, Rome 1970.

- Pareek, Radhey S., Contribution of Aryasamaj in the making of Modern India, 1857-1947, Univ., of Jaipur 1965.*
- Prakash, Satya, A Critical Study of the Philosophy of Dayanand, Ajmer 1938.*
- Prakash, Satya, Speeches, Writings and Addresses, Vol. I.—Vineit Veritas, Allahabad, 1971.*
- Prakash, Satya, Speeches, Writings and Addresses, Vol. II—The Arya Samaj, A Renaissance, Allahabad, 1981.*
- Prakash, Vishwa, Life and Teachings of Swami Dayanand, Allahabad, 1935.*
- Prasad, Durga, Maharshi Dayanand Saraswati, Lahore 1892.*
- Rai, Lala Lajpat, The Arya Samaj, an account of its Aims, Doctrine and Activities, London 1915.*
- Rai, Lala Lajpat, A History of the Aryasamaj, rev. edi. by Shri Ram Sharma, Bombay 1967.*
- Regamey, Constantin, The Origin of activistic trends in the Doctrine of Swami Dayanand Saraswati, R. N. Dandekar. ed. Proc. of 26th International Congress of Orientalists, 1969, III (i), 452 (Poona)*
- Sarda Har Bilas, Life of Dayanand Saraswati, 2nd ed. Ajmer 1968.*
- Sharma, B. M., Swami Dayanand, His Life and Teachings, Lucknow, 1933.*
- Shastri, Vaidya Nath, The Aryasamaj, its Cult and Creed, 2nd edition, New Delhi 1967.*
- Singh, Bawa Arjan, Dayanand-Saraswati, Founder of the Aryasamaj, Lahore 1901*
- Singh, Bawa Chajju, Life and Teachings of Swami Dayanand Saraswati, Lahore 1903, reprint Delhi 1971.*
- Thursby, G., Aspect of Hindu-Muslim Relation in India : a study of the Aryasamaj activities, Govt. of India policies and communal conflict in the period 1923-28, unpublished Ph. D. thesis, Duke Univ. 1972.*
- Upadhyaya, Ganga Prasad, Landmarks of Swami Dayanand's Teachings, Allahabad, 1947.*
- Upadhyaya, Ganga Prasad, The Origin, Scope and Mission of the Aryasamaj, Allahabad, 1940.*
- Upadhyaya, Ganga Prasad, Swami Dayanand's Contribution to Hindu Solidarity, Allahabad, 1939.*
- Vable, D., The Aryasamaj—Hindu without Hinduism, Vikas Publishing House, Delhi, 1983.*



The Rishi : His Death

□ A. Christina Albers

*He did not make the loneliness his home
He did not vainly navigate the sky.
His humble path led him 'mong men to roam,
To teach and bless,—and among men to die.*

*And such a death ! Ye shining stars shed tears,
Tremble ye suns; for one has passed away.
Who scattered love upon the path of years,
And dying blessed the murd'rer who did slay.*

*And yet, why tears of woe for one so great ?
Should not the stars ring forth in ecstasy.
O'er one who drowned to love the bitt'rest hate,
And on his deathbed set his murd'rer free.*

*No more far thee the changing, round of time
The star-blest road has reached that mighty goal
Neath nobler skies, where spirit cymbals chime
To greet the deathless Prophet of the Soul.*

*And is there not a place in yon great sky
From which we still may hear his voice of love ?
Oh, read his message in each tear-stained eye
Follow his steps and trust,—God is above.*

*Where a holyman has wandered
E'n the very ground is holy,
And his words do live and blossom
In the strength of their own wisdom,
In the truth they are conveying
And we, who are still in darkness,
Groping in this restless earthworld,
Let us in his name assemble,
Let us join in strong endeavour
In fond love and selfless service,
Try to follow in his footsteps,
Hear his message in the spirit,
And convey it to the many,
Blend goodwill with all our labours,
And in future generations
All will yield its fruitful harvest,
Peace and Blessings to all beings.*

(From Dayananda, the spirit Hero)

Dayananda's Itinerary

Place	Arrival (A. D.)	Departure (A. D.)	Place	Arrival (A. D.)	Departure (A. D.)
Tankara	1824	1846	Kasipur	1855	1856
Kot Gangara	July, Aug. 1846	Sept. Oct. 1846	Drona Sagar	1856	1856
Sidhpur	Sept. Oct. 1846	Oct. Nov. 1846	Moradabad	1856	1856
Ahmedabad	Oct. Nov. 1846	Oct. Nov. 1846	Sambhal	1856	1856
Baroda	1846	1847	Garh Mukteshwar	1856	1856
Chanoda Kanyali	1847	1847	Farrukhabad	1856	1856
Vyasashrama	1847	1848	Shringirampur	1856	1856
Sinoor	1848	1849	Cawnpur	5-4-1856	1856
Chanoda	1849	1850	Allahabad	1856	1856
Ahmedabad	1850	1851	Mirzapur	August 1856	1856
Abu	1852	1854	Vindhiachal	1856	Aug. Sept. 1856
Hardwar	1854-55	1855	Benares	1856	1856
Rishikesh	1855	1855	Chandalgarh (Chunar)	1856	1857
Tehri	1855	1855	Narbada, The banks		
Srinagar	1855	1855		of, 26-3-1857	1859
Kedar Ghat	1855	1855	Hathras	1860	1860
Rudra Prayag	1855	1855	Mursan	1860	1860
Agastya Muni	1855	1855	Mathura ¹	14-11-1860	1863
Shivapuri	1855	1855	Agra	May 1863	1865
Kedar Ghat	1855	1855	Gwalior	24-1-1865	1865
Gupta Kashi	1855	1855	Karauli	June 1865	June 1865
Triyugi Narayan	1855	1855	Khushalgarh		
Gauri Kund	1855	1855	(now Gangapur)	1865	1865
Bhimgupha	1855	1855	Jaipur	October 1865	6-3-1866
Kedar Ghat	1855	1855	Bagru	March 1866	March 1866
Tunganath Peak	1855	1855	Dudoo	March 1866	March 1866
Okhee Math	1855	1855	Kishangarh	March 1866	March 1866
Gupta Kashi	1855	1855	Ajmer	March 1866	March 1866
Okhee Math	1855	1855	Pushkar	23-3-1866	30-5-1866
Joshi Math	1855	1855	Ajmer	30-5-1866	June 1866
Badri Narayan	1855	1855	Kishangarh	June 1866	1866
Vasudhara	1855	1855	Dudoo	1866	1866
Mana Village	1855	1845	Bagru	June 1866	June 1866
Badri Narayan	1855	1855	Jaipur	1866	Oct. 1866
Chilkia Ghati	1855	1855	Agra	1-11-1866	Nov. 1866
Rampur	1855	1855	Mathura	November 1866	1866

1. According to P. Yugalkishor, Swamiji came to Mathura in May 1859 A. D.

Place	Arrival (A. D.)	Departure (A. D.)	Place	Arrival (A. D.)	Departure (A. D.)
Meerut	1866	1866 or 1867	Shringirampur	June 1869	June 1869
Hardwar	12-3-1867	1867	Jalalabad	June 1869	June 1869
Kankhal	1867	1867	Kanauj	July 1869	July 1869
Landour	1867	1867	Bitthur	July 1869	July 1869
Mirapur	1867	1867	Madarpur	July 1869	July 1869
Muhammadpur			Cawnpur	July 1869	October 1869
(Dist. Bijnor)	1867	1867	Ramnagar	October 1869	1869
Pariksatgarh	1867	1867	Benares	22-23 Oct. 1869	December 1869
Garhmukteshwar	1867	1867	Mirzapur	December 1869	5-2-1870
Karnawas	1867	1867	Allahabad	5-2-1870	1870
Farrukhabad	June 1867	June 1867	Mirzapur	1870	1870
Anupshahar	June 1867	1867	Benares	1870	1870
Garhmukteshwar	1867	1867	Soron	1870	1870
Anupshahar	1867	1867	Kasgunj	1870	1870
Chasi	1867	1867	Balram	1870	1870
Tahrpur	1867	1867	Chakeri	1870	1870
Ramghat	1867	1867	Hanot	1870	1870
Karnawas	1867	1867	Anupshahar	1870	1870
Ahar	1867	1867	Chhalesar	12-13 Nov. 1870	1871
Chasi	1867	1867	Ramghat	May 1871	1871
Ramghat	1867	1867	Farrukhabad	1871	1872
Beloon	1867	1867	Benares	March 1872	16-4-1872
Karnawas	November 1867	1867	Mughalsarai	April 1872	April 1872
Beloon	1867	1867	Dumraon	1872	1872
Karnawas	1867	1868	Arrah	1872	1872
Gadiaghat	March 1868	1868	Patna	6/7-9-1872	2-10-1872
Ambagarh (Soron)	1868	1868	Mongyer	3-10-1872	18-10-1872
Karnawas	May, June 1868	1868	Bhagalpur	Oct. 1872	15-12-1872
Ambagarh	1868	1868	Calcutta	16-12-1872	1-4-1873
Sardol	1868	1868	Hooghly	1-4-1873	April 1873
Shahbazpur	1868	1868	Burdwan	April 1873	April 1873
Qadargunj	1868	1868	Bhagalpur	17-4-1873	17-5-1873
Nardauli	1868	1868	Patna	18-5-1873	May 1873
Kakoda	29-10-1868	9-11-1868	Chhapra	25-5-1873	June 1873
Nardauli	9-11-1868	Nov. 1868	Arrah	11-6-1873	1873
Qayamgunj	Nov. 1868	1868	Dumraon	July 1873	August 1873
Kampil	1868	1868	Mirzapur	1-8-1873	1873
Shakrullapur	1868	1868	Allahabad	1873	1873
Farrukhabad	1868	1869	Cawnpur	20-10-1873	6-11-1873

Place	Arrival (A. D.)	Departure (A. D.)	Place	Arrival (A. D.)	Departure (A. D.)
Lucknow	6-11-1873	19-11-1873	Ajodhya	18-8-1876	1876
Farrukhabad	21-11-1873	December 1873	Lucknow	26-9-1876	1-11-1876
Kasganj	10-12-1873	20-12-1873	Shahjahanpur	1-11-1876	1876
Chhalesar	20-12-1873	December 1873	Bareilly	6-11-1876	1876
Aligarh	26-12-1873	22-1-1874	Moradabad	November 1876	1876
Hathras	22-1-1874	January 1874	Karnawas	December 1876	December 1876
Mathura	January 1874	26-2-1874	Chhalesar	December 1876	December 1876
Brindaban	26-2-1874	14-3-1874	Aligarh	December 1876	December 1876
Mathura	14-3-1874	19-3-1874	Delhi	December 1876	December 1876
Mursan	19-3-1874	1874	Meerut	16-1-1876	15-2-1876
Allahabad	1874	1874	Saharanpur	15-2-1877	11-3-1877
Benaras	May 1874	1874	Shahjahanpur	11-3-1877	15-3-1877
Allahabad	1-7-1874	October 1874	Chandapur	15-3-1877	22-3-1877
Jubbulpur	October 1874	October 1874	Saharanpur	23-3-1877	31-3-1877
Nasik	October 1874	October 1874	Ludhiana	31-3-1877	19-4-1877
Bombay	26-10-1874	December 1874	Lahore	19-4-1877	5-7-1877
Surat	December 1874	December 1874	Amritsar	5-7-1877	17-8-1877
Broach	December 1874	December 1874	Gurdaspur	17-8-1877	26-8-1877
Ahmedabad	December 1874	28-12-1874	Amritsar	26-8-1877	13-9-1877
Nadiad	1874	1874	Jullundhar	13-9-1877	17-10-1877
Rajkot	31-12-1874	18-1-1875	Lahore	17-10-1877	26-10-1877
Wadhwan	19-1-1875	20-1-1875	Ferozpur	26-10-1877	5-11-1877
Ahmedabad	21-1-1875	1875	Lahore	5-11-1877	7-11-1877
Bombay	29-1-1875	1875	Rawalpindi	8-11-1877	26-12-1877
Poona	1875	1875	Jhelum	27-12-1877	13-1-1878
Satara	September 1875	1875	Gujrat	13-1-1878	2-2-1878
Poona	1875	1875	Wazirabad	2-2-1878	7-2-1878
Bombay	October 1875	1875	Gujranwala	7-2-1878	3-3-1878
Baroda	1875	1876	Lahore	3-3-1878	12-3-1878
Ahmedabad	1876	1876	Multan	12-3-1878	16-4-1878
Broach	1876	1876	Lahore	17-3-1878	15-5-1878
Surat	1876	1876	Amritsar	15-5-1878	July 1878
Bulsar	1876	1876	Jullundhar	July 1878	July 1878
Bassein Road	1876	1876	Ludhiana	July 1878	July 1878
Bombay	1876	April 1876	Roorkee	July 1878	21-8-1878
Indore	1876	April 1876	Aligarh	22-8-1878	26-8-1878
Farrukhabad	9-5-1876	24-5-1876	Meerut	26-8-1878	3-10-1878
Benares	27-5-1876	14-8-1876	Delhi	3-10-1878	6-11-1878
Jaunpur	15-8-1876	18-8-1876	Ajmer	7-11-1878	7-11-1878

Dayanand Commemoration Volume/48

Place	Arrival (A. D.)	Departure (A. D.)	Place	Arrival (A. D.)	Departure (A. D.)
Pushkar	7-11-1878	14-11-1878	Agra	November 1880	10-3-1881
Ajmer	14-11-1878	2-12-1878	Bharatpur	10-3-1881	19-3-1881
Masuda	2-12-1878	10-12-1878	Jaipur	20-3-1881	5-5-1881
Nasirabad Cantt.	10-12-1878	14-12-1878	Ajmer	5-5-1881	23-6-1881
Jaipur	14-12-1878	24-12-1878	Nasirabad Cantt.	23-6-1881	23-6-1881
Rewari	25-12-1878	9-1-1879	Masuda	23-7-1881	18-8-1881
Delhi	9-1-1879	16-1-1879	Beawar	18-8-1881	18-8-1881
Meerut	16-1-1879	February 1879	Haripur Station	19-8-1881	19-8-1881
Saharanpur	February 1879	6-2-1879	Raipur	19-8-1881	8-9-1881
Roorki	6-2-1879	20-2-1879	Haripur Station	8-9-1881	8-9-1881
Jwalapur	20-2-1879	27-2-1879	Beawar	8-9-1881	21-9-1881
Hardwar	27-2-1879	21-4-1879	Masuda	21-9-1881	6-10-1881
Dehradun	14-4-1879	30-4-1879	Hurda	6-10-1881	October 1881
Saharanpur	1-5-1879	3-5-1879	Rupaheli	October 1881	October 1881
Meerut	3-5-1879	22-5-1879	Ratera	October 1881	October 1881
Aligarh	22-5-1879	28-5-1879	Banera	10-10-1881	26-10-1881
Chhalesar	28-5-1879	3-7-1879	Chitorgarh	27-10-1881	14-12-1881
Moradabad	3-7-1879	31-7-1879	Indore	December 1881	December 1881
Badaon	31-7-1879	14-8-1879	Bombay	30-12-1881	24-6-1882
Bareilly	14-8-1879	4-9-1879	Khandwa	25-6-1882	3-7-1882
Shahjahanpur	4-9-1879	17-9-1879	Indore	3-7-1882	5-7-1882
Lucknow	18-9-1879	24-9-1879	Rutlam	5-7-1882	July 1882
Cawnpur	24-9-1879	25-9-1879	Jaora	July 1882	24-7-1882
Farrukhabad	25-9-1879	8-10-1879	Chitor	25-7-1882	August 1882
Cawnpur	8-10-1879	17-10-1879	Nimbahera	August 1882	August 1882
Allahabad	17-10-1879	23-10-1879	Udaipur	11-8-1882	1-3-1883
Mirzapur	23-10-1879	30-10-1877	Nimbahera	1-3-1883	1-3-1883
Danapur	30-10-1879	19-11-1879	Chitor	1-3-1883	7-3-1883
Benares	19-11-1879	5-5-1880	Rupaheli	8-3-1883	8-3-1883
Lucknow	5-5-1880	20-5-1880	Shahpura	9-3-1883	26-5-1883
Farrukhabad	20-5-1880	30-6-1880	Ajmer	28-5-1883	29-5-1883
Mainpuri	1-7-1880	6-7-1880	Pali	29-5-1883	29-5-1883
Bharol	6-7-1880	7-7-1880	Rohit	30-5-1883	30-5-1883
Meerut	8-7-1880	15-9-1880	Jodhpur	31-5-1883	16-10-1883
Muzaffarnagar	15-9-1880	October 1880	Rohit	17-10-1883	17-10-1883
Meerut	October 1880	October 1880	Pali	18-10-1883	20-10-1883
DehraDun	7-10-1880	20-11-1880	Mount Abu	21-10-1883	26-10-1883
Meerut	21-11-1880	Nov. 1880	Ajmer	27-10-1883	30-10-1883

(From Life of Dayanand Saraswati : Har Bilas Sardar)



Shri S. K. Sharda, Secretary, Paropkarini Sabha
श्रीकरण शारदा, मन्त्री, परोपकारिणी सभा



Svami Dayananda's Will and Trust : The Paropkarini Sabha, Ajmer

□ **Shrikaran Sharda**

When Svamiji was in Meerut in July, September 1880, he made a Will by which he appointed a society called the Paropkarini Sabha and framed its constitution and rules and got it registered. When, however, he came to Udaipur he made another Svikarapatra, cancelling the first, and got it registered in the office of the State Council, according to law, on 27th February 1883. By his Svikarapatra, Will, given below, Svamiji established the present Paropkarini Sabha consisting of twenty three members with H. H. the Maharana Sahib of Udaipur as President.

The Svikarapatra

**Will and Testament of Paramhans Parivrajakacharya
Shri Svami Dayananda Sarasvati**

The Seal of Mewar State.

Order of the Mahadraj Sabha (State Council) No. 290. Today the execution of this Will was admitted in the presence of Shriman Sri 108 Srijī *dhīr vir chir pratapi virajman* Rajya Sri Mahadraj Sabha (State Council) by Svamiji Shri Dayananda Sarasvatiji in due form. Therefore it is ordered.

That the original Will be delivered to Svamiji Sri Dayananda Sarasvatiji under the signature and the seal of Rajya Sri Mahadraj Sabha and that a copy be kept in the office of the same Sabha, and that it be printed at the State Press and one copy each be sent to the members of the Paropkarini Sabha mentioned in the said Will for their information and action in accordance with its provisions.

Dated Samvat 1939, Phalgun Krishna 5th, Tuesday, corresponding to 27 February, 1883 A. D.

**Maharana Sajjan Singh.
Shri Medhapateshvara of Mewar and
President of the Rajya Sri Mahadraj Sabha,**

Dayanand Commemoration Volume/50

1. Rao Takht Singh of Bedla.
2. Rao Ratan Singh of Parsoli.
3. Maharaj Gaj Singh.
4. Maharaj Rai Singh.
5. Mama Bakhtawar Singh.
6. Ranawat Udai Singh.
7. Thakur Manohar Singh.
8. Kaviraja Shyamal Das.
9. Sahiwala Arjun Singh.
10. Rai Pannalal.
11. Purohit Padma Nath.
12. T. Mukand Lal.
13. Mohanlal Pandya.

Members of the Mahadraj Sabha.

Svikarapatra

I, Svami Dayananda Sarasvati, do give authority over my entire property, i.e., clothing, books, money, press etc., to a Society of twentythree Aryan gentlemen in accordance with the rules given below and constituting the same Society as *adhishtatha* (Manager) for the purpose of applying the said property to works of public good, do execute this deed that it may be of use as occasion requires. This Society is designated *The Paropkarini Sabha*, of which the under mentioned twenty three gentlemen are members. Out of them, the President of this Sabha being

- (1) Shriman Maharaja Dhiraj Mahi Mahendra Yavadarya Kul Divakar Maharanaaji Shri 108 Shri Sajjan Singhji Varma, Dhir Vir, G. C. S. I., Maharana of Udaipur, Raj Mewar.
- (2) Vice President—Lala Mulraj,, M. A., Extra Assist. Commissioner, Vice President Arya Samaj, Lahore, born at Ludhiana.
- (3) Secretary—Shriyut Kavi Shyamal Dasji, Udaipur, Raj Mewar.
- (4) Secretary—Lala Ramsaran Das, Rais, Vice President, Arya Samaj, Meerut.
- (5) Assistant Secretary—Pandya Mohanlal Vishnu Lalji, residing at Udaipur, born at Mathura.

Members

<i>Name</i>	<i>Place</i>
1. Shriman Raja Dhiraj Shri Nahar Singhji Varma of	Shahpura, Raj Mewar.
2. Shrimat Rao Takht Singhji Varma of	Bedla, Raj Mewar.
3. Shrimat Rana Shri Fateh Singhji Varma of	Delwara, Raj Mewar.

- | | |
|---|-----------------------|
| 4. Shrimat Rawat Arjun Singhji Varma of | Asind, Raj Mewar. |
| 5. Shrimat Maharaj Shri Gaj Singhji Varma of | Udaipur, Raj Mewar. |
| 6. Shrimat Rao Shri Bahadur Singhji Varma of | Masuda, Distt. Ajmer. |
| 7. Rao Bahadur P. Sundarlal, Superintendent,
Postal Workshop and Press, | Aligarh. |
| 8. Raja Jai Krishna Das, C.S.I., Deputy Collector Bijnor, | Moradabad. |
| 9. Babu Durga Prasad, Rais and treasurer, Arya Samaj | Farrukhabad. |
| 10. Lala Jagan Nath Prasad, Rais of | Farrukhabad. |
| 11. Seth Nirbhai Ram, President, Arya Samaj | Farrukhabad. |
| 12. Lala Kalicharan Ramcharan, Secretary, Arya Samaj | Farrukhabad. |
| 13. Babu Chhedilal, Commissariat Agent, Morar Cantonment | Kanpur. |
| 14. Lala Sain Das, Secretary, Arya Samaj | Lahore. |
| 15. Babu Madhav Das, Secretary, Arya Samaj | Danapur (Behar). |
| 16. Rao Bahadur P. Gopal Rao Hari Deshmukh, Member of
Council of the Governor of Bombay and President,
Arya Samaj, Bombay | Poona. |
| 17. Rao Bahadur Mahadeva Govind Ranade, Judge | Poona. |
| 18. Pandit Shyamji Krishna Varma, Professor of Sanskrit,
Oxford University, England | Bombay. |

Rules

The aforesaid Sabha, as it at present and in time of difficulty does, according to the rules, take care of me and all my property and applies it to works of general good, so shall it continue to do after me, viz., after my demise also, in like manner :

(a) In the dissemination of the Vedas, Vedangas and other like sastars, i.e., by fostering the commentary, study, teaching, hearing and publication of these.

(b) The teaching and preaching of Vedic Dharma, by organising a body of teachers and lecturers to work in India and other countries, so that truth may be accepted and falsehood rejected.

(c) The providing of means and institutions for the protection, maintenance and right training of the orphans and the destitutes of India.

2. This Sabha, as it is in my life-time making all arrangements, it shall after my death also, in like manner, depute one of its members every three or six months to examine and check the accounts of the Vedic Yantralaya. The said member shall, after examining all the items of receipt and expenditure and the stock, affix his signature thereto and shall inform by letter every member of the Sabha of his having done so. In case he notes any defects or improvements in the management he shall send information of the same to every member with any suggestion that he may have to make. On getting the information it would be proper for every member, to submit his own opinion in writing to the President of the Sabha. The President shall make the necessary arrangements, in accordance with

the opinions of all the members. No member should in this matter give way to indolence or act improperly.

3. It is proper for this Sabha, nay, absolutely essential, that as this is a work of the highest merit and universal benefaction, it shall be performed with similar zeal, energy, gravity and broadmindedness.

4. This Sabha of the said twenty three Aryan gentlemen should, after my demise, be deemed to be my representative in every respect—to wit, the Sabha has and shall have the same right and control over all my property as I myself have. In case anyone of the said members, influenced by selfish motives and contrary to these rules, or any other person asserts any claim of his own, the same shall be considered to be altogether false.

5. Just as this Sabha has at present according to its capacity, the right to take care of my person, all my property and to improve the latter, in like manner shall it have the right to look to the proper disposal of my body when dead, in other words, when my life is extinct, the Sabha shall not permit my body to be buried or thrown into the water or left exposed in the jungle. The Sabha shall make a pile entirely of sandal wood, but if this be not possible, it shall then take two maunds of sandal wood, four maunds of ghee, five seers of camphor, two seers and a half of *agar tagar* (aloe wood), and ten maunds of fuel, and having made a *Vedi* (pile) in accordance with the directions of the Vedas as described in the Sanskar Vidhi, shall reduce my body to ashes chanting the hymns as given therein. No ceremony apart from this shall be performed in any way opposed to Vedic rites. If the members of the Sabha be not present at the time, any one who is present may perform the ceremony as described above and recover the costs from the Sabha and the Sabha shall pay the same.

6. This Sabha, during my life time and after my death, can expel any member, if it considers such action proper and can appoint any other fit person who is a Samajist and an Arya in his place, provided that no member of the Sabha shall be removed from the Sabha unless and untill impropriety of conduct is exhibited in his actions.

7. In my place, any action that may be taken by the Sabha in the following matters, viz., the construction of this Will or the observance of its objects and rules, or the removal of any member and the appointment of another in his place, or the adoption of any measures for the removal of any trouble or difficulty of mine shall be with the unanimous approval of all the members. In the event of there being difference of opinion amongst the members, the decision shall be in accordance with the opinion of the majority, the President of the Sabha always having two votes.

8. At no time shall it be within the power of the Sabha to dismiss more than three of the members after having judged of their misbehaviour without first nominating substitutes for those three.

9. Should any of the members of the Sabha die or, having renounced the above rules and the Vedic Dharma, should act in opposition, it would be proper for the President

of the Sabha to remove the said member with the opinion of all the members, and to appoint in his place, another Arya person who is fit and is an adherent of the Vedic Dharma. Until then, save the ordinary business (of the Sabha), no new business shall be taken in hand.

10. This Sabha has full power to take all steps and devise original plans, but in case the Sabha has not full confidence in its own deliberations and counsels, it may call for the opinions of all the Arya Samajes by letters, fixing a date for the purpose, and act in accordance with the opinion of the majority.

11. The President of the Sabha shall annually or half yearly, give information by printed letter, to all the members, of the changes in the management of the Press, the approval and disapproval of work done, the dismissal and appointment of any of the members, the examination and checking of receipts, disbursements and stock and other matters of weal and woe.

12. No disputes connected with this Will shall be taken to the law courts. This Sabha should decide them itself according to justice. In case, however, it is beyond its power to do so, it may get the matter settled by resort to the law courts.

13. If, in my lifetime, I decide to give pension to any deserving Arya person and get a deed executed and registered to this effect, the Sabha shall accept it and give effect to it.

14. If some especial profit or beneficial progress results therefrom or important considerations of philanthropy or public welfare demand, I, and after me the Sabha, shall be fully and at all times competent to add to or take out from the above mentioned rules.

(DAYANANDA SARASVATI)

There is no substantial difference between the Meerut Will of 1880 and the Will finalized and registered at Udaipur (1883). In 1880 Will, we had the names of H. S. Olcott, H. P. Blavatsky and Munshi Indramani; these three names have been deleted in 1883; Dr. Behari Lal was also dead. Four names have been substituted for them. The total number of the members of the Paropakarini Sabha, including office bearers is twenty-three. Maharana Sajjan Singh of Udaipur becomes the first President at Udaipur.

The Presidents of Paropakarini Sabha.

1. Rai Mul Raj	Lahore	1880
2. H. H. Maharana Sajjan Singh	Udaipur	1883
3. Col. Sir Pratap Singh	Jodhpur	1891
4. Rajadhiraj Sir Nahar Singh Varma	Shahpura	1893
5. Maharaja Col. Sir Pratap Singh	Jodhpur	1905
6. H. H. Sir Sayaji Rao Gayakwad	Baroda	1924
7. Rajadiraj Shri Ummed Singh	Shahpura	1941

8.	Mahashaya Krishnaji	Delhi	1953
9.	Lala Hansraj Gupta	Delhi	1964
10.	Seth Pratap Singh Shoorji Vallabh Das	Bombay	1970
11.	Mahatma Anand Swami Saraswati	Delhi	1971
12.	Chaudhury Charan Singh		
	Home Minister of India	Delhi	1977
13.	Svami Omananda Sarasvati	Narela	1980
			(at present)

The Secretaries of Paropakarini Sabha

1.	Lala Ram Sharan Das	Meerut	1880
2.	Kaviraja Shyamaldas	Udaipur	1883
3.	Pt. Gopalrao Hari Deshmukh	Bombay	1885
4.	Pt. Mohanlal Vishnulal Pandya	Udaipur	1896
5.	Rajadhiraj Sir Nahar Singhji	Shahpura	1906
6.	Dewan Bahadur Harbilas Sarda	Ajmer	1930
7.	Dr. Man Karan Sharda	Ajmer	1953
8.	Shri Shrikaran Sharda	Ajmer	1964
			(At present)



[S. K. Sharda Advocate : Born June 14, 1919; Son of Kunwar Chandkaran Sarda, active worker of the National Congress movement since 1942; Subsequently joined Bhartiya Janata Party: Member Parliament 1977-80; Secretary of the Paropkarini Sabha since 1964.]

Dayananda

□ **Benjamin Walker**

Dayananda (1824-83), originally known as Mulasankar, was born of a rich Saivite brahmin family of the Sarasvata class of Kathiawar, and invested with the sacred thread at the age of eight. At thirteen he suffered the first setback in his belief in popular Hinduism when, keeping vigil at the feast of Sivaratri he observed that the sacrificial food prepared and presented to the image of Siva was being consumed by a number of rats that emerged at midnight from the temple crevices. His doubts about the omnipotence of a deity who permitted unclean rodents to eat sacrificial offerings intended for him alone, were deepened by subsequent experiences.

In his eighteenth year the death of his sister and, sometime later of his uncle, both of whom he loved dearly, set him thinking earnestly on the problems of life, death and the after-life. This early evidence of a contemplative and critical mind led his parents to decide to get him married as soon as possible, but while preparation for the marriage were being made he quietly left home. He was twenty years old at the time.

From then on the young man associated and discoursed with sannyasins, improving his knowledge of the Vedas and Hindu philosophy, and in fact becoming a sannyasin himself, assuming the religious name of Dayananda. He travelled widely throughout India, acquiring varied experiences, on one occasion nearly drowning in the chill waters of a Himalayan stream.

His study of Tantrik philosophy confirmed his view that much popular Hinduism was corrupt and perverted. He writes, 'My astonishment knew no bounds when I read with my own eyes in Tantrik books of the sexual intercourse of mother and son, of the worship of a naked woman, of the taking of meat, wine and drugs, and that salvation was expected through all this'. He pulled out a dead body from the river and dissected it to find out whether he

Dayanand Commemoration Volume/56

could discover the *nadis* and *chakras* that the tantriks spoke about so much. Failing to find these he pitched his Tantrik books into the river along with the corpse.

After years of searching Dayananda at last found his true preceptor in a blind guru, Svami Virajananda of Mathura, a great Vedic scholar and grammarian who for four years from 1860 to 1863 taught him the scriptures in their purest form, and before parting enjoined Dayananda to devote himself to the mission of uplifting the country, of rescuing the sacred texts, and of promulgating the Vedic faith.

From 1863, Svami Dayananda Sarasvati as he now came to be called, began his travels again to teach the new Vedic Philosophy, and fearlessly condemned idolatry in Benaras and Mathura. On the advice of Keshab Chandra Sen he gave up delivering his lectures in Sanskrit in favour of the simple Hindi of the masses. He met the other leaders of the Brahmo Samaj in Calcutta and for a time thought of co-operating with them but owing to differences he eventually decided to start a society of his own. In 1874 he was in Bombay, in close touch with the Prarthana Samaj, and it was here that he founded in 1875 the Arya Samaj (Noble Society). But its initial success was greatest in the Punjab, and Lahore soon became the society's headquarters. His book, entitled *Satyartha Prakasa*, 'Truth Manifest', written in Hindi in 1874 sets forth most of the guiding principles of the movement.

Dayananda's end at Ajmer was mysterious. He had publicly rebuked the Maharaja of Jodhpur for being under the influence of a courtesan, and he died in circumstances that gave rise to the suspicion that he had been poisoned. There was however no clear proof. About ten years after his death a split occurred in the samaj between a progressive party led by Lajpat Rai that advocated modern education, freedom in diet, and the universality of the Arya creed, and the conservatives who favoured vegetarianism, the ancient gurukul system of education and the propagation of their teachings for the benefit of Hindus only.

Whereas Rammohan Roy had been attracted by the Upanishads and Vivekananda by the Vedanta, Dayananda went straight to the source of both these systems, the Vedas. He regarded the Vedas as the eternal, infallible, perfect and complete revelation of God, given to the world one hundred billion years ago. His watchword was 'Back to the Vedas', and his purpose was to review Vedic religion as based on the exegesis of the texts in Yaska's *Nirukta* (etymology), although his own interpretation was largely fanciful and often forcibly adapted to suit his preconceptions. As he knew no English his inspiration was derived mainly from indigenous sources.

Dayananda held that India was the fountain head of all culture both material and spiritual, and that Sanskrit was the parent of all languages. His followers went further in asserting that the Europeans, Persians, Chinese, Aztecs and Mayas, received their culture and wisdom from prehistoric invaders from India who had conquered their lands. All the religions of the world, including Judaism, Christianity and Islam were garbled versions of the primal Vedic revelation and all these religions were destined to succumb before the triumphant march of the eternal Vedic faith.

He further held that all knowledge, secular as well as religious emanated from the Vedas, and that many of the scientific principles and discoveries which were unknown to Europe till a century or two ago were referred to in the Vedas. He was the most vocal of those modern Indian scholars who seek to read into the elementary concepts of the ancient texts the results of the most recent scientific advances (sanatva). His followers believe that a careful reading of the sacred scriptures would reveal that the steam engine, the aeroplane and radio, the latest discoveries in medicine, the chemical composition of water, the microbic origin of disease, and as other inventions and discoveries came into view, that television, the atom bomb, radar and so on were all known to the ancient rishis, and that an infinite number more are still available to those who have the wisdom to interpret the hidden meanings embodied in the Vedic texts.

In his metaphysics Dayananda evolved a synthesis of the Advaita and Samkhya systems. To the dual principles of Samkhya he added a third, positing Purusha (Universal Soul), Prakriti (Primordial Substance), and God. As a monist however, he insisted on a non-dualistic version of this metaphysical trinity. Again, though accepting the doctrine of karma (a pre-Aryan notion) and transmigration (which is not found in the R̥gveda), he did not believe like the Vedantins (whose pantheism he vigorously denounced) that emancipation results in a loss of individuality. The soul, he taught, enjoys happiness in emancipation and consequently cannot be lost in the absolute. The soul is a free agent, separate from God, and salvation is attained by continued well-doing.

He maintained that the religion of the Vedas was monotheistic and in his Satyarth Prakasa, which opens with a chapter on the names of God, he explains that these names merely describe God's nature, qualities and activities, which are in fact infinite. Though thirty-three gods are mentioned in the R̥gveda they are but forces of nature. He further endeavoured to establish the fact that the Vedas did not sanction idolatry as there was not a single word in the sacred writings to support the worship of idols.

Dayananda called the Hinduism that was being practised around him, 'Pauranic religion'. The Puranas he dismissed as fairy tales, and the Mahabharata and Ramayana as merely literary treasures and nothing more. He sought to purge popular Hinduism of its gross and vulgar elements.

A brief summary of the other teachings of Dayananda and his followers may be cited here. He was opposed to polytheism, idolatry and animal sacrifices. In the first edition of Satyarth Prakasa he subscribed to beef-eating under certain circumstances, but in later editions he condemned it un-equivocally. He subsequently formed a society for the protection of cows, and wrote a book on the subject. Today all members of the Arya Samaj are obliged to protect cattle and are absolutely forbidden to slaughter cows or eat their flesh.

Dayananda also opposed sraddha ceremonies, caste based on birth, untouchability, long pilgrimages, and ritual ablutions. He condemned child marriage, purdah and female backwardness. He did not permit the remarriage of widows, but adopted a variation of

Dayanand Commemoration Volume/58

niyoga (levirate) which permitted cohabitation with widows apart from marriage, for the procreation of offspring.

He vigorously denounced Christianity because many Hindu outcastes were turning to that religion. By means of suddhi (purification) rites Dayananda made every effort to bring them back to the Hindu fold, and even tried to convert non-Hindus to the Arya dharma. He was sufficiently enamoured of the scientific achievements of the West of to be more than zealous in claiming them as belonging to India. He borrowed many ideas from the Western world and Christianity and most of his social reforms were undertaken as a result of European influence. The foundation of such organisations as the Arya Tract Society, Women's Arya Samaj, Young Men's Arya Samaj, the Vedic Salvation Army, and his schools, colleges, orphanages, widows' homes and relief centres, were due to direct Christian inspiration.

The Arya Samaj rites include Sunday worship, the reading, preaching and teaching of the Vedas. The society lays emphasis on *diksha* (initiation), the daily observance of the homa, samdhya, and devotions, and the recital of the *Gayatri mantra*. The Agni-concept is prominent in Arya Samaj ritual but there are no regular priests and the organisation is run on democratic lines. Members of the Samaj have to pay one percent of their income and to subscribe to the ten *niyama* or principles. Besides, every Arya must cultivate *brahmacharya* (continence) if unmarried, *tapas* (austerity), *satya* (truth) and *Brahma* (devotion to God).

□□

(An Extract from *Hindu World : An Encyclopedic Survey of Hinduism*
By Benjamin Walker, George Allen & Unwin Ltd.,
Ruskin House, Museum Street, London, 1968, Volume-I, PP 268 to 271).

D. A. V. Movement In India

□ **Darbari Lal**

[Lala Lajpat Rai in his historic book The Arya Samaj, 1915, writes : "The Eighth of the Ten Principles of the Arya Samaj points out to the Arya that he should endeavour 'to diffuse knowledge and dispel ignorance.' The Samaj as a body, and its members in their individual capacities, have accordingly been engaged in educational work of considerable importance. In the Punjab and the United Provinces, its work, its extent and volume is second to no other agency, except Government. Christian Missions maintain a large society of schools, but no single mission can claim to have as many schools for boys and girls as the Arya Samaj."]

Sri Darbari Lal is an experienced educationist, and with him as the Secretary of the Punjab D. A. V. College Trust and Managing Committee, the D. A. V. institutions are now flourishing all over the country. Prof. Veda Vyasa is the Present President of the Punjab D. A. V. College Management. Outside the Punjab, there are a large number of D. A. V. Schools, which are controlled by independent Aryan trusts, not under the control of the Punjab Committee.]

Maharishi Svami Dayananda Sarasvati breathed his last on 30th October, 1883, lamented and mourned by the nation, he had so mightily striven to serve and rebuild. After his demise, followers gathered at Lahore and decided to raise a befitting memorial to perpetuate his memory.

Among the ten principles, which the Maharishi laid down for the guidance of humanity, the eradication of ignorance and illiteracy through the spread of education with the harmonious blend of Eastern Philosophy and the Western Science, was the key-stone. It was for the fulfilment of this great and noble task that the Dayananda Anglo-Vedic College Trust & Management Society was founded in 1885, which was by no means a small event in the history of Indian Renaissance in the 19th century.

The idea of establishing a High School and a College at Lahore as mooted by Society, would have remained a dream, had not one bright young graduate of the Punjab University, Shri Hans Raj, offered to serve the Society without remuneration.

A large number of workers zealous and strongly attached to the cause was attracted towards this great soul and pioneer of the D. A. V. movement. The D. A. V. High School, Lahore, soon grew into a full-fledged D. A. V. College with Lala Hans Raj as its first Principal.

With-in the span of a few years, a net-work of institutions sprang up to meet the demands of the changing society. After fulfilling his pledge of 25 years of honorary service, Lala Hans Raj voluntarily relinquished his office to undertake the task of religious and social uplift in the country, which, as he thought, was no less demanding.

In earlier years, the D. A. V. Society was greatly helped by Lala Lajpat Rai who later on appeared on the national scene as an illustrious patriot. His tremendous achievements in this field are a standing inspiration. He proved to be a source of great strength to Mahatma Hans Raj.

Very soon after its establishment, the D. A. V. College Trust and Management Society started expanding, with Lahore as the nucleus of its activities. Besides the usual schools and colleges, with their Science and Arts Classes, it established an Ayurvedic College, an Industrial Training School, a Technical Institute, the Dayanand Brahm Maha Vidyalaya for training preachers in Vedic principles and philosophy, a College for Women, a Department of Indological Research and Publications and a Teachers' Training School. It may thus be clear that the Dayanand Anglo-Vedic Movement was a bold attempt at the creation of new synthesis of values, taking the best elements of Eastern and Western cultures.

The demand for schools and colleges in other towns of the Punjab grew space and slowly a net-work of D. A. V. Schools, High and Middle sprang up in almost all the important towns of the undivided Punjab, Baluchistan and the D.W.F.P.

By 1947, the D. A. V. Movement had spread all over India. In respect of the educational institutions, maintained and administered by it, the D. A. V. College Managing Committee held a premier position, with 9 Arts and Science Colleges, 7 Professional and Technical Institutions, and 45 directly-managed and affiliated schools, besides a Charitable Dispensary and orphanage. A big complex of D. A. V. Institutions had been set up at Sholapur, having an Arts College, a Science College, a College of Commerce and a Law College. The total annual income of the D. A. V. College Managing Committee that year was Rs. 10,15,000/- against a recurring expenditure of Rs. 9,59,000/-. It will be worthwhile to point out that the income of the Society was mainly derived from fees charged at very nominal rates and donations collected. The British Government was offering substantial amounts of grants. But the Society repulsed the same for it did not want any strings to be attached to its functioning.

The partition of the country in 1947, with its holocaust, dealt a crippling blow to

the D. A. V. Organisation, which had most of its institutions in Lahore and the earstwhile West Pakistan. The Society suffered incalculable losses in men and material. Property worth over two crores of rupees was left behind. Over six dozen institutions, big and small were up-rooted.

The size of our institutions left behind can very well be imagined by the extent of the accommodation we had at the hostel campus of the D.A.V. College, Lahore. Under the supervision of late Principal Mehar Chand, this Hostel served as an official transit camp for the evacuation of the Hindus and the Sikhs of West Pakistan. Sometimes, as many as 25,000 refugees were being received and sent everyday out of this camp. This great seat of learning and the last citadel of the Hindus and the Sikhs, rendered a great service during the dark days of partition. The end of this great institution was no less glorious then its beginning.

The D.A.V. College Managing Committee reeling under heavy losses and with its affairs in utter disarray, moved to Jullunder where it found itself completely out of its moorings. Hundreds of its employees were up-rooted from their hearths and homes and were clamouring for relief and re-employment. This was not the only problem it had to face. The challenging task of catering to the educational needs of the thousands of displaced students confronted the custodians of this great Organisation.

The members of the D.A.V. College Managing Committee not least unnerved by the magnitude of the problem, started afresh with grim determination and renewed vigour. All the available resources were mobilised for the rehabilitation and reconstruction of the uprooted institutions from Pakistan.

A Rehabilitation Fund was floated and public donations were invited. The late Dr. Mehar Chand Mahajan, former Chief Justice of India with his lieutenants and close associates, tried to meet the challenge in a big way. This herculean task was started and completed slowly but steadily. The role played by Dr. Mehar Chand Mahajan in placing the D.A.V. College Managing Committee again on a sound footing and shifting the headquarters from Jullunder to the capital of the country shall always be remembered with pride and gratitude. The name of this great luminary will be written in letters of gold in the history of the D.A.V. Movement.

The post-partition period has been a period not only of resettlement but also of planned growth and expansion. During the last three decades, the D.A.V. Institutions have not only been established in almost all important towns of the Punjab and Haryana where some sort of foothold already existed but the field of our activities has also extended far beyond these states.

We have also a number of institutions in the backward area of Orissa and Bihar. Recently we have extended our activities to North-East India and have set up till recently at Agartala in Tripura State where we are engaged in the uplift of the tribal people and the weaker sections of the society. It is hoped that in years to come our unit at Agartala will develop into a big centre from where we could spread to all the States of North-East India.

The number of institutions run or managed by the society has been progressing

Dayanand Commemoration Volume/62

steadily. In 1947 it stood at 60, in 1951 it rose to 82 and in 1967 to 110, Today the number has surpassed all previous levels and stand at 196 with 33 Degree Colleges, 15 Professional and Technical Institutions and 148 schools and other institutions, such as Craft Centre, Vocational Institute, Adult Education Centre and Creche/Bal Bhavan.

The Society is today a leading educational organisation in the country in the private sector. The institutions run by it are known for their patriotism, selfless service, efficiency, discipline and high standards of attainment in the academic and cultural fields ever since their inception. In the words of Mahatma Gandhi, the Arya Samaj Educational Institutions have done more than any other organisation to revive Sanskrit learning and the Vedic Culture. The Society has a proud record of dedicated service to the nation spread over almost a century. It has made tremendous contributions to the cause of education and has played a splendid role in the reconstruction of the country.

Lakhs of students have passed out of the portals of the D.A.V. Institutions established by this Society.

Public Schools

Recently there has been a great demand in our country for the public schools. It appears that the State owned schools or Govt. aided schools are not able to cater to the needs of the middle class society so far as the school education is concerned. Also, it has been noticed that more and more Christian missions are starting this type of schools, where a large number of poor Christian students are being educated at the cost of non-Christians. We in the meantime have acquired a fairly good success with our newly started public schools during the last ten or fifteen years.

During this period we could start only three/four Public Schools and recently the Managing Committee has taken upon itself the responsibility of establishing a number of Public Schools in the name of "D.A.V. Public School" at various places in India and in order to implement the decision of the Managing Committee the following D.A.V. Public Schools Advisory Committee has been appointed with Shri M.N. Kapur as Chairman and Shri Darbari Lal who had been working as Administrative Officer for the last about 15 years, as Organising Secretary. The Other members of the Advisory Committee are : Shri Din Dayal, Km. V. Anand, Principal T. R. Gupta, Principal Mrs. S. Taneja, Principal Kanwal Sud, and Principal B. B. Gakhar.

It is gratifying to note that during this short span of three four years, ten Public Schools in Delhi have been set up and at Chandigarh, Panchkula and Surajpur, three more Public Schools have been established. We are also contemplating to start such Schools at Ambala, Amritsar, Panipat, Ghaziabad, Gurgaon, Jaipur and Meerut for which applications for the purchase of suitable plots of land have since been submitted. Under the able stewardship of our President, Shri Veda Vyasa, who is very keen to start such Public Schools for the benefit of the Society and during the next four or five years when we are going to celebrate the Centenary of the D.A.V. Movement in 1985-86 as many as 200 such schools will be started.

The Coal India Limited Calcutta, Central Coal field Limited Ranchi, have invited us to open D.A.V. Public Schools in the coalfield areas with the financial and other facilities to be provided by these Companies. An agreement to this effect has already been executed with these Companies. Principal N. D. Grover, Dayanand College, Hissar, has been appointed Organising Director for a period of five years in the first instance. Thus we are on the household of another resolution in the field of School education.

Further the A.C.C. Managing Committee have also invited us to open a complex of such schools at Surajpur and other places where their factories exist. The entire expenditure on land and buildings required for the schools will be provided by them. Thus the beginning of this century saw us starting the large number of schools in India in order to bring literacy to the lower middle and poorer classes of the country and the closing years of the century is going to see us catering to the needs of upper middle and middle classes who are keen on more meaningful education. Thus pursuant to this programme as many as 20 new Public Schools have already been opened this year.

Rural Development Project

Arya Samaj and the D.A.V. Institutions have always been in the forefront of social service activities of all description. Establishment of Rural Development Centres is, at present, the most useful project for comprehensive social service in India. Its vital importance in our national economy is demonstrated by the fact that most of 20-Point Programme recently announced by the Prime Minister is related to Rural Development. It has, therefore, been decided that a vigorous programme of Rural Development Centres be taken in hand by the D.A.Vs.

During the next four years, at least 50 percent of D.A.V. Institutions should have a Rural Development Centre associated with them. We have over 200 Institutions at present and during the above-mentioned period of four years, the number is bound to be almost doubled, in view of the rapid expansion of our educational enterprises. The D.A.Vs. shall be celebrating their Centenary in June, 1986. It is expected that the D.A.V. Rural Development Project should have attained full maturity by then.



The D. A. V. Institutions : Their Past and Future

□ D. Vable

The position of the Arya Samaj vis-a-vis the Hindu religion has assumed a new important bearing on its educational work, which has been an integral part of its aims and objects. As a religious organisation it has the same right as other religious minorities to impart religious instruction in the schools and to run educational institutions for this purpose. Under Article 25 of the Constitution every citizen is free to profess, practice and propagate his religion. Therefore, any group of individuals are also free to form an association or institution on the basis of their religion. This is further guaranteed under Article 19 (a), (b) and (c).

Educational Network

Article 30 (1) of the Constitution, however, gives certain special rights to minorities based on religion and language to establish and administer educational institutions of their choice. As is well known, the Arya Samaj has got a network of educational institutions numbering about a thousand all over India, mostly in the north, and in several places abroad. These D.A.V. schools and colleges for boys and girls, Sanskrit Vidyalayas and Gurukuls including the Gurukul University at Haridwar have been functioning for about a century. The next largest number of non-government educational institutions belong to the Christian missionary societies. There are some denominational institutions of the Sikhs, the Jains and the Buddhists also. During the last few years the state governments, the universities and even the Boards of Secondary Education have been trying to interfere into the day to day working of the non-government educational institutions. Their internal administration is also sought to be controlled and led by the state on the plea that they receive financial assistance from the state.

What is still more surprising is that this increasing interference is resorted to in the name of "better organisation and development of education". It is however well known that many of these institutions are already doing better than similar state institutions. The real object of this control seems to be more political than academic and therefore it is all the more undesirable and objectionable.

The government have laid down conditions that unless these institutions submit to their direct or indirect control they may not be given financial aid or even academic recognition. The Christian missionary educational institutions were the first to protest against this tendency to interfere in the internal administration. A number of writ applications were filed in the Courts from time to time under Article 30 (1) against these restrictions. The High Courts and even the Supreme Court have consistently held that these restrictions on the educational institutions run by the religious or linguistic minorities are ultra-vires and contrary to the fundamental rights guaranteed under Article 30 (1).

National Objective

The D.A.V. and other educational institutions of the Arya Samaj have a glorious record of almost a century old national service. Its contribution not only in the field of education but also in almost every sphere of national activity is well known.

Unlike the mushroom growth of many communal, caste and even private personal institutions which have cropped up after independence under political patronage, the D.A.V. institutions were established with some mission and were built as a result of considerable sacrifice by devoted patriots, like Lala Lajpat Rai and Svami Shradhanand. The famous Dayanand Anglo-Vedic College at Labore was founded soon after the death of Svami Dayanand in 1884. This College became the focal point of the D.A.V. movement throughout the country.

The aims of this movement of national education would be clear from the following excerpts from the account of its foundation :

The VIIIth principle of the Arya Samaj enjoins on its followers to diffuse knowledge and dispel ignorance.

The Samaj as a body and its members have accordingly been engaged in educational work of considerable importance.

The aim of this educational effort was described in these words: "To secure the best advantage of education it is necessary to make it national in tone and character." Referring to the rush of foreign ideas and introduction of English education and deploring its consequences on our society the report said. "This results..... is the inevitable consequence of the one sided policy of education imparted through a foreign agency." To remedy this situation it was decided "To make provision for the efficient study of national language and literature and carefully to initiate the youthful mind into the habits and modes of life consistent with national spirit and character." Mahatma Hansraj whose sacrifice for the cause

of D.A.V. movement is well known therefore decided to dedicate his life to "the call of duty to religion and motherland." About the policy of management of the D.A.V. institutions "it was laid down in the rules that the management should be in the hands of the elected representatives of such Arya Samajes as contributed to its funds, with the addition of few Hindus representing the professional classes."

It may not be easy to realise today, how courageous and risky it was in those days of the British rule to even think of a national language and initiate "the youthful minds with national spirit and character" and to come forward to answer "the call of duty to religion and motherland." The Arya Samaj through the D.A.V. institutions accepted this challenge and suffered for it as the history of the Arya Samaj would show. It may be remembered that the Arya Samaj sponsored this national cause ten years before the Indian National Congress came into existence. At its inception the Congress was an organisation loyal to the British rule and thanked "providence for the blessings of the western education and the British rule in India." It became a national movement under Lala Lajpat Rai and Tilak and later on under Mahatma Gandhi.

Special Features of the D.A.V. Movement

The aims and objects of this new venture in the field of education are best explained by one of its founders—Lala Lajpat Rai. Presiding over the foundation day in London in 1914 he observed,

...It was provided in the rules that the management should be in the hands of elected representatives of such Arya Samajists as contributed to its funds, with the addition of a few Hindus representing the professions and the classes; and that rule has been acted upon without exception. No non-Hindu has been associated with the management of the College.

The second principle, nowhere recorded but generally accepted, was that the teaching should be exclusively done by Indians, and there has been no exception on this point.... The results have been excellent. Our students have often headed the lists of ordinary passes, as well as honours passes, in Sanskrit and Mathematics. They have several times headed the list of English, Political Economy, History, Philosophy, Chemistry, Persian and other subjects. A considerable number of Government and University scholarships, granted on the results of University examinations, have every year been won by our students, and also medals and prizes. In the M. A. class we coach only in Sanskrit. All this has been achieved by the labours of Indian teachers unaided by any foreign agency.

The third principle (which is also an unwritten law) imposes on the managers the moral obligation not to seek monetary assistance from the Government. This principle has been acted upon, unless a petty grant of a few thousand rupees made by the University be considered an exception.

The fourth principle was to aim at giving free education. The paucity of funds, and University regulations have prevented us from giving effect to this; but still our fees have generally been 50 per cent less than those of Government schools and colleges.

About the object for these principles he says :

They were not adopted in any spirit of hostility or antagonism to the British, or the Government, or any other community. The object was primarily to try an experiment in purely indigenous enterprise; secondly, to develop a spirit of self-help and self-reliance in a community in which those qualities had, by lapse of time and lack of opportunity, degenerated. Everyone who knows the Punjab, knows how well we have succeeded in this direction; probably no other province in India has developed private enterprise in education to the same extent and with the same success as we have in the Punjab. This spirit of self-help, called exclusiveness by our critics, has cost us dear, because on that account we have always been under the shadow of official mistrust. No bureaucracy loves people who can do big things without their help and guidance; much less a foreign bureaucracy. They wish to keep the strings of all public activities in their own hands, or in the hands of those who can be used as tools. We set a different standard, and so we were disliked. Yet, on the whole, the attitude of the Department and the University towards us has not been unfair. They have generally given us credit for our work, and praised our public spirit, but they have never been at ease with us. Once or twice when we sought their help to acquire land for a building site and play grounds, they would not oblige. Lately they have compulsorily requisitioned a piece of land, which we had secured with great trouble and after protracted litigation, and refused to give us in lieu one of the Government plot lying under our own walls. But this is only 'en passant'. The general attitude of the Department and the University has been fair, though both have often been influenced in framing new regulations by the fact that our School and College were formidable rivals to the Government and aided institutions of similar nature.¹

Freedom and Initiative

Even now it is generally admitted that most of the non-government educational institutions have proved better in many respects than the state managed ones, primarily because they enjoy a certain amount of freedom and initiative which may not be possible in government schools under the rigid government rules and regulations. Moreover, these institutions are run by persons who are by and large devoted to a cause and are actuated by a spirit of service. Therefore, they take personal interest and identify themselves with these institutions in a way which cannot be expected from government servants. The principals and teachers in government institutions are liable to be transferred from one institution to another and this is another reason why it is not possible for them to identify with the progress and well being of the students of a particular institution.

Freedom of Management

The D. A. V. institutions, some of which have been in existence for about 100 years, have always enjoyed this freedom and their managing bodies have always been composed of persons having faith in the Arya Samaj. For example, the Constitution of the Arya Samaj

1. Lala Lajpat Rai, *The History of the Arya Samaj*, New Delhi, Orient Longman, 1967, pp. 140-42.

Shiksha Sabha, Ajmer, makes it clear that at least two-thirds of its members must be regular members of the Arya Samaj (Rule 4 *ka, kha, sa*) and others also should come from either donors or members of the general body. The persons who manage the D.A.V. institutions and those who are responsible for its internal administration and teachings have been generally those who share the ideology of the Arya Samaj and that is why the Arya Samaj educational institutions have been able to maintain their great traditions.

Sense of Duty

Most of the teachers of non-government schools spend their lives in the same institution and thus develop a kind of vested interest in them. The D.A.V. institutions generally are noted for some of these special features. Their results in the public examinations, their discipline and a general atmosphere of nationalist and progressive thinking in social as well as religious matters, have all been appreciated and acknowledged. If these institutions are now deprived of their distinguishing features they would no longer be able to maintain their long and well established record of service which would be a great loss not only to the cause of education but also to the national interest. It is generally admitted that there should be greater individual freedom and initiative in the field of thinking, and educational institutions are the only place where freedom of thought can thrive and develop.

Religious Education

Religious and moral education has been a regular feature of these institutions. Havans and functions connected with the life and teachings of Svami Dayanand are special features of these institutions. There are regular textbooks for each class called *Dharma Shiksha* which are used for giving the religious instruction. In actual practice it is the principal or the headmasters and the teachers who are supposed to implement and keep up these traditions. Obviously, therefore, the management must have a free hand in selecting suitable teachers for this purpose, provided they are otherwise qualified according to the academic standards prescribed by the universities or the Board of Education.

Countermining the denationalising influences of Macaulay's education was one of the objects of the D.A.V. movement. How admirably the D.A.V. institutions succeeded in their aim, may be seen from the observations of a well-known detractor of the Arya Samaj Sir Valentine Chirol, who says,

Their influence has been constantly exerted to check the marriages between mere boys and almost infant girls which have done so much physical as well as moral mischief to Hindu society, and also to improve the wretched lot of Hindu widows whose widowhood with all that it entails of mental degradation often begins before they have ever really been wives. To this end the Aryas have not hesitated to encourage female education, and the girls' orphanage at Jullandar, where there is also a widows' home, show what excellent social results can be achieved in that direction. Again in the treatment of the 'untouchable' low castes, the Arya Samaj may claim to have been the first native body to break new ground and to attempt something akin to the work of social reclamation of which Christianity and in a

lesser degree, Islam had hitherto had the monopoly. Schools and especially industrial classes have been established in various districts which cannot fail to raise the status of the younger generation and gradually to emancipate the lower castes from the bondage in which they have been hitherto held. These and many other new departures conceived in the same liberal spirit at first provoked the vehement hostility of the orthodox Hindus, who at one time stopped all social intercourse with the Arya reformers. But whereas in other parts of India the idea of social reform came to be associated with that of western ascendancy and therefore weakened and gave way before the rising tide of reaction against that ascendancy, it has been associated in the Punjab with the cry of 'Arya for the Aryans,' and the political activities of the Arya Samaj, or at least of a number of its most prominent members who have figured conspicuously in the anti-British agitation of the last few years, have secured for it from Hindu orthodoxy a measure of tolerance and even of goodwill which its social activities would certainly not otherwise have received. That the Arya Samaj, which shows the impress of western influence in so much of its social work, should at the same time have associated itself so intimately with a political movement directed against British rule is one of the many anomalies presented by the problem of Indian unrest.¹

These remarks were obviously made in support of the then prevailing suspicion against the Arya Samaj as a political organisation, but in the light of subsequent developments leading to the freedom of the country, they are not only a tribute, though a grudging one, to the Arya Samaj and its educational work but also show how it was successful in its mission.

A Doubtful Future

These very Arya Samaj institutions which pioneered the national basis of our education are facing discrimination and that too under our national government. While Article 30 (1) gives the Christian missionary institutions full freedom, the Arya Samaj institutions are denied similar facilities merely because they did not claim separate political rights to qualify for being a religious minority in the so-called technical sense. It is obvious that these institutions of the Arya Samaj cannot exist now without aid and assistance from the government. In fact it is their right to expect and claim such assistance from their own government which they once refused to take from a foreign government in order to preserve their freedom. It is therefore unfortunate if the government of free India should compel them to sacrifice their autonomy and utility in return for state aid and assistance which are guaranteed under Article 30 (1), to educational institutions of other religious minorities. In the face of the High Court decisions and the verdict of the highest judicial authority, the Supreme Court, there can be no doubt that the institutions of the Arya Samaj are entitled to similar protection under Article 30 (1). However, even if there is any doubt it is merely a technical one which can and should be set aside as is being done in the case of the Aligarh Muslim University. The claim of the University is even weaker than that of the Arya Samaj in view of the fact that the Supreme Court has already declared that neither on facts nor in law is the Aligarh University covered under Article 30 (1). As a matter of fact there is no moral or legal justifi-

1. Valentine Chirol, *Indian Unrest*, London, Macmillan and Co, 1910, pp. 110-11.

cation for denying the Hindus at least an equal right with the minorities only because the Hindus are in majority.

A Way Out

The late Shri Kumaramangalam representing the State of Kerala in the case of *Mother Provost versus the State* (AIR, 1970, SC 2977) had given an assurance that if any restrictions and conditions are considered ultra-vires and therefore, inapplicable to the Christian institutions because of Article 30 (1) then such conditions and restrictions would not be forced on the educational institutions of the majority community also. This assurance besides being just and proper is the only way to remove this discrimination against the majority community in a sensitive matter like the freedom of religion in its educational institutions.

EDUCATION AS A PART OF RELIGIOUS FREEDOM

Religious freedom is now universally recognised as an inviolable right. The declaration of human rights by the UN therefore, specifically includes this right in clause XVIII and XIX. The late Shri K. M. Munshi who prepared the draft of these rights for our Constitution, had pointed out that freedom of religion is included in most of the constitutions.¹

Background of Article 30

The various aspects of religious freedom are grouped under Articles 25 to 30 of the Fundamental Rights. There is a close connection between Articles 25, 26 and 30. In fact they have a common origin under Article 16 of Munshi's original draft² under the common title "Religious and Cultural Rights."³ The Article was later on split up to give effect to the various aspects of the same right. Item No. 3 under Article VI of the draft was split into Articles 26 and 30. And item No. 1 is the present Article 25. The original clause VI was again split as under:

Sub-clause (i) is Article 29.

Sub-clause (ii) is Article 29 (i).

Sub-section 3 (a) is Article 30 (1) and 3 (b) is 30 (2).

Thus Article 30 (1), though now under the separate head "Cultural and Educational Rights", basically constitutes a religious and cultural right. In fact it says so by referring to minorities based on religion and language.

The present Article 30 reads. "All minorities whether based on religion or language shall have the right to establish and administer educational institutions of their choice."

It is thus clear that the establishment of educational institutions is an essential part of the religious freedom given under Article 25 which guarantees the right "to profess and

1 Shiva Rao, *The Framing of India's Constitution*, (FIC), New Delhi, Institute of Public Administration, 1966, p. 266.

2. Ibid., p. 76.

3 Ibid., p. 275

even to propagate religion". This is admitted by the Supreme Court in 1958 SC 960,¹ where it is held that all these Articles belong to the same category. Article 26 gives the right to religious denominations in respect of religious and charitable institutions and education has been considered a charitable purpose. The various Religious and Charitable Trusts Acts passed by the state legislatures include education under the definition of charitable purpose as would be clear from the Trust Act of UP, Rajasthan and Bombay. In the ancient Indian tradition education has been called the best form of charity—*sarvesham dananam brahmadanam vishishyatey*.

Dr. Ambedkar had pointed out that Article 19 included the right to form associations based on religion also and this right is conceded under Article 19 of our Constitutions.² Therefore, the right of religious freedom given to individuals in Article 25 is equally available to religious associations like the Arya Samaj, even if it is considered to be a part of Hindu community. The term "religious" under Article 30(1) in respect of educational institutions should therefore be given wider and liberal meaning in the context of Articles 25 and 26 so as to include well defined religious organisations like the Arya Samaj, in their purview.

Education has always been one of the chief aims of the Arya Samaj. Swami Dayanand made specific mention of it in his will.³ We have already seen how he placed great emphasis on suitable education of both boys and girls, in the eighth article of the Samaj. He also wrote a separate chapter on education in his *Satyarth Prakash*.

Right of Hindus

If educational institutions are considered essential for the preservation and propagation of the religion of the minorities under Article 30, how can this same right be denied to other religious organisations, even if they are supposed to be parts of the Hindu majority community. Giving protection to the minorities in the matter of religion does not and should not mean that the majority has no such right to preserve and preach its religion when even individuals have been given the right under Article 25. It should be remembered that it is religion which is the basis of the right given under Article 30(1) and not any political, social or economic concession or consideration. The Right to Propagate Religion was specifically added under Article 25 on the demand of the Christians and the Muslims because they claimed to be proselytising religions and consequently it has been held by the Supreme Court that educational institutions are necessary and effective means of preserving and propagating their religion and culture.⁴ Judicial decisions 1958 SC 961 (h) as also 1974 SC 1389 sum up the laws in this respect. Justice Mathew specially emphasised the importance

1. AIR, 1963, Supreme Court, Nagpur, pp. 540-44.

2. Ibid. Note—1, p. 87, items 18 and 19.

3. Constitution of the Paropkarini Sabha, Ajmer, Vedic Yantralaya, 1920.

4. AIR, 1974, Supreme Court, p. 1889, paras 135, 136, 138, 145, 146, 147.

of educational institutions in the context of religious freedom, Justice Dwivedi also endorsed his view in para 274 of this judgement.¹

Arya Samaj and Propagation of Religion

The non-Arya Samaj Hindus who are in majority and are called *Pauranic Hindus* may not feel concerned so much, because they do not believe in converting other people to their religion. As Mahatma Gandhi pointed out, Sanatan Dharma is not a missionary religion.² It is argued that the Sanatan Hindu Dharma is very Catholic and liberal which believes all religions to be true and follows different paths for the realisation of the same goal. Obviously, therefore, proselytisation may have place in it. The Arya Samaj on the other hand believes that the only true religion is its Vedic religion and, therefore, like the Muslims they considers it their duty to preach and propagate it amongst others. Thus if the Arya Samaj is denied similar rights as are given to the Christians or the Muslims under Article 30(1), they would not be able to enjoy the religious freedom guaranteed under Article 25.

It may be noted that the Sikhs, Jains and the Buddhists are now considered eligible for this right to administer their educational institutions under Article 30(1) as religious minorities, not so much because they are distinct or separate religions but because they claimed or supposed to have claimed certain separate political rights.³ At least the Jains do not practice proselytisation and, therefore, may not need educational institutions for propagating their religion, although they are also entitled to give religious instruction to their own followers.

Propagation of Vedic Religion

The Arya Samaj on the other hand claims this right, exclusively on the basis of its religious beliefs and doctrines which clearly enjoin upon it to propagate its religion through educational institutions. It is their fundamental right also under Article 25 to provide facilities for religious instruction to their children for which purpose they may, and have actually, set up educational institutions. The Arya Samaj has always been a missionary organisation from the very beginning. Its founder Svami Dayanand had himself spent the best part of his life in preaching the Vedic religion of his concept. He toured almost the whole of north India and wherever he went, he did not only deliver sermons, and enter into religious disputations with the followers of other religions but also established schools and pathshalas for the purpose of teaching Sanskrit and Hindi as well as for propagating his religious doctrines. In his lectures in Poona as well as in his Will he has emphasised the need of sending missionaries all over the world to preach the message of the Vedas. Thus the Arya Samaj claims this right not on the basis of any extraneous political consideration, like other minorities, but solely on the basis of its obligation to propagate religion through educational institutions. Its claim is therefore founded on the sole argument that religion and religion alone should be the sole basis of this right under Article 30 (1) besides of course the language.

1. AIR 1974, Supreme Court, para 274.

2. M. K. Gandhi, *Hindu Dharma*, Ahmedabad, Navajivan Press, 1950,

3. AIR, 1974, Delhi High Court, p 207.

In any case this article guarantees cultural and religious freedom and should have nothing to do with any political consideration as wrongly held by Delhi High Court.

We have discussed how freedom of religion has been interpreted to include the right to profess and propagate religion through educational institutions as well. It would, therefore, be worthwhile to analyse the relevant judgment of the Supreme Court, which forms the basis of this aspect of religious freedom. My contention is that instead of conferring this freedom to establish and administer educational institutions for the students of their own religion or for giving religious instruction to them, the right to establish such institutions for general secular education for the followers of other religions also, is based entirely on the judicial interpretation rather than the intention or the language of the framers of the Article. It is also held by several High Courts and the Supreme Court that these institutions will be entitled to receive financial assistance from the state and would still be free from the control of the Government or the Universities to which the educational institutions run by the majority community are usually subject.

Education and the Minorities

The first and perhaps the basic judicial verdict on Article 30(1) is contained in the advisory opinion of the Supreme Court on the Kerala Education Bill.¹ The views expressed in this judgment have been followed in all the subsequent decisions on Articles 26, 29 and 30.

In this important pronouncement it was held that the educational institutions are essential and necessary means of religious freedom given to the minorities who have the freedom to propagate their religion. It is observed by the court that "The minorities evidently desire that education should be imparted to the children of their community in an atmosphere congenial to the growth of their religion". "The Constitution makers recognised the value of their claim and conferred on them the fundamental rights under Articles 29 and 30."²

Again it says, "The educational institutions protected by Article 30(1) might impart purely religious instruction. Indeed, it seems likely that it is such institutions that are primarily to be protected under Article 30(1)"³ Then again at the end of the same page it says, "Article 30(1) belongs to the same category as Articles 25, 26 and 29 so that their educational institutions may be administered without interference and the minorities be allowed to live their own cultural lives as regards religion and language. It is further held that "A minority community can effectively conserve its language, script or culture by and through educational institutions and, therefore, the right to establish and maintain the educational institution of their choice under Article 30(1)." In Note J at the end it is remarked, "Indeed the object of conservation of the distinct language, script and culture of a minority

1. AIR, 1958, Supreme Court. p. 956.

2. Ibid., col 1 last para, p. 959.

3. Ibid., p. 960.

can be better served by propagating the same amongst non-members of the particular community.”¹ Further it is observed, “The Articles leave it to their choice to establish such educational institutions as will serve both the purposes, i.e., the purpose of conserving their religion, language and culture and also the purpose of giving a thorough good education to their children.”²

The latest and the most comprehensive verdict of the Supreme Court on this point is given in the case of the St. Xavier's College, Ahmedabad.³ This important judgment confirms, and even extends further, what was held in the Kerala Education Bill case.

Religion as the Basis of Education

Justice Mathew on his own and on behalf of Justice Chadrachud (now the Chief Justice of India) has dealt with this religious basis of educational institutions vividly and in detail in paragraphs 135, 136, 137, 145, 147 and 183. Quoting from Ronald Eugene Smith, *Is India a Secular State ?*, Justice Mathew observed in para 136, “It is important to examine the *raison d'être* of educational institutions administered by religious groups....such schools are started with a primary religious objective.” We may add here another significant part of Smith's quotation, “In other words a religious body establishes and maintains schools in order to create a total environment which will be favourable to the promotion of its particular religious values.” In para 114, Justice Mathew observes, “The religious minority should have the guaranteed right to establish and administer its own educational institutions where it can impart secular education in a religious atmosphere.”

Views of the Pope

Justice Dwivedi is, therefore, right when he says, “in para 274 on the authority of the Pope himself, that the Catholic educational institutions believe that education belongs to the Church and the Catholic dogma categorically denies the premise that secular general education can be isolated from religious teachings.” Pope Pius XI is quoted to have said that “Catholic educational institutions are those where Catholic religion permeates the entire atmosphere and where all teachings, organisations, teachers, syllabuses and text-books are regulated by Christian spirits.”

In fact almost all judges of the Supreme Court while concurring with the majority judgment delivered by the Chief Justice Ray have emphasised the religious objects of these institutions run by the minorities and have held that any conditions of recognition or for grant-in-aid which result in the surrender of their rights under Article 30 would be improper and ultra-vires.

Right of the Majority

Justice Khanna (in para 17) referring to Article 25 about the right to profess and propagate religion and to establish religious charitable institutions under Article 26 quotes

1. AIR, op. cir., p. 961.

2. Ibid., pp. 22 & 23.

3. AIR. 1974, Supreme Court, p. 1389.

Articles 28, 29 and 30 and observes in para 73 that in spite of the use of the word minority in the marginal note, Article 29 gives that right both to the majority and the minority and in para 74, he agrees with the view that the management must be free to mould the institution in accordance with the ideals of the founders. He observes (on page 1414, col. II) that the object of Articles 25 to 30 was to give the right to preserve and propagate religion for which purpose Fundamental Rights under Articles 25 to 30 are given.

The important question which arises in view of these observations is, what about the right of the majority community to similar freedom of religion? The justification for special protection for the minorities is said to be the fear that the majority may suppress or interfere with their religious freedom. Therefore, it is necessary that there should be no discrimination against the minorities but discrimination is one thing and special or exclusive privilege is another thing. The ideal situation, therefore, would be that the minority should enjoy their freedom without depriving the majority of its similar freedom, specially when there is no conflict as in the case of religious freedom.

Article 30 Abused

However, Article 30(1) goes beyond a mere safeguard against any interference in the religious affairs of the minorities. It confers on them a positive right to establish separate educational institutions, to give religious instruction in their educational institutions run practically at the cost of the state because sub-clause (2) of Article 30 guarantees state assistance also to these institutions and this financial assistance comes to 90 to 95 per cent of the total expenditure and in some cases 100 per cent of the teachers cost which is the major portion of their budget. What is significant is that the minorities are not only free to give religious instruction to their own children but also to the students of other communities as has been held in the matter of the Kerala Education Bill.

Why Not Hindus ?

Now the question is how the majority community can also enjoy the freedom of their religion through educational institutions unless it is argued that they have no such right in spite of what is said in Article 25 which gives equal freedom to every minority and majority. The Hindu community with religious divisions cannot possibly make use of their majority for giving religious instruction through the state educational institutions for obvious reasons. Therefore, the only way out is that all religious organisations, associations and denominations like the Arya Samaj which run their educational institutions should have the same freedom as given to the minorities under Article 30(1). However in actual practice Article 30(1) has resulted in depriving the Hindus of equal and similar religious freedom. This was never intended by the framers of our Constitution, nor it is necessary to do so to safeguard the religious interest of the minorities. The claim of the Arya Samaj educational institutions, therefore, is a test of our secular ideal as well as of the religious freedom guaranteed to everyone under Article 25.

Three Aspects of Administration

In order to ensure that these minority educational institutions are able to fulfil the objectives for which they were established, the Supreme Court has held in a series of judgments, beginning from the advisory opinion in the Kerala Education Bill Case to the latest decision in the St. Xavier's College, Ahmedabad case (1974 SC 1389), that there are three indispensable spheres in which these educational institutions should have full freedom. They are (1) the appointment of the teachers and the principals and their recruitment and their dismissal; (2) the composition of their governing bodies; and (3) full freedom to impart religious instructions. In para 40 and 41 of 1974 SC 1389, it has been held that there should be no outside element in the managing committees and they should consist entirely of persons having faith in the object for which these institutions were established. Similarly, in para 42, it is observed that the management should be free to recruit the principals and headmasters and members of the teaching staff, so that persons who are suitable from the point of view of the special features of the institutions are appointed. In para 43, the right of the management to enforce its discipline including the dismissal and punishment of the employees has been considered a necessary part of their right of administration. Even a provision for referring any dispute between the management and the teachers to a tribunal prescribed by the University has been held to be ultra-vires in these words: "This would introduce an area of litigious controversy inside the educational institution and vitiate its atmosphere. The governing body should, therefore, be free to have its own discipline."

Needless to say that if the Arya Samaj institutions also do not have similar freedom in their administration, they cannot fulfil the aims for which they were established as has been rightly held by their lordships of the Supreme Court in respect of the Christian educational institutions. So far as the Arya Samaj is concerned it is not making any new claim. The D.A.V. institutions, some of which have been in existence for about 100 years, have always enjoyed this freedom and their managing bodies have always been composed of persons having faith in the Arya Samaj. For example, the Constitution of the Arya Samaj Shiksha Sabha, Ajmer, lays down that at least two-third majority of its members must be regular members of the Arya Samaj (Rule 4 ka, kha, sa) and other also should be either donors or members of the general body. The same was the case with the first D.A.V. institution, i.e. D.A.V. College, Lahore, as Lajpat Rai has pointed out while speaking of the history of the establishment of that College that "It was provided in the rules that the management should be in the hands of the elected representatives of such Arya Samajees as contributed to its funds with the addition of a few Hindus representing the professions and the classes and that rule has been acted upon without exception. No non-Hindu had been associated with the 'management of the college.'"

Managing Committees

The managing bodies of these institutions have been enjoying so far full freedom of internal discipline such as the appointment of teachers subject, of course, to their being qualified.

It is only recently that some of the state governments and their education departments as well as some of the universities, have begun to interfere in the internal administration of these institutions by claiming to put their nominees on the managing bodies irrespective of the fact whether they are Arya Samajists or not.

Teachers

Similary, the right to appoint principals and teachers is either greatly reduced or is made subject to the approval of these authorities. It may be noted that the Supreme Court has already held in 1971 SC 1737 that the claim of the Guru Nanak University to put its nominees on the managing body of the D.A.V. College, Jullunder, or to limit the right of the management in the matter of appointment of teachers is a violation of the fundamental right of the Arya Samaj institutions. It is obvious that the principal or head master is the key figure and the teachers are equally important factors in fulfilling the aim and objects with which these institutions were established. Similarly, it is the managing body which lays down the policy and guides the teaching staff. The persons who managed the D.A.V. institutions so far and those who were responsible for their internal administration and teaching have been generally those who shared the ideology of the Arya Samaj and that was the reason why the Arya Samaj educational institutions have been able to keep up its traditions by providing regular religious instructions in them.

Right of Recognition

The Arya Samaj educational institutions are now faced with a serious problem as a result of the growing tendency on the part of the government to interfere in their long established freedom of internal administration. The universities and education boards threaten them with withdrawal of their recognition unless they submit to their new control. They are warned that the financial aid given to them was likely to be withdrawn if they fail to submit to the increasing interference by the State Education Department in their affairs.

Chief Justice Dass has, therefore, rightly observed that "without recognition the educational institutions established by the minority cannot fulfill the real objective of their choice and the right under Article 30(1) cannot be effectively exercised." This view has been confirmed by the Supreme Court which says that "Although affiliation or recognition is not a fundamental right, any conditions which will deprive these institutions of affiliation or recognition is tantamount to denying them the right given under Article 30(1)." Justice Dass further observes that "no educational institution can in actual practice be carried out without aid from the State and if they will not get it unless they surrender their right, they will, by compulsion of financial necessities, be compelled to give up their right under Article 30(10).

Justice Mathew quotes with approval the observations of Chief Justice Dass that financial aid is a compulsive need of these institutions. He also defends the unfettered right of appointing principals and teachers in these words, "The management has a right to assess their outlook and philosophy in making their appointments."

Financial Assistance

As is well known the Arya Samaj educational institutions cater mostly for students from the middle and lower middle class families. Women and the so-called untouchables have always been given preference in these institutions. Therefore, the fee-income in these institutions is not at all sufficient to run them without the aid of the government. The position of the Christian missionary schools is very different. As is common knowledge, they cater for more affluent students and charge a fee which only upper classes can afford to pay. Obviously, therefore, the Arya Samaj institutions cannot exist without financial assistance from the government. It may, however, be remembered that the D.A.V. institutions have a tradition of considerable sacrifice in the national cause. They had even refused any financial assistance from the foreign government, primarily in order to escape its interference and keep up their freedom and independence to pursue their objective of inculcating a spirit of nationalism and patriotism and for this, they were always suspected of being disloyal to the British Government. Of course, today the Arya Samaj has and can have no objection to accept financial assistance from our own free government as there is no question now of any hindrance in propagating the spirit of nationalism as was the case during the British days.

Apart from these relevant considerations, the actual working of Article 30(1) has been a source of particular difficulty for the D.A.V. institutions and the discrimination invoiced has put them on the horns of dilemma. If they submit to the discrimination and the growing interference, they cannot continue to serve their special objective, for which they were established, and if they refuse to submit to government control their very existence might be endangered for want of funds. It would be ironical if these institutions have to close down in free India and that too because they did not claim any separate political rights or anti-national privileges as the other minorities did which would have made them eligible for freedom from these invidious restrictions and undue interferences. This was the strange ground on which the Delhi High Court actually refused to accept the Arya Samaj as a religious minority under Article 30.

(From The Arya Samaj, 1983, Vikas Publishing House)



[Prof. D. Vable, born 1909, Founder Principal of Dayanand Post-Graduate College, Ajmer has been actively associated with the Arya Samaj movement for over 30 years. He is known for his thoughtful writings, and his recent book : The Arya Samaj : Hindu without Hinduism, from Vikas Publishing House is a remarkable addition to our critical literature.]

Dayananda and Interpretation of the Vedas

□ **Shri Aurobindo**

The Man And His Work

Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renaissance, one stands out by himself with peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevation. But amidst them all, one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilising water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayananda.

It was Kathiawar that gave birth to this puissant renovator and new-creator. And something of the very soul and temperament of that peculiar land entered into his spirit, something of Girnar and the rocks and hills, something of the voice and puissance of the sea that flings itself upon those coasts, something of that humanity which seems to be made of the virgin and unspoilt stuff of Nature, fair and robust in body, instinct with a fresh and primal vigour, crude but in a developed nature capable of becoming a great force of genial creation.

When I seek to give an account to myself of my sentiment and put into precise form the impression I have received, I find myself starting from two great salient characteristics of this man's life and work which mark him off from his contemporaries and compeers. Other great Indians have helped to make India of today by a self-pouring into the psychological material of the race, a spiritual infusion of themselves into the fluent and indeterminate mass which will one day settle into consistency and appear as a great formal

They have entered in a sort of leaven, a power of unformed stir and ferment out of which forms must result. One remembers them as great souls and great influences who live on in the soul of India. They are in us and we would not be what we are without them. But of no precise form can we say that this was what the man meant, still less that this form was the very body of that spirit.

The example of Mahadev Govind Ranade presents itself to my mind as the very type of this peculiar action so necessary to a period of large and complex formation. If a foreigner were to ask us what this Mahratta economist, reformer, patriot precisely did that we give him so high a place in our memory, we should find it a little difficult to answer. We should have to point to those activities of a mass of men in which his soul and thought were present as a formless former of things, to the great figures of present-day Indian life who received the breath of his spirit. And in the end we should have to reply by a counter question, "What would Maharashtra of today have been without Mahadev Govind Ranade and what would India of today be without Maharashtra?" But even with those who were less amorphous and diffusive in their pressure on men and things, even with workers of a more distinct energy and action, I arrive fundamentally at the same impression. Vivekananda was a soul of puissance if ever there was one, a very lion among men, but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically, we know not well how, we know not well where, in something that is not yet formed, something leonine, grand, intuitive, upheaving that has entered the soul of India and we say, "Behold, Vivekananda still lives in the soul of his Mother and in the souls of her children." So it is with all. Not only are the men greater than their definite works, but their influence is so wide and formless that it has little relation to any formal work that they have left behind them.

Very different was the manner of working of Dayananda. Here was one who did not infuse himself informally into the indeterminate soul of things, but stamped his figure indelibly as in bronze on men and things. Here was one whose formal works are the very children of his spiritual body, children fair and robust and full of vitality, the image of their creator. Here was one who knew definitely and clearly the work he was sent to do, chose his materials, determined his conditions with a sovereign clairvoyance of the spirit and executed his conception with the puissant mastery of the born worker. As I regard the figure of this formidable artisan in God's workshop, images crowd on me which are all of battle and work and conquest and triumphant labour. Here, I say to myself, was a very soldier of Light, a warrior in God's world, a sculptor of man and institutions, a bold and rugged victor of the difficulties which matter presents to spirit. And the whole sums itself up to me in a powerful impression of spiritual practicality. The combination of these two words, usually so divorced from each other in our conceptions, seems to me the very definition of Dayananda.

Even if we leave out of account the actual nature of the work he did, the more fact that he did it in this spirit and to this effect would give him a unique place among our great founders. He brings back an old Aryan element into the national character. This element

gives us the second of the differentiae I observe and it is the secret of the first. We others live in a stream of influences; we allow them to pour through us and mould us; there is something shaped and out of it a modicum of work results, the rest is spilt out again in a stream of influence. We are indeterminate in our lines, we accommodate ourselves to circumstance and environment. Even when we would fain be militant and intransigent, we are really fluid and opportunist. Dayananda seized on all that entered into him, held it in himself, masterfully shaped it there into the form that he saw to be right and threw it out again into the forms that he saw to be right. That which strikes us in him as militant and aggressive, was a part of his strength of self-definition.

He was not only plastic to the great hand of Nature, but asserted his own right and power to use Life and Nature as plastic material. We can imagine his soul crying still to us with our insufficient spring of manhood and action, "Be not content, O Indian, only to be infinitely and grow vaguely, but see what God intends thee to be, determine in the light of His inspiration to what thou shalt grow. Seeing, hew that out of thyself, hew that out of Life. Be a thinker, but be also a doer; be a soul, but be also a man; be a servant of God, but be also a master of Nature!" For this was what he himself was; a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision. Hew is the right word. Granite himself, he smote out a shape of things with great blows as in granite.

In Dayananda's life we see always the puissant jet of this spiritual practicality. A spontaneous power and decisiveness is stamped everywhere on his work. And to begin with, what a master-glance of practical intuition was this to go back trenchantly to the very root of Indian life and culture, to derive from the flower of its first birth the seed for a radical new birth! And what an act of grandiose intellectual courage to lay hold upon this scripture defaced by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an ancient document of barbarism, and to perceive in it its real worth as a scripture which conceals in itself the deep and energetic spirit of the forefathers who made this country and nation,—a scripture of divine knowledge, divine worship, divine action. I know not whether Dayananda's powerful and original commentary will be widely accepted as the definite word on the Veda. I think myself some delicate work is still called for to bring out other aspects of this profound and astonishing Revelation. But this matters little. The essential is that he seized justly on the Veda as India's Rock of Ages and had the daring conception to build on what his penetrating glance perceived in it a whole education of youth, a whole manhood and a whole nationhood. Rammohan Roy, that other great soul and puissant worker who laid his hand on Bengal and shook her—to what mighty issues—out of her long, indolent sleep by her rivers and rice-fields—Rammohan Roy stopped short at the Upanishads. Dayananda looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminous,—an intuition in place of an instinct. Therefore the works that derive from him, however they depart from received traditions, must needs be profoundly national.

Dayanand Commemoration Volume/82

To be national is not to stand still. Rather, to seize on a vital thing out of the past and throw it into the stream of modern life, is really the most powerful means of renovation and new-creation. Dayananda's work brings back such a principle and spirit of the past to vivify a modern mould. And observe that in the work as in the life it is the past caught in the first jet of its virgin vigour, pure from its sources, near to its root principle and therefore to something eternal and always renewable.

And in the work as in the man we find that faculty of spontaneous definite labour and vigorous formation which proceeds from an inner principle of perfect clearness, truth and sincerity. To be clear in one's own mind, entirely true and plain with one's self and with others, wholly honest with the conditions and materials of one's labour, is a rare gift in our crooked, complex and faltering humanity. It is the spirit of the Aryan worker and a sure secret of vigorous success. For always Nature recognises a clear, honest and recognisable knock at her doors and gives the result with an answering scrupulosity and diligence. And it is good that the spirit of the Master should leave its trace in his followers, that somewhere in India there should be a body of whom it can be said that when a work is seen to be necessary and right, the men will be forthcoming, the means forthcoming and that work will surely be done.

Truth seems a simple thing and is yet most difficult. Truth was the master-word of the Vedic teaching, truth in the soul, truth in vision, truth in the intention, truth in the act. Practical truth, *ārjava*, an inner candour and a strong sincerity, clearness and open honour in the word and deed, was the temperament of the old Aryan morals. It is the secret of a pure unspoilt energy, the sign that a man has not travelled far from Nature. It is the bardexter of the son of Heaven, Divasputra. This was the stamp that Dayananda left behind him and it should be the mark and effigy of himself by which the parentage of his work can be recognised. May his spirit act in India pure, unspoilt, unmodified and help to give us back that of which our life stands especially in need, pure energy, high clearness, the penetrating eye, the masterful hand, the noble and dominant sincerity.

Dayananda and the Veda

Dayananda accepted the Veda as his rock of firm foundation, he took it for his guiding view of life, his rule of inner existence and his inspiration for external work, but he regarded it as even more, the word of eternal Truth on which man's knowledge of God and his relations with the Divine Being and with his fellows can be rightly and securely founded. This everlasting rock of the Veda, many assert, has no existence, there is nothing there but the commonest mud and sand; it is only a hymnal of primitive barbarians, only a rude worship of personified natural phenomena, or even less than that, a liturgy of ceremonial sacrifice, half religion, half magic, by which superstitious animal men of yore hoped to get themselves gold and food and cattle, slaughter pitilessly their enemies, protect themselves from disease, calamity and demoniac influences and enjoy the coarse pleasures of a material Paradise. To that we must add a third view, the orthodox, or at least that which arises from Sayana's commentary; this view admits, practically, the ignobler interpretation of the

substance of Veda and yet—or is it therefore?—exalts this primitive farrago as a holy Scripture and a Book of Sacred Works.

Now this matter is no mere scholastic question, but has a living importance, not only for a just estimate of Dayananda's work but for our consciousness of our past and for the determination of the influences that shall mould our future. A nation grows into what it shall be by the force of that which it was in the past and is in the present, and in this growth there come periods of conscious and subconscious stock-taking when the national soul selects, modifies, rejects, keeps out of all that it had or is acquiring whatever it needs as substance and capital for its growth and action in the future; in such a period of stock-taking we are still and Dayananda was one of its great and formative spirits. But among all the materials of our past the Veda is the most venerable and has been directly and indirectly the most potent. Even when its sense was no longer understood, even when its traditions were lost behind Pauranic forms, it was still held in honour, though without knowledge, as authoritative revelation and inspired Book of Knowledge, the source of all sanctions and standard of all truth.

But there has always been this double and incompatible tradition about the Veda that it is a book of ritual and mythology and that it is a book of divine knowledge. The Brahmanas seized on the one tradition, the Upanishads on the other. Later, the learned took the hymns for a book essentially of ritual and works, they went elsewhere for pure knowledge; but the instinct of the race bowed down before it with an obstinate inarticulate memory of a loftier tradition. And when in our age the Veda was brought out of its obscure security behind the purdah of a reverential neglect, the same phenomenon reappears. While Western scholarship extending the hints of Sayana seemed to have classed it for ever as a ritual liturgy to Nature-Gods, the genius of the race looking through the eyes of Dayananda pierced behind the error of many centuries and received again the intuition of a timeless revelation and a divine truth given to humanity. In any case, we have to make one choice or another. We can no longer securely enshrine the Veda wrapped up in the folds of an ignorant reverence or guarded by a pious self-deceit. Either the Veda is what Sayana says it is, and then we have to leave it behind for ever as the document of a mythology and ritual which have no longer any living truth or force for thinking minds, or it is what the European scholars say it is, and then we have to put it away among the relics of the past as an antique record of semi-barbarous worship; or else it is indeed Veda, a book of divine knowledge, and then it becomes of supreme importance to us to know and to hear its message.

It is objected to the sense Dayananda gave to the Veda that it is no true sense but an arbitrary fabrication of imaginative learning and ingenuity, to his method that it is fantastic and unacceptable to the critical reason, to his teaching of a revealed Scripture that the very idea is a rejected superstition impossible for any enlightened mind to admit or to announce sincerely. I will not now examine the solidity of Dayananda's interpretation of Vedic texts, nor anticipate the verdict of the future on his commentary, nor discuss his theory of revelation. I shall only state the broad principles underlying his thought about the Veda as they present themselves to me. For in the action and thought of a great soul or a great

personality the vital thing to my mind is not the form he gave to it, but in his action the helpful power he put forth and in his thought the helpful truth he has added or, it may be, restored to the yet all too scanty stock of our human acquisition and divine potentiality.

To start with the negation of his work by his critics, in whose mouth does it lie to accuse Dayananda's dealings with the Veda of a fantastic or arbitrary ingenuity? Not in the mouth of those who accept Sayana's traditional interpretation. For if ever there was a monument of arbitrarily erudite ingenuity, of great learning divorced, as great learning too often is, from sound judgment and sure taste and a faithful, critical and comparative observation, from direct seeing and often even from plainest commonsense or of a constant fitting of the text into the Procrustean bed of preconceived theory, it is surely this commentary, otherwise so imposing, so useful as first crude material, so erudite and laborious, left to us by the Acharya Sayana. Nor does the reproach lie in the mouth of those who take as final the recent labours of European scholarship. For if ever there was a toil of interpretation in which the loosest rein has been given to an ingenious speculation, in which doubtful indications have been snatched at as certain proofs, in which the boldest conclusions have been insisted upon with the scantiest justification, the most enormous difficulties ignored and preconceived prejudice maintained in face of the clear and often admitted suggestions of the text, it is surely this labour, so eminently respectable otherwise for its industry, good will and power of research, performed through a long century by European Vedic scholarship.

What is the main positive issue in this matter? An interpretation of Veda must stand or fall by its central conception of the Vedic religion and the amount of support given to it by the intrinsic evidence of the Veda itself. Here Dayananda's view is quite clear, its foundation inexpugnable. The Vedic hymns are chanted to the One Deity under many names, which are used and even designed to express His qualities and powers. Was this conception of Dayananda's an arbitrary conceit fetched out of his own too ingenious imagination? Not at all; it is the explicit statement of the Veda itself: "One existent, sages" —not the ignorant, mind you, but the seers, the men of knowledge,—"speak of in many ways, as Indra, as Yama, as Matariswan, as Agni". The Vedic Rishis ought surely to have known something about their own religion, more, let us hope, than Roth or Max Muller, and this is what they knew.

We are aware how modern scholars twist away from the evidence. This hymn, they say, was a late production, this loftier idea which it expresses with so clear a force rose up somehow in the later Aryan mind or was borrowed by those ignorant fire-worshippers, sun-worshippers, sky-worshippers from their cultured and philosophic Dravidian enemies. But throughout the Veda we have confirmatory hymns and expressions: Agni or Indra or another is expressly hymned as one with all the other gods. Agni contains all other divine powers within himself, the Maruts are decribed as all the gods, one deity is addressed by the names of others as well as his own, or, most commonly, he is given as Lord and King of the universe, attributes only appropriate to the Supreme Deity. Ah, but that cannot mean, ought not to mean, must not mean, the worship of One; let us invent a new word, call it henotheism and

suppose that the Rishis did not really believe Indra or Agni to be the Supreme Deity but treated any god or every god as such for the nonce, perhaps that he might feel the more flattered and lend a more gracious ear for so hyperbolic a compliment ! But why should not the foundation of Vedic thought be natural monotheism rather than this new-fangled monstrosity of henotheism ? Well, because primitive barbarians could not possibly have risen to such high conceptions and, if you allow them to have so risen, you imperil our theory of the evolutionary stages of the human development and you destroy our whole idea about the sense of the Vedic hymns and their place in the history of mankind. Truth must hide herself, commonsense disappear from the field so that a theory may flourish ! I ask, in this point, and it is *the* fundamental point, who deals most straightforwardly with the text, Dayananda or the Western scholars ?

But if this fundamental point of Dayananda's is granted, if the character given by the Vedic Rishis themselves to their gods is admitted, we are bound, whenever the hymns speak of Agni or another, to see behind that name present always to the thought of the Rishi the one Supreme Deity or else one of His powers with its attendant qualities or workings. Immediately the whole character of the Veda is fixed in the sense Dayananda gave to it; the merely ritual, mythological, polytheistic interpretation of Sayana collapses, the merely meteorological and naturalistic European interpretation collapses. We have instead a real Scripture, one of the world's sacred books and the divine word of a lofty and noble religion.

All the rest of Dayananda's theory arises logically out of this fundamental conception. If the names of the godheads express qualities of the one Godhead and it is these which the Rishis adored and towards which they directed their aspirations, then there must inevitably be in the Veda a large part of psychology of the Divine Nature, psychology of the relations of man with God and a constant indication of the law governing man's Godward conduct. Dayananda asserts the presence of such an ethical element, he finds in the Veda the law of life given by God to the human being. And if the Vedic godheads express the powers of a supreme Deity who is Creator, Ruler and Father of the universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and of cosmos. Dayananda asserts the presence of such a cosmic element, he finds in the Veda the secrets of creation and law of Nature by which the Omniscient governs the world.

Neither Western scholarship nor ritualistic learning has succeeded in eliminating the psychological and ethical value of the hymns, but they have both tended in different degrees to minimise it. Western scholars minimise because they feel uneasy whenever ideas that are not primitive seem to insist on their presence in these primeval utterances; they do not hesitate openly to abandon in certain passages interpretations which they adopt in others and which are admittedly necessitated by their own philological and critical reasoning because, if admitted always, they would often involve deep and subtle psychological conceptions which *cannot* have occurred to primitive minds ! Sayana minimises because his theory of Vedic discipline was not ethical righteousness with a moral and spiritual result but mechanical performance of ritual with a material reward. But, in spite of these efforts of suppre-

ssion, the lofty ideas of the Vedas still reveal themselves in strange contrast to its alleged burden of fantastic naturalism or dull ritualism. The Vedic godheads are constantly hymned as Masters of Wisdom, Power, Purity, purifiers, healers of grief and evil, destroyers of sin and falsehood, warriors for the truth; constantly the Rishis pray to them for healing and purification, to be made seers of knowledge, possessors of the truth, to be upheld in the divine law, to be assisted and armed with strength, manhood and energy. Dayananda has brought this idea of the divine right and truth into the Veda; the Veda is as much and more a book of divine Law as Hebrew Bible of Zoroastrian Avesta.

The cosmic element is not less conspicuous in the Veda; the Rishis speak always of the worlds, the firm laws that govern them, the divine workings in the cosmos. But Dayananda goes farther; he affirms that the truths of modern physical science are discoverable in the hymns. Here we have the sole point of fundamental principle about which there can be any justifiable misgivings. I confess my incompetence to advance any settled opinion in the matter. But this much needs to be said that his idea is increasingly supported by the recent trend of our knowledge about the ancient world. The ancient civilisations did possess secrets of science some of which modern knowledge has recovered, extended and made more rich and precise but others are even now not recovered. There is then nothing fantastic in Dayananda's idea that Veda contains truth of science as well as truth of religion. I will even add my own conviction that Veda contains other truths of a science the modern world does not at all possess, and in that case Dayananda has rather understated than overstated the depth and range of the Vedic wisdom.

Objection has also been made to the philological and etymological method by which he arrived at his results, especially in his dealings with the names of the godheads. But this objection, I feel certain, is an error due to our introduction of modern ideas about language into our study of this ancient tongue. We moderns use words as counters without any memory or appreciation of their original sense; when we speak we think of the object spoken of, not at all of the expressive word which is to us a dead and brute thing, mere coin of verbal currency with no value of its own. In early language the word was on the contrary a living thing with essential powers of signification; its root meanings were remembered because they were still in use, its wealth of force was vividly present to the mind of the speaker. We say "wolf" and think only of the animal, any other sound would have served our purpose as well, given the convention of its usage; the ancients said "tearer" and had that significance present to them. We say "agni" and think of fire, the word is of no other use to us; to the ancients "agni" means other things besides and only because of one or more of its root meanings was applied to the physical object fire. Our words are carefully limited to one or two senses, theirs were capable of a great number and it was quite easy for them, if they so chose, to use a word like Agni, Varuna or Vayu as a sound index of a great number of connected and complex ideas, a key-word. It cannot be doubted that the Vedic Rishis did take advantage of this greater potentiality of their language,—note their dealings with such words as *gau* and *chandra*. The Nirukta bears evidence to this capacity and in the

Brahmanas and Upanishads we find the memory of this free and symbolic use of word still subsisting.

Certainly, Dayananda had not the advantage that a comparative study of languages gives to the European scholar. There are defects in the ancient Nirukta which the new learning, though itself sadly defective, still help us to fill in and in future we shall have to use both sources of light for the elucidation of Veda. Still this only affects matters of detail and does not touch the fundamental principles of Dayananda's interpretation. Interpretation in detail is a work of intelligence and scholarship and in matters of intelligent opinion and scholarship men seem likely to differ to the end of the chapter, but in all the basic principles, in those great and fundamental decisions where the eye of intuition has to aid the working of the intellect, Dayananda stands justified by the substance of Veda itself, by logic and by our growing knowledge of the past of mankind. The Veda does hymn the one Deity of many names and powers; it does celebrate the divine Law and man's aspiration to fulfil it, it does purport to give us the law of the cosmos.

On the question of revelation I have left myself no space to write. Suffice it to say that here too Dayananda was perfectly logical and it is quite grotesque to charge him with insincerity because he held to and proclaimed the doctrine. There are always three fundamental entities which we have to admit and whose relations we have to know if we would understand existence at all, God, Nature and the Soul. If, as Dayananda held on strong enough grounds, the Veda reveals to us God, reveals to us the law of Nature, reveals to us the relations of the soul to God and Nature, what is it but a revelation of divine Truth? And if, as Dayananda held, it reveals them to us with a perfect truth, flawlessly, he might well hold it for an infallible Scripture. The rest is a question of the method of revelation, of the divine dealings with our race, of man's psychology and possibilities. Modern thought, affirming Nature and Law but denying God, denied also the possibility of revelation; but so also has it denied many things which a more modern thought is very busy reaffirming. We cannot demand of a great mind that it shall make itself a slave to vulgarly received opinion or the transient dogmas of the hour; the very essence of its greatness is this, that it looks beyond, that it sees deeper.

In the matter of Vedic interpretation I am convinced that whatever may be the final complete interpretation, Dayananda will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and age-long misunderstanding his was the eye of direct vision that pierced to the truth and fastened on that which was essential. He has found the keys of the doors that time had closed and rent asunder the seals of the imprisoned fountains.

Modern Theories

It follows that the whole problem of the interpretation of Veda still remains an open field in which any contribution that can throw light upon the problem should be welcome. Three such contributions have proceeded from Indian scholars. Two of them follow the lines or the methods of European research, while opening up new theories which if established, would considerably alter our view of the external sense of the hymns. Mr. Tilak in

his *Arctic Home in the Vedas* has accepted the general conclusions of European scholarship, but by a fresh examination of the Vedic Dawn, the figure of the Vedic cows, and the astronomical date of the hymns, has established atleast a strong probability that the Aryan races descended originally from the Arctic regions in the glacial period. Mr. T. Paramasiva Aiyar by a still bolder departure has attempted to prove that the whole of the R̥gveda is a figurative representation of the geological phenomena belonging to the new birth of our planet after its long continued glacial death in the same period of terrestrial evolution. It is difficult to accept in their mass Mr. Aiyer's reasonings and conclusions, but he has atleast thrown a new light on the great Vedic myths, of *Ahi V̥tra* and the release of the seven rivers. His interpretation is far more consistent and probable than the current theory which is not borne out by the language of the hymns. Taken in conjunction with Mr. Tilak's work it may serve as the starting point for a new external interpretation of the old scripture which will explain much that is now inexplicable and recreate for us the physical origins if not the actual physical environment of the old Aryan world.

The third Indian contribution is older in date, but nearer to my present purpose. It is the remarkable attempt by Svami Dayananda, the founder of the Arya Samaj, to re-establish the Veda as a living religious Scripture, Dayananda took as his basis a free use of the old Indian philology which he found in the Nirukta. Himself a great Sanskrit scholar, he handled his material with remarkable power and independence, Especially creative was his use of that peculiar feature of the old Sanskrit tongue which is best expressed by a phrase of Sayana's,—the "multisignificance of roots." We shall see that the right following of this clue is of capital importance for understanding the peculiar method of the Vedic Rishis.

Dayananda's interpretation of the hymns is governed by the idea that the Vedas are a plenary revelation of religious, ethical and scientific truth. Its religious teaching is monotheistic and the Vedic gods are different descriptive names of the one Deity; they are at the same time indications of His powers as we see them working in Nature and by a true understanding of the sense of the Vedas we could arrive at all scientific truths which have been discovered by modern research.

Such a theory is, obviously, difficult to establish. The R̥gveda itself, indeed, asserts (I. 164.46) that the gods are only different names and expressions of one univeresal Being who in His own reality transcends the universe; but from the language of the hymns we are compelled to perceive in the gods not only different names, but also different forms, powers and personalities of the Deva. The monotheism of the Veda includes in itself also the monistic, pantheistic and even the polytheistic views of the cosmos and is by no means the trenchant and simple creed of modern theism. It is only a violent struggle with the text that we can force on it a less complex aspect.

That the ancient races were far more advanced in the physical sciences than is as yet recognized, may also, be admitted. The Egyptians and Chaldeans, we now know, had discovered much that has since been rediscovered by modern science and much also that has not been rediscovered. The ancient Indians were, at least, no mean astronomers and

were always skilful physicians; nor do Hindu medicine and chemistry seem to have been of a foreign origin. It is possible that in other branches also of physical knowledge they were advanced even in early times. But the absolute completeness of scientific revelation, asserted by Svami Dayananda will take a great deal of proving.

The hypothesis on which I shall conduct my own enquiry is that the Veda has a double aspect and that the two, though closely related, must be kept apart. The Rishis arranged the substance of their thought in a system of parallelism by which the same duties were at once internal and external Powers of universal Nature, and they managed its expression through a system of double values by which the same language served for their worship in both aspects. But the psychological sense predominates and is more pervading, close-knit and coherent than the physical. The Veda is primarily intended to serve for spiritual enlightenment and self-culture. It is, therefore, the sense which has first to be restored.

To this task each of the ancient and modern systems of interpretation brings an indispensable assistance. Sayana and Yaska supply the ritualistic framework of outward symbols and their large store of traditional significances and explanations. The upanishads give their clues to the psychological and philosophical ideas of the earlier Rishis and hand down to us their method of spiritual experience and intuition. European scholarship supplies a critical method of comparative research, yet to be perfected but capable of immensely increasing the materials available and sure eventually to give a scientific certainty and firm intellectual basis which has hitherto been lacking. Dayananda has given the clue to the linguistic secret of the Rishis and re-emphasized one central idea of the Vedic religion, the idea of the One Being with the Devas expressing in numerous names and forms the many-sidedness of His unity.

With so much help from the intermediate past, we may yet succeed in reconstituting this remoter antiquity and enter by the gate of the Veda into the thoughts and realities of a prehistoric wisdom. (pp. 28-31)

(From *The Secret of the Veda*, 1971, Aurobindo Birth Centenary Edition)



Man's Acquaintance with Fire

□ S. Prakash

The Ṛgveda starts with the word *Agni*, and the first verse has been discussed by the author of the *Nirutka* (VII. 15). Yāska in the same chapter earlier says : There are three deities only, particularly according the followers of the school of etymology : (i) *Agni*, whose sphere is earth; (ii) *Vayu* or *Indra*, whose sphere is atmosphere, and (iii) the sun whose sphere is heaven (VII. 5), of these each receives many appellations on account of his super-eminence (महाभावात्) or the diversity of his function (कर्मपृथक्त्वात्), just as a priest, although he is one, is called a sacrificer (*hotṛ*), the director of the sacrifice (*adhvaryu*), the possessor of the sacred lore (*brahmā*), and the chanter (*udgatṛ*). In this context, Yāska refers to the community of enjoyment (संस्थानैकत्वं संभोगैकत्वम्), for example the enjoyment of the earth by the cloud, together with air and the sun, and of the other world together with Agni. The word *Agni* is derived from three verbs (Śākapūṇi)—from going, from shining or burning and from leading—इतात्, अक्ताद्दग्धाद्वा, नीतात् (VII. 14), and Yaska quotes the first verse.

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् (Rv. I. 1.1)

I praise Agni, placed foremost (पुरोहितं), the god (देवम्), the priest of the sacrifice (यज्ञस्य ऋत्विजम्) the sacrificer (होतारं), and the best bestower of gifts.

Dayananda has variously described this Agni and so has Aurobindo : The Vedic Agni is the first of the powers, the pristine and pre-eminent; Agni is the form (रूप), the fire, the forceful heat and flaming will of the Great Divinity. Agni initiates movement and action; all puissance of action, strength in the being, beauty of form, splendeur of light and knowledge, glory and greatness are the manifestation of Agni; Agni becomes heat, light or energy in matter; his is a flame of force instinct with light of divine knowledge; Agni is the seer-will in the universe unerring in all its works; he is a Truth-conscious (सत्-चित्) soul, a seer, a priest and a worker, the immortal worker in man.

Agni as the fire of wood occurs on the earth, as lightning in the midspace and as the sun in heaven. It is to the credit of man that he churned out the terrestrial fire from water, stones and the firewood, and gave a start to his culture. He might have been inspired in this discovery by the following Vedic verses :

त्वामग्ने पुष्करादध्यथर्वा निरमन्यत । भूदन्तो विश्वस्य वाघतः । Rv. VI.16.13.

अग्निर्जालो अथर्वणा विदद् विश्वानि काव्या । भुवत् दूतो विवस्वतो वि वो मदे प्रियो यमस्य काम्यो विवक्षसे—Rv. X-21.5.

This Agni is the mundane fire in our daily use, and the spiritual divine knowledge in the highest sense. We also give the name "Atharvan" to the first man who produce fire on the earth and which we adore in our *Yajnas*, the fire-altars, and the industrial furnaces.

Atharvan, also known as Angiras or Atharvāngiras is the first discoverer of fire. If man could be rightly proud of any discovery, it is the discovery of fire. It is difficult to evaluate the importance of this foremost discovery today, when fire is common and our means of generating it are so simple, but think of the times when there was no fire on this earth and when the sun alone was the source of light and heat ! We do not possess the biographical details of the first discoverer of this fire. He is known to us by several names, of which Atharvan or Atharvā is his personal name, and being a discoverer of fire, he came to be known as Angiras. After him, the whole clan of the charners of fire came to be known as Angirasas who became associated with various Rgvedic hymns. We shall have an occasion of referring to them at length later on.

The Prometheus Legend

In Greek mythology, we have a reference to one Prometheus who stole fire from heaven and brought it to the earth. Prometheus is a legendary or mythological figure, whereas Atharvan is a man of history. We have reasons to believe that the legend associated with the name Prometheus also went from India to the outside countries. The word 'Prometheus' itself is derived from, the Sanskrit combination 'Pra-Mantha' since the first fire was obtained by the process of churning or *mantha*. We shall quote a passage from the Chamber's *Encyclopaedia* in this connection :

"The religious history of fire is even more obscure than the history of its production, although everywhere we find that a rich mythology has gathered round the subject. Like all the chief manifestations of natural forces, fire was early personified and worshipped, and we see a similar process of personification and divinisation in the names of the first firegivers—the Greek Prometheus, the 'pra-mantha' of the early Aryans, and in his Chinese parallel Suy-jin."

Chamber's *Encyclopaedia* : Fire.

Prometheus is a great culture-hero of Greek mythology, the son of the Titan Iapetus and of Clymene, brother of Atlas, Menoetius and Epimetheus. Hesoid tells his history as follows : Once under the reign of Zeus, when men and gods were disputing with one another at Mecone as to which portions of the victims at sacrifices were to be given to the gods, Prometheus to outwit Zeus cut up an ox, and placed on one side the best parts covered

Dayanand Commemoration Volume 92

with offal, on the other, the bone covered with fat. Zeus was asked to choose, but, finding the deceit practised upon him, avenged himself on the mortals by withholding from them the fire necessary for the cooking of meat; whereupon Prometheus stole it in a hollow fennel-stalk and brought it to them. In Greek, the word Prometheus means 'fore-sight' and Epimetheus (an opposite to Prometheus) means 'after-thought'.

Tribes Ignorant of Fire

So general is the knowledge of fire and its uses now that it is a question whether we have an authentic instance on record of a tribe altogether ignorant of them. A few notices indeed are to be found in the voluminous literature of travel which would decide the question in the affirmative, but when they are carefully investigated, their evidence is found to be far from conclusive. The missionary Krapf was told by a tribe in the southern part of Shoa, who lived like monkeys in the bamboo jungles and were totally ignorant of fire: but no better authority has been found for the statement, and the story, which seems to be current in Eastern Africa, may be nothing else than the propagation of fables about the Pygmies, whom the ancients located around the sources of the river Nile. Commodore Wikes, commander of the United States exploration expedition, says that in Fakaafu of Bowditch Island "there was no sign of places for cooking nor any appearance of fire," and that the natives felt evident alarm at the sparks produced by flint and steel and the smoke emitted by those with cigars in their mouths. The presence of the word *afi*, fire, in the Fakaafu vocabulary supplied by Hales the ethnographer of the expedition, though it might perhaps be explained as equivalent only to solar light and heat, undoubtedly invalidates the commodore's supposition, and Rev. George Turner, in an account of a missionary voyage in 1859, not only repeats the word *afi*, in his list for Fakaafu, but relates the native legend about the origin of fire, and describes some peculiar customs connected with its use. Alvaro de Saavedra, an old Spanish traveller, informs us that the inhabitants of Los Jardines, an island of the Pacific, showed great fear when they saw fire—which they did not know before. But that island has not been identified with certainty by modern explorers. It belongs, perhaps to the Ladrões or Marianas Archipelago where fire was unknown, says Padre Gobien, "till Magellan, wroth at the pilferings of the inhabitants burnt one of their villages. When they saw their wooden huts ablaze, their first thought was that fire was a beast which eats up wood. Some of them having approached the fire too near were burnt, and the others kept aloof, fearing to be torn or poisoned by the powerful breath of that terrible animal." To this Freycinet objects that these Ladrone islanders made pottery before the arrival of Europeans, that they had words expressing the ideas of flame, fire, oven, coals, roasting and cooking. Let us add that in their country numerous graves and ruins have been found which seem to be remnants of a former culture. Thus the question remains an uncertainty: though there is nothing impossible in the supposition of the existence of a fireless tribe, it cannot be said that such a tribe has been discovered.

First Idea of Fire

It is useless to inquire in what way man first discovered that fire was subject to his control, and could even be called into being by appropriate means. With the natural pheno-

menon and its various aspects he must soon have become familiar. The volcano lit up the darkness of night and sent its ashes or its lava down into the plains, the lightning or the meteor struck the tree, and the forest was ablaze; or some less obvious cause produced some less extensive ignition. For a time, it is possible that the grand manifestations of nature aroused no feelings save awe and terror, but man is quite as much endowed with curiosity as with reverence or caution, and familiarity must ere long have bred confidence if not contempt.

It is by no means necessary to suppose that the practical discovery of fire was made only at one given spot and in one given way, it is much more probable indeed that different tribes and races obtained the knowledge in a variety of ways. We still find in different parts of the world, the natives taking advantage of hot springs, naphtha or petroleum wells, and accessible craters. In the island of Tanna, for instance, there is mountain to the west of Port Resolution which abounds in evidence of its volcanic character—in fissures, steam-jets, hot-springs, etc. The inhabitants, says Rev. George Turner, have not the slightest apprehension of danger, their settlements are arranged so that their *murum* or public square occupies one of the hot places of the mountain, and there they lounge and enjoy the subterranean heat. Some of the springs reach the boiling point. In some places the men or boys have only to stand on the rocks, spear their fish, and pitch them behind into the hot springs. Similar accounts are given of the Maories in New Zealand, and the Negritos in the New Hebrides.

Fire Preservation in Tribes

It has been asserted of many tribes that they would be unable to rekindle their fires if they were all allowed to die out. Travellers in Australia and Tasmania depict the typical native woman bearing always about with her, a burning brand, which it is one of her principal duties to protect and foster, and it has been supposed that it was only ignorance which imposed on her the endless task. 'This, however, is not so certain, for Mr. Miklucho Maclav remarks of the Papuans, whom he has closely studied, that though they know how to produce fire, they prefer to carry it about. It was one of the distinguishing marks of the Samoan noble that his fire was never permitted to go out, and his attendants had special name from their business, of watching it while he slept. In Korea, the preservation of the ancestral fire is still regarded as of the first importance for the happiness of a family, and the same belief has had a very extensive sway in other parts of the world.

Primitive Methods

The methods employed for producing fire vary considerably in detail, but are for the most part merely modified applications of concussion or friction. Sir John Lubbock has remarked that the working up of stone into implements must have been followed sooner or later by the discovery of fire, for in the process of chipping sparks were elicited, and in the process of polishing, heat was generated. The first or concussion method is still familiar in the flint and steel, which has hardly passed out of use even in the most civilized countries.

Its modifications are comparatively few and unimportant. The Alaskans and Aleutians take two pieces of quartz, rub them well with native sulphur, strike them together till the sulphur catches fire, and then transfer the flame to a heap of dry grass over which a few feathers have been scattered. Instead of two pieces of quartz, the Eskimos use a piece of quartz and a piece of iron pyrites. Mr. Frederick Boyle saw fire produced by striking broken China violently against a bamboo, Bastian observed the same process in Burma, and Wallace in Ternate.

Fire from Wood

In Cochin China two pieces of bamboo are considered sufficient, the silicious character of the outside layer rendering it as good as native flint. The friction methods are more various. One of the simplest is what Mr. Tylor calls the stick and groove—"A blunt pointed stick being run along a groove of its own making in a piece of wood lying on the ground." Much, of course, depends on the quality of the woods and the expertness of the manipulator. In Tahiti, Mr. Darwin saw a native produce fire in a few seconds, but only succeeded himself after much labour. The same device was employed in New Zealand, the Sandwich islands, Tonga, Samoa, and the Radack islands. Instead of rubbing the movable stick backwards and forwards other tribes make it rotate rapidly in a round hole in the stationary piece of wood—thus making what Mr. Tylor has happily designated a fire-drill. This device has been observed in Australia, Kamchatka, Sumatra, and the Carolines, among the Veddahs of Ceylon, throughout a great part of Southern Africa, among the Eskimo and Indian tribes of North America, in the West Indies, in Central America and as far south as the Straits of Magellan. It was also employed by the ancient Mexicans and Mr. Tylor gives a quaint picture of the operation from a Mexican manuscript—a man half kneeling on the ground is causing the stick to rotate between the palms of his hands. This simple method of rotation seems to be very generally in use; but various devices have been resorted to for the purpose of diminishing the labour and hastening the result. The Gaucho of the Pampas takes "an elastic stick about 18 inches long, presses one end to his breast and the other in a hole in a piece of wood, and then rapidly turns the curved part like a carpenter's centre-bit." In other cases the rotation is effected by means of a cord of thong wound round the drill and pulled alternately by this end and that. In order to steady the drill the Eskimo and others put the upper end in a socket of ivory or bone which they hold firmly in their mouth.

A further advance was made by some of the North American Indians, who appear to have applied the principle of the bow-drill and the still more ingenious pump-drill was used by the Iroquois Indians. For full descriptions of these instruments and a rich variety of details connected with fire-making, we must refer the reader to Mr. Tylor's valuable chapter in his *Researches*. These methods of producing fire are but rarely used in Europe, and only in connection with superstitious observance. We read in Wuttke that some time ago, the authorities of a Mecklenburg village ordered a 'Wild fire' to be lit against a murrain amongst the cattle. For two hours the men strove vainly to obtain a spark, but the fault was not to be ascribed to the quality of the wood or to the dampness of the atmosphere,

but to the stubbornness of an old lady who objecting to the superstition, would not put out her night lamp, such a fire, to be efficient, must burn alone. At last the strong-minded female was compelled to give in; fire was obtained—but of bad quality, for it did not stop the murrain.

Fire from the Sun

It has long been known that the rays of the sun might be concentrated by a lens or concave mirror. Aristophanes mentions the burning-lens in *The Clouds*, and the story of Archimedes using a mirror to fire the ships at Syracuse is familiar to every school-boy. If Garcilasso de la Vega can be trusted as an authority, the Virgins of the Sun in Peru kindled the sacred fire with a concave cup set in a great bracelet. In China the burning glass is in common use.

Fire and Culture

Human culture may be said to have begun with fire, of which the uses increased in the same ratio as culture itself. To save the labour expended on the initial process of procuring light, or on carrying it about constantly, primitive men hit on the expedient of a fire, which should burn night and day in a public building. The Egyptians had one in every temple, the Greeks, Latins, and Persians in all towns and villages. The Natchez, the Mexicans, the Mayas, the Peruvians, had their 'national fires' burning upon large pyramids. Of these fires the 'eternal lamps' in the synagogues, in the Byzantine and Catholic churches, may be a survival. The *regia*, Rome's sacred centre, supposed to be the abode of Vesta, stood close to a fountain, it was convenient to draw from the same spot the two great requisites, fire and water. All civil and political interests grouped themselves around the Prytaneion which was at once a temple, a tribunal, a town-hall and a gossiping resort; all public business and most private affairs were transacted by the light and in the warmth of the common fire. No wonder that its flagstones should become sacred. Primitive communities consider as holy everything that ensures their existence and promotes their welfare, material things such as fire and water not less than others. Thus the Prytaneion grew into a religious institution. And if we hear a little more of fire-worship than of water-worship, it is because fire, being on the whole, more difficult to obtain, was esteemed more precious.

Fire and State

We have curious and concordant testimonies that the principal functions of the state itself grew out of the care which was bestowed on the tribal fire. The men who attended it in Hellas were called the Prytanes. They had to eat together and it would have been considered as a bad omen if they had neglected their duty. They were fed at the public expense, and well they might be, for having been, probably, general cooks at the outset, they became, when the city was established, *Archontes* or magistrates, and even *Basileis*, or a combination of the captain, the priest and the king. Thus, the first guardians of the tribal-fire were the earliest public servants, who by degrees appropriated all important offices, as the state itself developed into a vast aggregation of interests. And when Augustus usurped

the Roman empire, he assumed all the powers which a pristine board of flamens, or of Prytanes, may have possessed. He made himself *Pontifex Maximus* and assumed the charge of the public-fire; and on transporting it to his own palace, he had to convert it into public property. The Hellenic nations as well as the *Azteos*, received ambassadors in their temples of fire, where, as at the national hearth, they feasted the foreign guests. The Prytaneion and the state were conversible terms. If by chance, the fire in the Roman temple of Vesta was extinguished, all tribunals, all authority, all public or private business, had to stop immediately. The connection between heaven and earth had been broken, and it had to be restored in some way or other, either by Jove sending down divine lightening on his altars, or by the priests making a new fire by the old sacred method of rubbing two pieces of wood together, or by catching the rays of the sun in a concave mirror. No Greek or Roman army crossed the frontier without carrying an altar where the fire taken from the Prytaneion burned night and day. When the Greeks sent out colonies, the emigrants took with them living coals from the altar Hestia, and had in their new country a fire lit as a representative of that burning in the mother country. Not before the three curise united their fires into one, could Rome become powerful; and Athens became a shining light to the world only, we are told, when the twelve tribes of Attica, led by Theseus, brought each its brand to the altar or Athene Polias. All Greece confederated, making Delphi its central hearth: and the islands congregated around Delos, whence the new fire was fetched every year.

According to a not impossible theory, all architecture, public and private, sacred and profane, began with the erection of sacred sheds to protect the sacred fire, which abodes men dared to inhabit only after a length of time. For it must be borne in mind that fire was looked upon as a divinity. We are expressly told that Vesta had no image or statue even in her own temple, the Vestal fire being considered as the very goddess herself. The husband-men, who ate their repast before the hearth believed, as Ovid relates, that they sat in the presence of the gods themselves. The hearth-fire was kept holy, its flame was to remain bright and pure. The minute and irksome prescriptions of the *Zend-Avesta* carried this feeling to the extreme: it was and it is still a widely spread belief that nothing unclean is to be thrown in the fire, that no indecent actions are to be committed before it. To spit in one's fire would be now considered in many places, in Albania, for example, as an unpardonable offence. The Galtchas of Ferghana, according to M. de Ujfalvy, are so reverential that they would not blow out a light lest they should render the flame impure with their breath; and a similar peculiarity was observed by Wood in Badakshan and by Khanikoff among the Tadjiks of Bokhara.

In the course of time, the same reasons which made the tribe provide itself with a permanent fire made every family have its hearth. It would even be more accurate to say that the family, at it is called now-a-days, developed itself after the human couple and their children had their own fire-place, and not before. It is likely that at the outset, only the higher aristocracy of chieftains, *eumetrides* or *eupatrides*, were allowed to have a fire of their own, which was then equivalent to a private or family god. They kept it burning night and day all the year round. As recently as the last generation, fires of such a character were

rather numerous in the northern countries.¹

These lingering customs take us back to the time when every hearth was an altar. From the national Prytaneion a brand was given to each gens. When gentes grew out of the tribe, and subsequently when families grew out of the gentes, coals from the gentile sacrificial stone were given to every family. These three social organisms, the nation, the gens, the family, one merging into the other, had fire for their common symbol, and esteemed it as even the cause of their existence. The hearth was the very centre of the House as the *regia* was the sacred centre of Rome and the Roman commonwealth; around the *regia* the civil and political institutions developed themselves, and around the hearth, the family grew slowly into shape and power.

As already observed, the Prytaneion was an altar to the genius of the Commonwealth, the abode of the nation's heroic ancestors. Its exact counterpart was the gentile hearth, owned by gens at large and its dependent families. When the gentes broke asunder, every family became possessed likewise of an altar to its particular 'Penates' and 'Lares' or sacred fathers. These fathers were not mere ancestors, or grand-parents, as we hold them now to be, but the constant progenitors; not only were they believed to have begotten children in a former age, but also to go on begetting them constantly through succeeding generations. Procreators and protectors as well, they were the source of blessing at the same time as the source of existence. Called gods, *theoi patrooi, genethlioi, engeneis, sunaimoi*, they were in fact the gods of the household, but gods of the same kin and blood as their descendants. No oath was held more sacred than the one which a man swore by his own hearth—no prayer more readily granted than that which was coupled with a wish for the welfare of the hearth. The hearth had a recognized right of asylum, which is yet in full vigour in many countries. But it was above all the throne of the *pater-familias*, the stronghold of his dominion. The proud saying of the Englishman that his home is his castle is but an attenuated remnant of the feeling which animated the chiefs of the Vedic, the Greek, and the Italian gentes. Such a man was the king absolute over his household, he wielded the power of life and death over all his subordinates, cattle, slaves, children, wife or wives, he was the priest of his altar, the manager and expounder of all divine things, elevated above the standard of common mortals. He alone in his kingdom could, if need were, make a new fire, not with a vulgar flint and iron, but *by the solemn mode of rubbing together two sacred twigs*. In this way all Greek hearths were provided with new fires when the ancient ones had been sullied by the look of the hated Persian invaders. Beside the hearth, the second place, at least, was due to the wife and mother; and as time went on, her influence continued to increase.

(From Founders of Sciences in Ancient India, S. Prakash)

1. The rich Westphalian farmers have still between their habitation and the stables the so-called Skorestein, where burns a constant fire, for which they have a superstitious regard. On the banks of the Sieg it was the custom, as recently as the year 1855 to insert a large mass of oak, usually a stump with its roots, in a niche opposite the pot-hanger. The block smouldered slowly, and was intended to last the whole year, from Christmas to Christmas, when its remains were ground to powder and strew on the fields to insure their fertility.

Numerals, their Names in the Vedic Literature

□ Usha Jyotishmati

इमा मेऽ अग्नऽ इष्टका धेनवः सन्त्वेका च दश च दश च शते च शतं च सहस्रं च सहस्रं चायुतं चायुतं च नियुतं च नियुतं च प्रयुतं चार्बुदं च न्यर्बुदं च समुद्रश्च मध्यं चान्तश्च परार्धश्चेता मेऽअग्नऽइष्टका धेनवः सन्त्वमुत्रामुष्मिल्लोके ।

—*Yajurveda XVII. 2*

Of course, the *Rgveda* mentions of large numerical figures like ayuta (ten thousand) and catvari-ayuta (forty thousand; VIII. 2.41); Medhatithi, a seer associated with a Yajurvedic verse and various other hymns in the Vedic literature expounded the counting of numerals to parardha, or ten raised to the power of twelve (10^{12}): eka (1); dasa (10); (sata) (10^2); sahasra (10^3); ayuta (10^4); niyuta (10^5); prayuta (10^6); arbuda (10^7); nyarbuda (10^8); samudra (10^9); madhya (10^{10}); anta (10^{11}); and parardha (10^{12}). The *Yajurveda* also lays down a table of odd numbers (XIV. 28-31) and also XVIII. 24 as 1, 3, 5, 7.....33. It also gives a multiplication table of four XVIII. 25 : 4, 8, 12, 16,... 44, 48. The *Taittiriya Samhita* gives successively the numbers 1 to 19; and then the following series : 19, 29, 39, 49, 59, 69, 79, 89, 99; and then the odd number and even number series, and multiplication table of four, five, ten, twenty and hundred, and carries on the enumeration to parardha (परार्ध) as in the *Yajurveda*. Shri S. Prakash, in his book *Founders of Sciences in Ancient India* ascribed to Medhatithi the credit of carrying the enumeration to billions in the context of the Vedic rituals. The word *istaka* (इष्टक) for bricks is very significant; the discovery of bricks goes to the Indians who devised their usage for the purpose of *istis* (इष्टि) (fire-rituals) in connection with fire altars; later on, bricks were used for construction of buildings and other architecture. The *Sulba Sutras* mention of a varieties of brick, cubical, rectangular, triangular, pentagonal and so on and have given the details of their surface areas. Not only that we had the first concept of numerals arrived at in the Vedic age, we gave these

numerals the present names and derived a method of the system of tens and powers raised to ten. Again it is in the Vedic period, we devised another technique of expressing a number to be used in literature: some of the words (*devatas*) got associated with certain numerals by usage :

Numeral 1	is associated with Agni
2	with Asvins.
3	with Visnu.
4	with Soma.
5	with Pusan.
6	with Savitr.
7	with Marut
8	with Brhaspati.
9	with Mitra.
10	with Varuna.
11	with Rudra.
12	with Visvedevah (All-gods).

This was the duodecimal system of the Indians.

Odd Numerals in the Yajurveda

In this connection we shall refer to the verses 28-31 of the Book XIV :

With one they praised,... with three they praised,... with five,... with seven,... with nine,... with eleven,... with thirteen,... with fifteen,... with seventeen,... with nineteen,... with twenty-one,... with twenty-three,... with twenty-five,... with twenty-seven,... with twenty-nine,... (Navavimśa and not Ekontrimśa),... with thirty-one,... and with thirty-three they praised, living beings were happy.¹

The same odd numbers up to thirty-three are mentioned in another verse of Book XVIII :

May my one and my three, and my three and my five, my five and my seven, my seven and my nine, my nine and my eleven,... and so on to my thirty-one and my thirty-three prosper by sacrifice.²

१. एकयास्तुवत प्रजाऽधीयन्त प्रजापतिरधिपतिरासीत् ।

तिसृभिरस्तुवत.....पञ्चभिरस्तुवत.....सप्तभिरस्तुवत.....नवभिरस्तुवत.....एकादशभिरस्तुवत.....
त्रयोदशभिरस्तुवत.....पञ्चदशभिरस्तुवत.....सप्तदशभिरस्तुवत.....नवदशभिरस्तुवत.....एकविंशत्या-
स्तुवत.....त्रयोविंशत्यास्तुवत.....पञ्चविंशत्यास्तुवत.....सप्तविंशत्यास्तुवत.....नवविंशत्या-
स्तुवत.....एकत्रिंशतास्तुवत.....त्रयस्त्रिंशतास्तुवत भूतान्यशाम्यन् प्रजापति परमेष्ठ्यधिपतिरासीत् ।

—Yv. XIV. 28-31

२. एका च मे तिस्रश्च मे तिस्रश्च मे पञ्च च मे पञ्च च मे सप्त च मे सप्त च मे नव च मे नव च म ऽ एकादश
च म ऽ एकादश च मे त्रयोदश च मे त्रयोदश च मे पञ्चदश च मे पञ्चदश च मे सप्तदश च मे सप्तदश च
मे नवदश च मे नवदश च म ऽ एकविंशतिश्च म ऽ एकविंशतिश्च मे त्रयोविंशतिश्च मे त्रयोविंश-
तिश्च मे पञ्चविंशतिश्च मे पञ्चविंशतिश्च मे सप्तविंशतिश्च मे सप्तविंशतिश्च मे नवविंश-
तिश्च मे नवविंशतिश्च म ऽ एकत्रिंशच्च म ऽ एकत्रिंशच्च मे त्रयस्त्रिंशच्च मे यज्ञेन कल्पन्ताम् ।

—Yv. XVIII. 24

Here also for 19 and 29, the words used are Navadaśa and Navaviṃśa (and not Ekona-
viṃśa and Ekonatrimśa).

Four and its Multiples

In one of the verses in the *Yajuh*, we have a list of the multiples of four up to 4×12 equalling to forty-eight :

May my four and my eight; my eight and my twelve; my twelve and my sixteen;
my sixteen and my twenty; my twenty and my twenty-four; my twenty-four and my twenty-
eight; my twenty-eight and my thirty-two; my thirty-two and my thirty-six; my thirty six
and my forty; my forty and my forty-four; my forty-four and my forty-eight prosper by
sacrifice.¹

Thus in this verse we have the multiplication table of four : 4, 8, 12, 16, 20, 24, 28, 32,
36, 40, 44 and 48.

Numerals in Taittiriya Samhita

In connection with the Aśvamedha or the Sacrifice relating to horse, we have a long
offering to numerals.

The verses are like this : To one hail; to two hail and so on.

The following numerals are taken up in order :

Successive numbers

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.

Numbers with Nine

19, 29, 39, 49, 59, 69, 79, 89, 99 (100 and 200).

—TS. VII. 2. 11

Odd Numbers

1, 3, 5, 7, 9, 11, 13, 15, 17, 19, 29, 39, 49, 59, 69, 79, 89, 99 (100)

—TS. VII. 2. 12

3, 5, 7,....as in TS. VII. 12

—TS. VII. 14

Even numbers

2, 4, 6, 8, 10, 12, 14, 16, 18, 20, ... 98, 100.

—TS. VII. 2. 13

Multiples of four

4, 8, 12, 16, 20,96, 100.

—TS. VII. 2. 15

Multiples of five

5, 10, 15, 20, ... 95, 100.

—TS. VII. 2. 16

Multiples of ten

10, 20, 30, 40, 50, 60, 70, 80, 90, 100.

—TS. VII. 2. 17

१. चतस्रश्च मे ऽष्टौ च मेऽष्टौ च मे द्वादश च मे द्वादश च मे षोडश च मे षोडश च मे विंशतिश्च मे
विंशतिश्च मे चतुर्विंशतिश्च मे चतुर्विंशतिश्च मे षष्टाविंशतिश्च मे षष्टाविंशतिश्च मे द्वात्रिंशच्च
मे द्वात्रिंशच्च मे षट्त्रिंशच्च मे षट्त्रिंशच्च मे चत्वारिंशच्च मे चत्वारिंशच्च मे चतुश्चत्वारिंश-
श्च मे चतुश्चत्वारिंशच्च मे षष्टाचत्वारिंशच्च मे यज्ञेन कल्पन्ताम् ।

Multiples of twenty

20, 40, 60, 80, 100.

—TS. VII. 2. 18

Multiples of hundred

100, 200, 300, 400, 500, 600, 700, 800, 900, 1,000.

From hundred to billion

100 ; 1000 ; 10,000 ; 1,00,000 ; 1,000,000 ; 10,000,000 (arbuda) 100,000,000 (nyarbuda) 1,000,000,000 (samudra), 10,000,000,000 (madya) 100,000,000,000 (anta) ; 1,000,000,000,000 (ten hundred thousand million or 10^{12} ; parārdha)

—TS. VII. 2. 20.

We have a similar list up to hundred-hundred thousand millions in the 'Taittirīya Saṁhitā' (IV. 4. 11). The 'Kāṭhaka Saṁhitā'. (XVII. 10) has a similar list but *niyutam* follows *prayutam*, and ten is inserted, while the sequence is of the form *daśa ca śatam ca* until *samudraḥ* is reached. 'Maitrāyaṇī Saṁhitā' (II. 8. 14) has the same scheme, and has *ayutam*, *prayutam* and then *ayutam* again; *Yajurveda* or the 'Vājasaneyī Saṁhitā' has the same scheme as we have given previously.

Place values of the numerals and the concept of Zero

Names of numerals were the earliest discovery of man, and he got the names of these numerals from the Vedic texts. It is doubtful to say, when for the first time, they were transcribed into a script of their own, and when the zero was introduced, which by sequence, as we today know, is an *even* number. Zero is not only a number, it is capable of changing 1 into 10, 100, 1000 and so on. In later literature, it is known as *Kham* (void) or *Śunya*, with infinite potentialities.

The concept of the *place value* of a numeral is also very significant. *Vyasa*, whilst commenting on the *Yoga Sutra* : एतेन भूतेन्द्रियेषु धर्मलक्षणवस्थापरिणामव्याख्यातः (III. 13) came to discuss *laksana-parinama*, लक्षण परिणाम and in that connection he wished to illustrate a fact that the object (*dharmi*) may remain the same, its attributes (*dharma*) can change with a change in state (*avastha-bheda*). He cited two examples: (i) the digit may be the same, but its place in number would decide its actual value; hundreds, tens, or units; यदैकरेखा शतस्थाने शतं दशस्थाने दशैकं चैक स्थाने (ii) The lady is the same; in one context, she is known as mother, in another daughter and in the third as sister. Of course, *Vyasa* is not the discoverer of the *place value* of digits. This concept must have been known to our people from very early times, but a written testimony or documentary evidence earlier than this is perhaps not available. In case we accept that Patanjali's criticism of the *viññānavāda* refers to the criticism of that doctrine as advanced by Buddhists, *Patanjali* of the *Yoga Sūtras* must have been an author of the period 300-400 A. D. (J. H. Woods). There are other scholars who regard the two authors (of the *Mahabhasya* and of the *Yoga Sūtras*) the same and ascribe the Second Century B.C. as the date of *Patanjali*. Now the place value of numeral come to be known to Indians (or discovered by them) as early as beginning of the Christian Era; it was very much prevalent in India during the days when arithmetical texts, which must have been the precursors of the Bakhshali Manuscript were given to us (perhaps 200 or 400 A. D.).

Names of Numerals in Indo-European Languages

English	Sanskrit	Greek	Latin	Russian	Gothic	German	Anglo-saxon	French	Italian
One	Eka	Oine	Unus	ah-Deen	Ains	Ein	An	Un, Une	Uno
Two	Dvā, Dvi	Dyo	Duo	Dvo	Twai, Twos	Zwei	Twa	Deux	Due
Three	Tri	Treis	Tres	Tri	Threis	Drei	Thri	Trois	Tre
Four	Catur	Tettares, Tessares	Quatuor	Chih-Tihree	Fidwor	Vier	Ferower	Quatre	Quattro
Five	Pañca	Pente	Quinque	Pyat	Fimf	Funf	Fif	Cinq	Cinque
Six	Ṣas, Ṣat	Hex	Sex	Shayst	Saihs	Sechs	Six, Seox	Six	Sei
Seven	Sapta	Hepta	Septem	Sem	Sibun	Sieben	Seofan	Sept	Sette
Eight	Aṣṭa	Octo	Okta	Vaw-seem	Ahtau	Acht	Eahta	Huit	Otto
Nine	Nava	Ennea	Novem	Day-weet	Nium	Neun	Nigon	Neuf	Nove
Ten	Daśa	Deka	Decem	Day-seet	Taihun	Zehn	Tien	Dix	Dieci
Twenty (two-tens)	Vimśati	Eikosi	Viginti	Dva-tsut	Twaitigius	Zwanzing	Twentig	Vingt	Venti
Hundred	Śatam	Hekaton	Centum	Staw	Hund	Hundert	Hund	Cent	Cento

Not only that India gave numerals to civilisation, this country also gave names to numerals, which in modified forms got currency in European countries, This we shall illustrate as follows :

The names of numerals are not entirely symbolic and meaningless. The great lexicographer and etymologist Yāska has discussed the etymology of numerals in his *Nirukta* while commenting on certain verses. He was commenting on the following verse in which the terms 'ekamekaḥ', 'dvā' and 'trayaḥ' occur for the first three numerals :

'Ekaḥ' (single), I overcome my single (*ekam*) enemy : overpowering them I overcome dvā (two) foes; what can 'trayaḥ' (three) effect against me ? I smite numerous (adversaries) like sheaves (of grain) on the threshing floor; can my enemies who know not Indra revile me¹ ?

We shall reproduce the etymologies of numerals from Yāska's *Nirukta*².

(i) Regarding the word *eka* (one), Yāska says : 'ekā itā Saṁkhyā' i.e., *eka* is called *eka* because it pervades all numbers or it is common to all numbers; one-ness is present in all numbers. The word is derived from a base *e* (Zend. *ae-va*; Latin, *aequu-s*), 'sarvādigna, Pāṇini I. i. 27—from root, *in* meaning *gatau*, or 'to go,' and the particle *kat*. It has become *ein*, *an* or *one* in European languages. For the derivation, see 'Uṇādi' (III. 43) also³.

(ii) Regarding the word *dvā* (two), Yāska says : *dvau* 'drutatarā saṁkhyā', i.e. two is called *dvi*, since this number goes ahead of or after one, it is derived from the root *dru* meaning *gatau* or to move, with the particle *dvi*.

(iii) Regarding the word *tri* (three) Yāska says : 'trayastīrṇatmā saṁkhyā', three is *tri* since it crosses over the first two numerals. It is derived from the root *tr* with the particle *ḍri*. See 'Uṇādi' (V. 66)⁴.

After giving the etymology of the first three numerals Yāska proceeds to derive the etymology of a few more numbers in this context.

(iv) Regarding the word 'catvārah' (four) Yāska says : 'Catvāraścalitatamā' 'saṁkhyā' :

१. अमीदमेकमेको अस्मि निष्पाळभी द्वा किमु त्रयः करन्ति ।

खले न पर्षान् प्रति हन्मि भूरि किं मा निन्दन्ति शत्रवोऽनिन्द्राः ॥

—Rv. X. 48. 7

२. एका इता संख्या । द्वौ द्रुततरा संख्या । त्रयस्तीर्णतमा संख्या । चत्वारश्चलिततमा संख्या । अष्टौ अश्नोते । नव न वननीया; न अवाप्ता वा । दश दस्ता, दृष्टार्था वा । विंशतिर्द्विदशतः । शतं दशदशतः । सहस्रं सहस्वत् । अयुतं नियुतं प्रयुतं तत्तदभ्यस्तम् । अम्बुदो मेघो भवति, अरणम्बु तद्दोऽम्बुदः. अम्बुमत् भातीति वा, अम्बुमद् भवतीति वा । स यथा महान् बहुर्भवति वर्षस्तदिवाबुद्दम् ।

—Nirukta, Naighantuka Kāṇḍa III. ii. 10

३. इणभी कापाशल्यतिमचिभ्य कत् । (एति प्राप्नोतीत्येकः) ।

—Uṇādi III. 43

४. तर्तेङ्गिः । त्रयः ।

—Uṇādi V. 66

this number moves beyond the three numbers, and hence it is so called. It has the root *cala*, with the particle *uran*; *cal ur catur*. See 'Uṇādi' (V. 58)¹.

(v) The word 'pañca' (five) has been derived earlier by Yāska in connection with a verse :

When praises are addressed to Indra by Pāñcājanya (men of five classes) he destroys their enemies by his might².

Regarding 'pañca' (five), Yāska says³ : 'Pāñca' pṛktā 'saṁkhyā' i. e. five is a blended numeral, since it is declined in all the three genders (masculine, feminine and neuter) alike. It has the base 'Pṛci' (*samparcane*) with particle *anañ*⁴.

(vi) Yāska has given the etymology of 'ṣaṭ' (six) in connection with his comments on the verse :

They have termed the five-footed, twelve-formed parent, Purīṣaṇam, when in the further hemisphere of the sky : and others have termed him Arpita, when in the hither (portion of the sky); shining in his seven-wheeled (car), each (wheel) having 'ṣaḍ' (six) spokes⁵.

Regarding ṣaṭ, Yāska sayḥ : ṣaṭ punaḥ Sahateḥ⁶. 'ṣaṭ' is derived from the base *ṣah* with the particle *kvip* and then *h* is changed to *ṣ*; thus we have the word *ṣaṣ* or *ṣaṭ*. The opponent is defeated by Ṣaḍaṅga consisting of six limbs: two thighs, two arms, head and the trunk, and therefore 'ṣaṣ' a or 'ṣaṭ' means six⁷.

(vii) The word *sapta* (seven) has been derived by Yāska in connection with first verse of *Asya Vāmasya Hymn* :

I have beheld the lord of men with seven sons....⁸.

'Yāska says⁹ : *Sapta srptā saṁkhyā*: Rays of the sun are always in creeping (*sarpaṇaśīla*) and hence they are known as *saptaputra*. The numeral seven has crept over six, and hence it is known as *sapta*. It is derived from the root *srp* with particle *kanin* and āgama *tut*.

१. चतेरुन । चत्वारः । Also चतते याचतेऽसौ चतुः । —Uṇādi V. 58

२. यत् पाञ्चजन्यया विशेषेण घोषा असृक्षत । अस्तृणाद् बर्हणा विपोऽयौ मानस्य स क्षयः । —Rv. VIII. 63. 7

३. 'यत् पाञ्चजन्यया विशा' पञ्चजननीया विशा । पञ्च पृक्ता संख्या—स्त्रीपुंनपुंसकेष्वविशिष्टा ।

—Nirukta, Naighantuka Kāṇḍa. III. ii. 7

४. पृची, संपर्चने; अनङ् । पृञ्च् अन्-परञ् च् अन्-पञ्चन् ।

५. पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।

अथेमे अन्य उपरे विचक्षणं सप्तचक्रे एळरं आहुरपितम् ॥ —Rv. I. 164. 12

६. षट् पुनः सहतेः । —Nirukta, Naigama Kāṇḍa. IV. iv. 27. षह-क्विप्

७. जंघे बाहू शिरो मध्यं-षडङ्गमिपमुच्यते ।

८. अस्य वामस्य पलितस्य होतुस्तस्य आता मध्यमो अस्त्यश्नः ।

तृतीयो आता घृतपृष्ठो अस्यात्रापश्यं विषपतिं सप्तपुत्रम् ॥ —Rv. I. 164. 1

९. सप्त सृप्ता संख्या । सप्तादित्यरश्मय इति वदन्ति ।

—Nirukta, Naigama Kāṇḍa. IV. iv. 26 सृप्—तिन्-तुट् । सृप्तन्-सप्तन्

In Unādi¹. sapta has been derived as : sanyaśūbhyām tuṭ ca, that is, sapati samavetiti saptan, or it unites together and hence it is *sapta*.

Thus the numerals five, six and seven have been derived by Yāska at places just pointed out. Let us come again to the place where Yāska has given the etymology of the first four numerals. He proceeds to give the etymology of aṣṭa (8), nava (9), daśa (10), viṃśati (20), śata (100), sahasra (1,000), ayuta, niyuta and prayuta and arbuda.

(viii) Regarding aṣṭa (eight), Yāska says : 'Aṣṭau aśnoteḥ'. It is derived from the root aśū, to mean to prevade or permeate, with particle *kanin* and āgama tuṭ. See also Unādi, I. 157².

(ix) Regarding nava (nine), Yāska says : nava na vananiyā, na avāptā vā; this number is not worth having or it is unattainable (when somebody has to be given nine things, he gets usually one extra to complete ten). It is derived from the root *van*, with an affix *nañ*, and particle *kvip*³.

(x) Regarding daśa (ten), Yāska says : daśa dastā dṛṣṭārthā vā (i) Dastā : at the number ten, the numbers close and therefore it is known as *daśa*. It is derived from the root *dasu*, to vanish, with particle *kanin*. See Unādi (I. 156) (daśatiti daśan)⁴ : (ii) its effect is *seen* in other numbers, like ekādaśa, dvādaśa etc. and hence also it is known as daśa. Dṛś-an-daśan⁵.

(xi) Regarding viṃśati (twenty), Yāska says : viṃśatirdvi daśataḥ. It is made of two tens and hence it is called twenty (the English term twenty also means two-tens). The particle *ti* has been added to dvidaśan *Dva*u daśatau pariṇāmasya saḥ viṃśatiḥ (one which is the result of two tens is viṃśati). See Pāṇini, dvidaśati viśati viṃśati (V. i. 59).

(xii) Regarding śata (100), Yāska says : śatam daśaśataḥ, that is, since daśa times daśa is hundred (10×10), it is know śata; the word is an abbreviation of daśadaśata. Pāṇini (V. i. 59) gives the derivation, as daśadaśan—śada=śata.

(xiii) Regarding sahasra (1,000), Yāska says : sahasram sahasvat : being mighty, being a huge number, it is known as *sahasra*. It is derived from root *sahas*, with particle *ra* in the sense of *matup*. It may be *sa* plus *hasra*; from *hasra* is derived Persian term *hazār*, German *hundert* or English *hundred*. (another derivation is; *saṁānām hasati, has-ra*)⁶.

१. सप्यसृभ्यां तुट् च । सप्तः । अष्टः । —Unādi. I. 157

सपति समवेतीति सप्तन् संख्या भेदो वा । अश्नुते व्याप्नोतीत्यष्टन् । संख्या वा ।

२. Already quoted with Sapta or seven.

३. नञ्-वन्-क्विप् ।

४. दसु उपक्षये, कनिन् । कनिन् युवृषितक्षिराजिघ्रन्विद्यप्रतिदिवः । दशतीति दशन् संख्या विशेषो वा । —Unādi I. 156

५. दश्-अन्-दशन् ।

६. समान् हसति हस्-र । —Tārānātha's Vācaspatyaṁ

(xiv) Out of *ayuta*, *niyuta* and *prayuta*, each one is ten times the preceding one. These words are derived from the root *yu*, to fasten, with prefixes as *a*, *ni* or *pra*. No special etymology is given by Yāska. These terms stand respectively for ten thousand, hundred thousand (or lakṣa), and a million.

(xv) *Arbuds* (ten millions), is the same as *ambuda*. Yāska says : *ambudo meghe bhavati*, *araṇamambu*, *taddo-ambudaḥ*, *ambumat bhātiti vā*, *ambumad bhavatīti vā*. Sa yathā mahān bahur-bhavati varṣamstadivārbudam. *Arbuda* and *ambuda* both mean cloud; *ambu* is water since it available everywhere. *Arbu* is derived from the root *ṛ*, with particle *u* and āgama *buk*. See Uṇādi (I. 27)¹. Same is the derivation of *ambu*. One which gives water is *ambuda* or *arbuda*. Thus, these words are used as synonyms of cloud. Cloud gives large number of drops of water; and hence a numeral so large as ten millions is known as *arbuda*.

We have thus given here the etymology of numerals on the basis of Yāska, author of the *Nirukta*. The celebrated grammarian Pāṇini in one of his *Sūtras* in the *Aṣṭādhyāyī* mentions such numerals as *Parṅkti* (10), *Viṃśati* (20), *Triṃśat* (30), *Catvāviṃśat* (40), *pañcaśat* (50), *ṣaṣṭi* (60), *saptati* (70), *navati* (90), and *śatam* (100).² Patañjali's *Mahābhāṣya* on the 4th vārtika on this *Sūtra* mentions *sahasra*, *ayuta* and *arbuda* amongst other numbers.

This is the etymology ascribed to numerals. This etymology is supported by Yāska and Pāṇini (Uṇādi *Sūtras*). Yāska has taken these numerals in reference to the verse associated with the name of Medhātithi in the *Yajurveda*, and we owe to Medhātithi for extending enumerations to such huge numbers as billions. This happened several thousand years back (earlier than 1000 B.C.) or even earlier before we had the composition of Śatapatha Brāhmaṇa, Taittirīya Saṁhita and Pāṇini's celebrated Grammar.

In the Mahābhārata age, the enumeration changed to the following order³ :

Āyuta, *prayuta*, *śaṅku*, *padma*, *arbuda*, *kharva*, *śaṅkha*, *nikharva*, *mahāpadma* and *parārdha*.

१. अजिह्वशिकम्यमिपसिबाधामृजिपशितुक्धुक्दीर्घहकाराश्च । —Uṇādi. 'I. 27

अस्मिन्सूत्रे चकार ग्रहणाद् बहुलवचनाद् वा अमघातोर्बुगागमोऽपि भवति । अमन्ति गच्छन्ति चेष्टन्ते प्राणिनो येन तदम्बु जलम् । —Uṇādi by Dayānanda, p. 10

२. पंक्ति-विंशति-त्रिंशत्-चत्वारिंशत्-पञ्चाशत्-षष्टि-सप्तत्यशीति-नवति-शतम् । —Pāṇini. V.i.59

३. अयुतं प्रयुतं चैव शङ्कुं पद्मं तथाबुद्धम् ।

खर्वं शङ्खं निखर्वं च महापद्मं च कोटयः ॥ MBhā, Sabhāparva, 65. 3-4

In this verse, the order is not strictly serial, and *niyuta* and *antya* are missing.

Āryabhaṭa in his Āryabhaṭīya, Gaṇitapāda gives the enumeration from *eka* to *vṇda* in the following order¹.

Eka, daśa, śata, sahasra, ayuta, niyuta, prayuta, koṭi arbuda and vṇda.



[Dr. Usha Jyotishmati, M. Sc., D. Phil., is one of the brilliant alumni of the University of Allahabad, After her M. Sc. in Organic Chemistry, she worked on microbiological problems in the laboratories of Allahabad and got her Doctorate (D. Phil.). For a number of years, she worked on Post-Doctoral Fellowships of the Council of Scientific and Industrial Research, at the Biochemical Laboratories of the University of Allahabad, Medical College Allahabad and the Indian Institute of Technology, New Delhi. She has a large number of research publications to her credit in Indian and foreign research Journals. She is the Head of the Research Division of the Dr. Ratna Kumari Svadhyaya Sansthana, Maharshi Dayanand Marg, Allahabad, where she has actively collaborated with Svami Satya Prakash in his publications as the editing the texts of the Sulba Sutras (Baudhayana, Apastamba, Katyayan and Manava) and of the Bakhshali Manuscript. For the Veda Pratishthana, New Delhi, she has been transliterating the Text of the Yajurveda into the Roman Script. The present paper on numerals has been abstracted by her from a chapter appearing in the Founders of Sciences in Ancient India, by Svami Satya Prakash.]



१. एकं दश च शतं च सहस्रमयुतनियुते तथा प्रयुतम् ।

कोट्यर्बुदं च वृन्दं स्थानात्स्थानं दशगुणं स्यात् ॥

Āryabhaṭīya, Gaṇitapāda, 2.

(In the Viṣṇupurāṇa, parārdha is regarded as eighteenth in the order from one :

eka, daśa, śata, sahasra, ayuta, lakṣa, prayuta, koṭi, arbuda, abja or padma, kharva, nikharva, mahāpadma, śaṅku, jaladhi or samudra, antya, madhya and parārdha.

VI. iii. 4.5)

Vedic Religion and Its Indo-European Background

□ **Prof. Edgar C. Polome**

It seems now fairly well established that the Proto-Indo-Europeans were semi-nomadic steppe pastoralists who lived in southern Russia between the fifth and the third millennium B.C. From there, they migrated in successive waves to the west and the southeast, the final outcome of those movements and the ensuing adjustments in the conquered territories being the formation of the ethno-cultural subgroups from which the Celtic, the Italic, the Germanic, the Baltic, the Slavic, the Greek and other dialectically differentiated peoples have developed. In the southeast, their migration route is still under discussion, but entry into Iran via the Oxus-Jaxartes river basins, east of the Caspian Sea may be more plausible than coming across the Caucasus. There is also some debate as to the phases of this migration: much of it hinges on the interpretation of the Mitanni documents, but it is now fairly certain that they reflect the activity of a ruling class of 'Indo-Aryan' origin in this Hurrian state. Therefore, it can be safely assumed that the 'Indo-Aryans' represented the first wave of the Indo-Iranian migration. After entering from Iran southeast of the Caspian about the middle of the 2nd millennium B. C., these migrant pastoralists apparently split into two groups, one spearheading to the west where they will keep control of the Kassite and Mitanni states for a couple of centuries before being eliminated by their potent neighbors and absorbed by their Hurrian subjects—the other moving on to the west, after a short stay in Turkmenistan and northern Afghanistan. The Iranian tribes constitute the second wave, which may have been split into two phases with different staging areas: the first group appears to have moved across the Caucasus towards western Iran at the end of the 2nd millennium B. C.; the second came a century or so later, east of the Caspian, and conquered the whole of eastern Iran, contacting via the Khyber Pass in the north and the Bolan Pass further south the Indo-Aryans who had already moved to northwest India.

(Ghirshman, 1977)

This tentative reconstruction of the Indo-Iranian migrations; based on archaeological evidence, implies that the Indo-Iranians had already split prior to their moves out of their northwestern homeland. This is confirmed linguistically by the fact that neither the Kafir dialects of the Pamir area nor the Mitanni materials show any trace of Iranian features. If then the two groups—Proto-Indo-Aryan and Proto-Iranian—already had drifted apart as early as the fourth or third millennium B. C., whenever we speak of the Indo-European heritage of the Indo-Aryans, we should basically refer to the type of culture and social organization prevailing in the Indo-European homeland about the same period. Obviously, what dominated their economy then was essentially the rearing and herding of cattle. The possession of livestock was the symbol of wealth, and cattle was the main source of all the essential goods for the pastoral society, supplying food, clothing, material for tools, fuel and even disinfectant with its milk and meat, its hides and bones, its dung and urine. No wonder then that cattle played a prominent role in both social and religious life as the typical barter good: its exchange value could be measured by the price paid in livestock as compensation for a human being, whether it was used as wergeld or as brideprice, and this high valuation also made it the natural victim for sacrifice to the gods either in atonement or in exchange for some benefit. This explains why man and livestock are so closely associated in Indo-Iranian thought, e. g., when RV III, 62.14 defines *paśu* as 'bipeds and quadrupeds' (*dviṇāde cātus padeca paśāve*), and why they must have been jointly part of the primeval Creation sacrifice of which the *Puruṣasūkta* (RV X, 90) preserves the memory, though the bovine (appearing in *Śatapatha Brāhmaṇa* version (1.1.4) and in the Iranian Great Bundahišn) has been merged with the human in the Vedic tradition (Benveniste, 1973:41; Lincoln, 1980: 70-75).

Insofar as we can reconstruct the oldest Indo-European religious ideas, it appears that celestial and atmospheric phenomena constituted some of the basic manifestations of the holy. As the etymology of the term for 'god' (Skt. *deva-*, OLat. *deivos* [Lat. *deus*], OIr. *dia*, Lith. *dievas*, ON [plural] *tívar*] < IE **deiwo-*) indicates, the idea of the 'divine' was closely linked with the sacrality of the luminous sky (cf. Lat. *dies*) and the major god **Dyēws* (Vedic *Dyauṣ*, Gk. *Zesū*, Lat. *Jupiter*) presided over the cosmos as the celestial father. Important also for steppe pastoralists was the rain-dispensing thunder-god, who goes under different names—one of them (old Slavic *Perunū*, Lith. *Perkūnas*; Ved. *Parjanya-*) is obviously connected with the targets of the fulminating god; rocks and boulders (Skt. *pārvata-*, Hittite *peruna-*) or oakwoods (Lat. *quercus* 'oak'; Celtic [Caesar] *Hercynia silva*, name of a tree-covered mountain range in Central Germany, also comparable to Goth. *fairguni* 'mountain' and OHG *ferheih* 'oak', for (a) *ha* 'pine.'): it ultimately derives from a root meaning 'strike' (Nagy, 1974). Another name (OHG *Donar*, ON *pórr*; Celtic *Taranis*—also *Tanaros*—from **taran*—'thunder' [OIr. *torann*] metathesized from **tanar*—) points to the din of the thunder (Lat. *tonare*; Skt. *tányati*, also *Stānati*, etc.) [De Vires, 1961:63-64]. The fire, 'born in heaven', i.e. lit by lightning, also plays an important part in this context, though it is not established that the Indo-Europeans already had an elaborated fire-cult: the latter may have developed secondarily from the extensive role played by the fire both in the sacrifice on the altar—an arch-

anism guaranteed by the Greek, Roman and Indian correspondences—and in the funeral rites, where it sanctifies the release of the soul from the body. Obviously, the fire had an important symbolic significance, being associated with the hearth which represented the continuity of the family, besides being a link between heaven and earth in its association with lightning. In its religious functions it was designated by a term of the 'animate' gender, IE **egnis* (Skt. *agnih*, Lat. *ignis*, OCS *ogujī* [**og-ni*-], Lith. *ugnis* [**ngni*-] versus the inanimate **peH₂ur* (Hitt. *Pahhur*, Umbr. *pir*, OHG *fuir*, Arm. *hur*) (Devoto, 1962; 307-308).

There are also hints that the sun played an important part in early Indo-European religion, but the later fate of solar gods is too complex to allow a sufficiently specific description of their original features and function. Similarly the wind appears as one of the divinized elements of nature, in particular in Indo-Iranian (Vedic 'Vāyu', Avestan *Vayu*) and also in Lithuanian (*Wejopatis* 'Lord of the Wind'), but his role must have expanded at an early date in other fields than the partial control of the atmosphere (*Eliade* 1978 : 190) As for the earth, one of the oldest religious ideas of the Indo-Europeans has been assumed to be the hierogamy between Father Sky and Mother Earth (Vedic *Dyāvāpṛthivi*), but the idea of a mother goddess as depository of the vital energy of the earth is mainly linked with the agricultural people submitted by the Indo-Europeans during their expansion.

It seems indeed their religious ideology was more focused on the structure of their society and its institutions. It has indeed long been recognized that Indo-European society was basically divided in three classes; priests-warriors-cattle-breeders. To these corresponded three functional levels in the divine hierarchy:

- 1st function: magical and juridical sovereignty;
- 2nd function: martial force;
- 3rd function: fertility, health, economic prosperity.

George Dumézil has devoted a lifetime of penetrating studies to illustrate this tripartite division of the pantheon and its socio-cultural foundation. (Scott Littleton, 1973; Riviere, 1979: 9-121).

It is obvious that, in spite of the predominant nature symbolism of Veda, ancient India reflected the original Indo-European tripartition both in its society and its pantheon. There was indeed a one-to-one correspondence between the social classes and the main Vedic deities according to the Dumézilian matrix :

- 1st function : brāhmaṇa (priests) : Mitra-Varuṇa;
- 2nd function : kṣatriya (warriors) : Indra;
- 3rd function : vaiśya (producers) : the twin Aśvins or Nāsatyas.

That this belonged to the heritage brought from their homeland by the Indo-Iranians is demonstrated by the occurrence of the same gods in their hierarchical order as warrants of a treaty between the Hittites and the Mitanni Indo-Aryans about 1380 B.C. and by the parallel organization of Iranian societies documented by the Avestan texts for Zoroastrian Iran and by Herodotus for the Scythians, whose distant descendants, the Ossetes of the Caucasus still preserved the tradition in the XIXth century. (Dumézil, 1958 : 7-40; 1970 : 23-29).

There is ample room for speculations about the way this original pattern evolved, and how and why it took the shape under which it can be retrieved in Vedic religion. As Mircea Eliade (1978 : 199) pointed out, the Vedic hymns do not reflect the oldest form of the Indo-Aryan religion : it is evident that a supreme god (Dyauh) personifying celestial sacrality with its cosmogonic and functional correlates—creativity and sovereignty—has been ousted by new universal king (Varuṇa). Endowed with creative power (*asu-*) Varuṇa possesses some of the attributes of the celestial gods : he sees everything and he is omniscient, he controls the world and all that is in it, he commands the *māyā*, the ability to create forms and beings, and is master of the *ṛta*, the universal norm, the principle of truth and order in the world on all levels—cosmic, religious and ethic. His divine creativity symbolized by the *māyā* is an ambiguous power of ‘alteration’, which can produce demonic transformations or destructive change, but Varuṇa uses it to establish the order of the universe, regulating the alternation of day and night, the course of the sun, etc. Nevertheless, he is basically ambivalent, embodying the union of opposites which is going to become one of the main tenets of Indian philosophy (Eliade, 1978 : 202) This is illustrated by his affinities with Indra’s archfoe, the primordial serpent *Vṛtra*, the monster who immobilized the waters, causing death and sterility : similarly, Varuṇa is assumed to have withheld the waters, hiding the sea (RV IX, 73.3). and his ophidian nature is especially stressed in the later literature (for the *Brāhmaṇas*, the *Ādityas* were originally serpents). This parallelism becomes particularly significant in the light of the rivalry which ultimately seems to oppose Varuṇa and Indra for supremacy in the *Ṛgvedic* pantheon.

One might wonder, however, if the ambiguity and ambivalence of Varuṇa is characteristic of Indian religious thought as an illustration of the paradigmatic character of the union of opposites, as Mircea Eliade has suggested. The correspondent of the unpredictable magical sovereign in the Germanic world, Óðinn, is indeed also a very ambivalent character : in *Harborðsljóð* (stanza 24) he boasts that he always incites princes against each other and never promotes peace between them; he is malicious (*alluðigr*) according to the *Hákoðnarmál*: in the episode of the stealing of the mead of the poets, he, deliberately breaks his most solemn oath; he is calleed *Bðlverk* ‘evil-doer’ the *Heglakviða Hundingsbana* II (stanza 34) actually states: ‘of all evil is óðinn father.’ Therefore, it has been rightfully suggested that the mischief-maker Loki is nothing but a hypostasis of óðinn (Turville-Petre, 1964 : 146). Like him, Loki is ambivalent : he shows a double sex (*Lokasenna* stanzas 23–24); he incarnates impulsive intelligence—dangerous, because it is unpredictable : Like óðinn, he is deceitful and cunning, but not always evil; he also shares with him an ambivalent origin, having a giant for parent. In view of the complexity of the figure of Loki, it is obviously premature to jump to conclusions, but the parallel appears to be worth noticing !

There is, however, nothing in the religion of other Indo-European peoples that duplicates the contrast between virtuality and actualization, non-manifested and manifested, which characterizes Vedic cosmogonic thought : Norman Brown (1965) has emphasized the significance of the mythical combat between Indra and the primordial serpent *Vṛtra* as the transition

from the state of chaos to an organized world, as the explicit illustration of the passage from inertia to actual creation. It is paralleled by the speculative hymn RV X, 129, which poses the question of the separation of the Existent from the Non-Existent in more abstract terms. It is definitely a typical feature of the R̥gVeda to have transformed the widespread mythological theme of the battle of a god against an ophidian monster into the major cosmogonic event.

There are other Indian cosmogonies, and the one inherited from Indo-European (the *Puruṣasūkta*) depicts creation as a sacrifice, but the slaying of the primordial amorphous being (*Vṛtra*) is *not* a sacrifice: it is the killing by a warrior god (*Indra*) of his paradigmatic adversary, who embodies inertia and resistance to the dynamism of life, (Eliade 1978 : 207) *Indra*—the ‘manly one’, according to the most plausible etymology of his name—has indeed undergone, more than *Varuṇa*, the transformation from a deity connected with cosmic and atmospheric elements to a functional god. The breaker of obstacles, the subduer of the personified Resistance (*Vṛtra*) has become the champion of the gods, like his Scandinavian counterpart *pórr*: he is the smasher of fortresses (*puraṁdara*) who will help the Vedic Aryans break the resistance of their foes, the unbelievers, the antagonistic tribes of the *Dāsas* and *Dasyus*—those ‘dark-skinned’, ‘flat-nosed’, ‘niggardly’ people the brahminic Aryans apparently despise, because they neither sacrifice, nor worship the gods, nor reward the priests. His hostility towards those ‘worshippers of the phallus’ (*śiśnadeva-*) is so vigorous that his exploits have been interpreted by a number of Indian scholars as a mythologization of history: *Indra* would be a human hero, the intrepid commander who led the Vedic Aryans in their victorious sweep towards *Saptasindhu*, transformed into a national war-god to ultimately dominate the whole R̥gvedic mythology. (Dandekar, 1971 : 254). Such an interpretation is, however, unwarranted: first of all, *Indra*, as a deity, predates the Aryan conquest of north-west India, since his name already appears in the Mitanni documents. Moreover, he is definitely Indo-Iranian, as his occurrence among the Zoroastrian demons shows: his downgrading to the status of *daēva* in the Avesta and his replacement in his main function by *Vərəθayna* literally ‘breaker of resistance’, Indo-Iranian **Vṛtraghna*—, also occurring in Vedic as epithet of *Indra* (*Vṛtrahan-*), confirming his original close association with the warrior class. In the priestly reform of Zarathustra all elements connected with the warrior ethics, which *Indra* most explicitly personified, were utterly rejected as ‘evil’, and their champions were branded as ‘devils’. Thus, *Indra*, whose weapon—*vāja*—‘thunderbolt’—indicates his fulgent origin as thunder-god has shifted to heroic functions in association with the warrior class, and as the *kṣatriyas* become the ruling class (*rājānas*), he tends to supersede *Varuṇa* in his sovereign functions. (Polomé, 1977)

The change in Vedic cosmogony is also related with this shift: as Bruce Lincoln (1975) carefully reconstructed it, the Indo-European creation myth was essentially a pastoralist myth, in which the first priest **Manu* sacrifices his twin brother **Yemo*, the first king, together with a bovine, shaping the world and the three social classes from the bodies of the two victims. In the Veda, this myth has undergone a number of transformation: the sacri-

ficer and the sacrificed have been depersonalized and the two victims are merged in *Puruṣa* '(primal) man', but an echo of the original myth is still found in the *Śatapatha Brāhmaṇa* where a bull and *Manu*'s consort *Manāvi* are successively offered in sacrifice by *Manu*, whereas *Yama*, who is no longer associated with the creation process, remains the first king to die (Lincoln, 1980 : 80-82). Obviously, cultural change made this myth less attractive to Indian theologians who preferred to resort to other approaches to account for the creation process: besides the sacrificial dismembering of the primordial being, they had apparently other traditions at their disposal. One of them was creation out of simultaneous being and non-being a cosmology which was elaborated in the *Nāśadiya*—hymn (RV X, 129)—where the concept of an undifferentiated principle, called the One, becomes the foundation from which the cosmos evolved. Though this hymn, which introduces the axiom of a self-existent Absolute, transcending the gods and creation, definitely reflects the highest metaphysical speculations of the Vedic *ṛsis*, the ideology on which it is based may very well have much older sources, as is suggested by some striking similarities with the Germanic description of the pre-creational void and of the role of 'heat' (*tapas*) in triggering the whole process (Polomé, 1980). More important for our purpose is, however, the concept of creation by separation of heaven and earth. It reminds us of the Mesopotamian cosmogonic myth in which *An* (Sky) and *Ki* (Earth) emerged from the primordial waters (personified by *Nammu*) so closely united that they were almost merged: *Enlil*, god of the atmosphere, born from this close union, separated his parents, thus 'creating' the world. Here, actually, a certain type of 'world' already existed and the creative act consisted in putting the cosmos in order. Similarly, in the Indian tradition, *Indra* is said to be the youngest child of Sky and Earth—the last god to be born, because, by separating his cosmic parents, he put an end to their hierogamy (Brown, 1978 : 27-28, Eliade, 1978 : 206). Thus, *Indra* appears as a demiurge, propping the sky: 'by his strength he has spread out of the two worlds (heaven and earth). *Indra* made the sun shine—' (RV VIII, 3, 6). Though the idea of propping up the sky is common among the Indo-European peoples, as is shown by the myth of *Atlas* in Greece or by the veneration of the cosmic pillar *Irmīnsul* by the ancient Saxons, the myth reported in the *Veda* is not found elsewhere. It seems actually to be part of a complex performance which is summarized by RV X. 113, 4-6:

'As soon as he was born he drove off his opponents; the hero looked for more manly deeds, for combat he propped up the wide sky with skill. Then *Indra* was in full possession of his strength: he expanded heaven and earth further they ran away before the sullen fury of the threatening *Indra* when the mighty (one) slashed *Vṛtra* who was encompassing the waters, surrounded by darkness ..'

Obviously, two traditions were merged in the myth of *Indra*'s slaying of the primeval ophidian who held the waters captive in the hollow of the mountains: (a) the myth of the battle of the thunder-god against a terrifying 'dragon' for the control of the cosmos; (b) the theme of the forceful breaking up a primordial monad to establish the ordered cosmos by separating heaven and earth. As has already been pointed out, the former represents a mytho-

logical motif spread from the Mediterranean to the South-Asian subcontinent: as in the case of Marduk's confrontation with Tīāmat in the Babylonian cosmogonic poem *Enuma Elish*, the elimination of his opponent is the prerequisite for the demiurge to start the creation proper. In the Indian tradition, however, the craftsman of the gods, called Tvaṣṭṛ, has built a house, in which the gods live [RV IX. 183], and which consists of heaven and earth *not yet separated* (Brown, 1978:40). Since Vṛtra enclosed the sky as well as the waters (RV II. 11,5), he constituted an all-encompassing 'covering', restraining the natural force for expansion within a shell (Brown, 1978:27) Drinking the *Soma*, Indra 'expanded' and forced apart his 'parents' Heaven and Earth; he then split the covering (Vṛtra), releasing the 'waters' (Brown, 1978:32) The universe now had moisture, and heat and light came from the sun, produced by Indra (RV II. 2, 7) and secured in its celestial pathway (RV VI.21,3), and life could prevail over death and sterility (Brown, 1978:41) Thus, the myth gives a graphic account of creation, showing how the material constituents of the universe were already available in a state of chaos and how the triumph of the dynamic power of life over inertia transformed the world of potentiality into a world of *being*—orderly regulated. As Norman Brown has clearly recognized it, the seeds for the philosophical idea of the differentiation of *sat* (existent) from *asat* (non-existent) (RV X, 129) were already present in the Indra-myth.

What the Indians achieved here is the 'cosmicization' of the mythologeme of the dragon-slaying hero : no other Indo-European people attained this level of conceptualization, except perhaps the Scandinavian world, because when pǫrr kills the cosmic serpent, the world sinks into the primordial waters to reappear later, renovated, as in a new creation, but the myth is different in scope and detail—here, it is part of a grandiose eschatology and it entail's the death of the divine champion as well ! That this combat indicated a major cosmic event in the Indo-European tradition as well as elsewhere, is confirmed by the fight of Zeus against the monstrous Typhon in Hesiod's *Theogony* : it is the final step in the reorganization of the world after the defeat of the Titans, the elimination of last incarnation of inordinate strength and violence engendered by Gaea—it opens a new cosmic era of rule and order (Eliade 1978 : 249). That the mythologeme should have acquired philosophical implications in the Vedic context is not surprising: as Dumèzil (1977:116-117) has shown, the Indians think *cosmically*—the search for the absolute and metaphysical, ethical and mystical concerns dominate their religious ideology, whereas in Rome, for example, empirical, relativistic thoughts prevail and the attention is focused more on the political and the juridical aspects of the ideological field. Each Indo-European people, according to its own character and spirit, has emphasized some aspects of the inherited tradition: the Indians seem to have been greatly concerned with the trend to 'cosmicize' evidenced in Indo-European rituals to consecrate space, whose detailed execution is documented for ancient Rome and the Celtic world as well as for India, and they also elaborated mythico-ritual scenarios which enabled them to periodically renew the world (Eliade, 1978 : 190) It is, accordingly, in this framework, that the Indo-European heritage in Vedic India should be studied...

Bibliography

- BENVENISTE, Emile. 1973:—*Indo-European Language and Society*. (Translated by Elizabeth Palmer). Coral Gables, Florida: University of Miami Press.
- BROWN, W. Norman. 1965:—*Theories of Creation in the RgVeda*. In: *Journal of the American Oriental Society* 85: 23-24,
- BROWN, W. Norman. 1978:—*India and Indology*. Selected articles, edited by Rosane Rocher. Delhi: Motilal Banarsidass.
- DANDEKAR, R.N. 1971:—*Hinduism*. In: Bleeker, C. Jouco, and Widengren, Geo., eds. *Historia Religionum*. Handbook for the History of Religions, Vol. 2. Religions of the Present. 235-345. Leiden: E.J. Brill.
- DEVOTO, Giacomo. 1962:—*Origini Indeeuropee*. Firenze: Sansoni.
- DE VRIES, Jan. 1961:—*Keltische Religion*. (Die Religionen der Menschheit. Vol. 18) Stuttgart: W. Kohlhammer.
- DUMÉZIL, Georges. 1958:—*L'idéologie tripartite des Indo-Européens*. (Collection LATOMUS, Vol. 31). Brussels: Latomus, Revue d' Etudes Latines.
- DUMÉZIL Georges. 1970:—*Archaic Roman Religion*. 2 volumes. Chicago: The University of Chicago Press.
- DUMÉZIL, George. 1977:—*Les dieux souverains des Indo-Européens*. (Bibliothèque des Sciences Humaines), Paris: N.R.F., Gallimard.
- ELIADE, Mircea. 1978:—*A History of Religious Ideas*. Vol. 1. From the Stone Age to the Eleusinian Mysteries. - Translated by William R. Trask. Chicago: The University of Chicago Press.
- GHIRSHMAN, R. 1977:—*The L' Iran et la migration des Indo-Aryens et des Iraniens*. Leiden: E. J. Brill.
- LINCOLN, Bruce. 1975:—*The Indo-European Myth of Creation*, In: *History of Religions* 15: 121-145.
- LINCOLN, Bruce. 1980:—*Priests, Warriors and Cattle. A Study in the Ecology of Religions*. Berkeley/Los Angeles: University of California Press.
- NAGY, Gregory. 1974:—*Perkūnas and Perunū*. In: Mayrhofer, Manfred; Meid, Wolfgang; Sehlerath, Bernfried; Schmitt, Rudiger (eds.), *Antiquitates Indogermanicae*. Studien zur Indogermanischen Altertumskunde und zur Sprache—und Kulturgeschichte der indogermanischen Völker. Gedenkschrift für Hermann Güntert. 113-131. Innsbruck: Institut für Sprachwissenschaft der Universität Innsbruck.
- POLOMÉ, Edgar C:—1977. *Approaches to the Study of Vedic Religion*. In: Hopper, Paul J. (ed.), *Studies in Descriptive and Historical Linguistics*. Festschrift for Winfred P. Lehmann. 405-415. Amsterdam: John Benjamins.

- POLOMÉ, Edgar C. 1980:—*Vedic Speculations on the Ultimate*. In: E.C. Polomé, ed. *Man and the Ultimate*. A Symposium. 39-52. Austin: Southwest Branch of the American Oriental Society.
- RIVIERE, Jean-Claude. 1979:—*Georges Dumézil et les Études Indo-Européennes*. In: Jean-Claude Rivière (ed.) *Georges Dumézil é la découverte des Indo-Européens*. 9-127. Paris: Copernic.
- SCOTT—LITTLETON, C. 1973:—*The New Comparative Mythology*. An Anthropological Assessment of the Theories of Georges Dumézil. Revised Edition. Berkeley/Los Angeles: University of California Press.
- TURVILLE-PETRE, E.O.G. 1964:—*Myth and Religion of the North*. The Religion of Ancient Scandinavia. London: Weidenfeld and Nicolson.

□□

[Professor Edgar C. Polomé : Department of Oriental Languages, University of Texas at Austin, Texas-78412, U.S.A.]

A priliminary version of this paper was presented at the International Symposium on Sanskrit Studies at Mexico City in February 1982.]

□□

One Script—One Language

It was at Haridwar, when Swamiji was addressing a small gathering of people, who had collected at his place of residence, that a person from out of the crowd rose to put a question to him. He said :

“Swamiji, will it not be advisable, for the benefit of the people of the Punjab, who do not know Devanagari script, to get your books translated and printed in the Persian script ?”

Swamiji replied—

“Translation is meant for the foreigners, you see it is not difficult for us (Indians) either to learn Arya Bhasha (Hindi) or Devanagari script. Exclude the Persian and Arabic words, and you have the language of the Brahmavarta, the language easily understood all over India, what can be expected of a person, who though born in India, fails to try to learn his own language, which is so sweet and easy to learn .. Blessed man, you talk of translation. But my eyes are eagerly waiting to see the dawn of day, when Devanagari script will become the script in use, right from Kashmir to Kanyakumari and Atak to Cuttock. With a view to achieve linguistic unity only, I have been writing all my books in Arya Bhasha.”

Vandematharam Ramachandra Rao
Anecdotes from the Life of Swami Dayananda.

The Pre-Mohammedan Coinage of Greater India : A Preliminary List of Some Analyses

□ David W. MacDowall

[From the earliest times of Culture, India has been known for her coins and minting techniques. Satya Prakash and his co-workers like Rajendra Singh, and recently V. G. K. Murthy have done in the physico-chemical studies of Indian Coins. In this paper D. W. MacDowall has summarized all important work in this field.]

Although Klaproth,¹ von Bibra,² Hofmann,³ and Hultsch⁴ published analyses of many other coins and von Bibra actually analysed a few Chinese and Persian coins, very few Indian coins were analysed in the nineteenth century. Flight⁵ discovered the presence of nickel in a coin of Euthydemus in 1868 and published Lettsom's analysis of a silver punch-marked coin in 1882. But towards the end of the century there was an increasing interest in the metals used for coinage and the relative purity and debasement of the metals used. While some comments seem to be based on no more than subjective assessment others, like those of Cunningham in his accounts of the coinage of the Saka, Kushan, and Gupta dynasties, reflect more precise methods and try to measure the quality systematically throughout a series—calculating gold content from the determination of specific gravity.

In the publications of the 1920s and 1930s one finds a number of fairly precise references to chemical composition determined by the government chemist of India who was sometimes sent a single specimen for analysis from some of the really large hoards. Similar interest seems to have prompted the isolated examples of chemical analysis that one sometimes finds quoted in the footnote of a general work on some dynasty, but it is only in the past twenty

1. M. H. Klaproth, *Beitrage zur chemischen Kenntniss der Mineralkorper*, 1815.
2. E. von Bibra, *Die Bronzen und Kupferlegirungen der alten und altesten Volker*, 1869; and id., *Über alte Eisen und Silber Funde*, 1873.
3. K. B. Hofmann, 'Beitrag zur Geschichte der antiken Legirungen', *NZ* 1884, 1 ff. and 'Zur Geschichte der antiken Legirungen', *NZ* 1885, 1 ff.
4. F. Hultsch, 'Annähernde Bestimmung der Mischungsverhältnisse einiger Electronmunzen', *ZfN*, 1884, 161 ff.
5. *NC* 1868, 305 ff. For the references to this and further articles cited in the text, see the bibliography below.

years or so that detailed analyses have been made available for the principal varieties of coinage throughout a series in a systematic way.

In an impressive series of articles S. K. Maity has utilized the specific gravity method to calculate the percentage of gold in the principal gold coinages of ancient and medieval India, supplementing and extending the pioneer work that Cunningham had done. While this does not give precise information about all the constituent and trace elements, it does provide the basic evidence for an economic assessment of the various stages of the coinage, indicating progressive change and the process of debasement when relatively pure gold is used. The method has much less validity when there is a relatively high admixture of other metals, as in the gold coinage of the chiefs who succeeded the later Kushans in part of the Punjab; and it seems to be of little use as a numismatic tool in the silver coinage of the Shahis. But thanks to the analyses published by Maity and Cunningham, we now have a good general picture of the gold content of all the principal series, and in most cases we can relate the analysis to a particular coin that has been fully described in the published catalogue of *Coins of the Indian Museum, Calcutta, or the British Museum, London*.

Concurrently in the past twenty years we have seen the publication of several sets of spectrographic and X-ray fluorescent analyses of the principal varieties of coins in particular series as the background and source material for some particular study. Professor Thompson and his collaborators have undertaken spectrographic analyses (backed up by microscopic examination) of coins in the principal issues of the medieval kings of Ceylon, of Rajaraja, the Shahis of Kabul, the Hindu kings of Kashmir, and the Kushan dynasty. These studies are particularly important because they give for each coin a detailed identification and set the issue in a firm numismatic context, enabling the analysis to be used as a key tool in numismatic research.

It is, however, to the Research Institute of Ancient Scientific Studies in New Delhi that we are indebted for the most extensive series of analyses undertaken so far in this field, which gives a good general coverage of most of the remaining series of ancient and medieval coinage in India in the extremely useful volume by Prakash and Singh, *Coinage in Ancient India*. This work is impressive in its thoroughness. For each coin there is a spectrographic and chemical analysis, backed by a study of the microstructure with a commentary on the composition and impurities noted. Each coin is described, with a note of size and weight, which sometimes enables the numismatist to identify the coin even more closely than has been done in the text.

As a result of all this, the numismatist now has quite a wide range of material available for study. Most series have some analyses available, although one would often welcome the non-destructive analysis of more coins in good condition published with clear photographs. Only in this way can analyses be fully used by a scholar who wishes to test some hypothesis about economic context, mint attribution or type sequence. It is from the difference of minutiae in the type that one hopes to establish and distinguish the product of different mints and different localities.

It is always rash to agree to contribute any bibliography, particularly when one is obliged to complete the text within a rigid time limit. Although I have been interested over many years in the use of metallic analyses as a tool in numismatic research, as soon as I began to put together this list I realized how inadequate were the notes I had made for my private use. One must be selective and I have here avoided citing vague generalizations about metallic content not obviously based on scientific assessment, although one suspects that some of these comments may in fact have been based on chemical or specific gravity analysis. I have not tried to reproduce all the information in the publications cited—as the serious student will always wish to consult the original publication to extract the details that he needs; but I have tried to indicate the range of coins analysed with some information about rulers and type to guide the searcher.

I am, in this, conscious that even on my own criteria there must be many omissions—particularly in the analysis of single coins, to which reference is made, but buried deeply in the text or footnotes of the detailed discussion of a coin series. For these, I crave the reader's indulgence. It is my hope to revise this list, make it more complete, and bring it up to date from time to time. I shall be grateful for information about any significant item in this field that scholars are able to bring to my attention and think worthy of inclusion in a future revision.

Bibliography

1. Indo-Bactrian
2. Ancient India
3. Kushan dynasty and their successors
4. Gupta dynasty
5. Western Satraps
6. Indo-Sasanian
7. Shahis of Kabul and Gandhara
8. Hindu coinage of Kashmir
9. Medieval dynasties of Western and Central India
10. Ceylon
11. South India—Chola

1. Indo-Bactrian

- (a) W. Flight, 'On the chemical composition of a Bactrian coin' *NC* 1868, 305 ff.
- (b) A. A. Moss, "The origin of the nickel alloy used for Bactrian coins" *NC* 1960, 317 f., refers to further analyses of the coins of Euthydemus II, Pantaleon, and Agathocles. The detailed result of these analyses are quoted by F. B. Howard White in *Nickel—an Historical Review*, 10.
- (c) C. F. Cheng and C. M. Schwitter, *AJA* LXI (1957), 356 ff.

- (d) H. de S. Shortt, 'X-ray fluorescent analysis by the Mond Nickel Company of genuine coins submitted by the British Museum', *NC* 1963, 35.
- (e) E. T. Hall, 'Analysis of Bactrian coins in the Ashmolean Museum, Oxford'—unpublished note cited in Appendix A, below.
- (f) F. B. Howard White, *Nickel—An Historical Review*, 11, quotes the analysis by X-ray fluorescent technique of three coins of H. de S. Shortt.

(a) and (b) are chemical analyses.

(c), (d), and (e) use X-ray fluorescent analysis.

	No. of coins	Type	Reference
<i>Copper and Cupro-nikel coins</i>			
Euthydemus II nickel	1	<i>BMC</i> , 4. III. 5	(a)
" "	1	" "	(b)
" "	2	" "	(c)
" "	1	" "	(f)
" copper	2	<i>BMC</i> , 5. III. 6	
Agathocles nickel	1	<i>BMC</i> , 6. IV. 6	(b)
" "	1	" "	(c)
" "	1	" "	(f)
Pantaleon nickel	1	<i>BMC</i> , 1. cf. III. 8	(b)
" "	2	" "	(c)
" "	1	" "	(f)
Apollodotus copper	3		(e)
<i>Silver coins</i>			
Eucratides I	2		(e)
Eucratides II	1		(e)
Eucratides II Soter	1		(e)
Heliocles (Indian standard)	1		(e)
Archebius	1		(e)
Menander	3		(e)
"	10		(d)
Antimachus II	2		(d)
Philoxenus	1		(d)
Antialcidas	2		(d)
Apollodotus I	2		(d)
Apollodotus II	3		(d)
Hermaeus	3		(d)

Indo-Bactrian. Appendix A
Analysis of Bactrian Coins in the Ashmolean Museum, Oxford
 By E. T. Hall

Coin no.	Ag	Pb	Zn	Cu	Fe		
1	96	0.3	0.4	3.3	..	Eucratides II	Genuine
2	94	0.5	..	5.5	..	„	Doubtful
3	78	..	1.0	21.0	..	Eucratides Soter	False
4	95	0.7	..	4.3		„ „	Genuine
5	99	..	..	1.0		Eucratides I	Genuine
6	99	..	..	1.0		„	Genuine
7	85	0.6	7.6	6.9	..	Indian Heliocles	False
8	97	0.2	..	2.8	..	„ „	Genuine
9	97	..	..	3.0	..	Archebius	Genuine
10	97	0.7	0.2	2.1	..	„	False
11	84	0.2	13.3	2.4	..	Menander	False
12	97	..	..	3.0	..	„	Genuine
13	98	0.6	1.4	..	..	„	Genuine ?
14	86	13.0	..	..	1.0	„	Genuine ?
15	93	4.7	..	..	2.3	„	Genuine
16	70	3.8	2.6	22.2	1.4	„	Dubious
17	71	3.2	2.4	21.9	1.5	„	Dubious
18	..	2.1	..	96.7	1.3	Apollodotus	Genuine
19	..	9.3	..	90.2	0.5	„	Genuine
20	..	5.5	0.5	94.0	..	„	Genuine
21	..	1.0	..	98.4	0.6	„	False

2. Ancient India

- (a) Hamid in *Archaeological Survey of India Annual Report, 1927/8*.
- (b) Sana Ullah in *Archaeological Survey of India Annual Report, 1936/7*.
- (c) D. Prasad, 'Classification and significance of the silver punchmarked coins of ancient India', *NS XLV*, 12 and 14.
- (d) D. Prasad, 'Shamiawala hoard of silver punchmarked coins,' *JNSI I*, 1 ff.
- (e) N. S. Rawat, 'Chemical and metallurgical examination of ancient India silver coins,' *Science and Culture*, 32, no. 8 (1966), 421.
- (f) E. H. C. Walsh, *Memoirs of the Archaeological Survey of India*, no. 59.
- (g) B. Ramchandran, *Journal of Indian Museums XIII* (1957), 15, ff.
- (h) Satya Prakash and Rajendra Singh, *Coinage in Ancient India*, 1968.
- (i) H. C. Bhardwaj and Somnath Misra, 'A metallurgical view of some early Indian copper coins,' *JNSI XXXI* (1969), 194-204.

- (j) H. C. Bhardwaj and Somnath Misra, 'Early Indian silver coinage—a metallurgical view', *JNSI* XXX (1968), 241 ff.

Most are chemical analyses, but (h) gives both chemical and spectrographic analyses and a study of microstructures.

	No. of coins	Type	Reference
Silver			
Golakhpur Hoard type	1		(c) 14
Lucknow Museum type	1		(c) 12
Archaic type	1		(c) 12
Shamiawala hoard	1		(d) 1
Bhir Mound hoard	1		(f)
Taxila hoard	2		(j)
Punch marked silver	5		(e)
„ „	5		(h) 487 ff.
Copper			
Uninscribed cast square	10	IMC 199, xxii. 16	(h) 461 ff.
„ „ round	1	„ 202, xxiii. 3	(h) 468 ff.
Punchmarked copper	2	„ 141, xix. 10	(h) 470 ff.
Achyuta	1	„ 188, xxii. 9	(h) 483
Ayodhyā (Vijayasena)	1	cf. xix. 13	(i) 201, 203
Kauśāmbi			
Mitra type	1	„ 155	(h) 484
Magha type	3	„ 155, cf. xx. 4	(h) 518
Lanky ball type	2	„ 155, cf. xx. 5	(h) 518
Mathurā			
Śodāsa	1	„ 196, xxii. 13	(h) 484
Rāmadatta	1		(i) 200, 202
Pañchāla	8	„ 186 ff., xxii. 1-9	(h) 512 ff.
Taxila	2	cf. xx. 9	(i) 200, 202
Varanasi	1		(i) 200, 202

3. Kushan dynasty and their successors

- (a) A. Cunningham, *Coins of Mediaeval India* (1967 reprint), 15 ff.
- (b) S. K. Maity, 'Laboratory report on some of the gold coins of Vasudeva (or Bazodeo) of the Kuśāṇa dynasty from the British Museum as tested by Mr. S.K. Gupta and the author', *JNSI* XVIII (1956), 197.
- (c) S. K. Maity, 'The gold content of the Kuśāṇa, the Kuśāṇa chiefs and the Sassanian gold coins from the Indian Museum, Calcutta', *JNSI* XX (1958), 162.

- (d) Śatya Prakash and Rajendra Śingh, *Coinage in Ancient India*.
 (e) F. C. Thompson and D. W. MacDowall, 'Analyses of some copper coins of the Kuṣāṇas' *SM* 1972.
 (f) Satya Prakash and N. S. Rawat, *Chemical Study of some Indian Archaeological Antiquities*, Bombay, 1965.

	No. of coins	Type	Reference
<i>Gold coins</i>			
Vima Kadphises	7		[a]
" "	4	IMC 68, nos. 1-4	[c]
Kanishka	11		[a]
" "	16	" 69 ff., nos. 1-14	[c]
Huvishka	25		[a]
" "	20	" 76 ff., nos. 1-20	[c]
Vāsudeva	21		[a]
" "	11	BMC 159 f., nos. 1-20	[b]
" "	7	IMC 84, nos. 1-7	[c]
Vasu	7	" 87, nos. 1-7	[c]
Kanishka II	..		[a]
" "	6	" 87 f., nos. 1-7	[c]
Later Kushan chiefs	..		[a]
" "	16	" 88 f., nos. 1-15	[c]
Kidara kings	..		[a]
" "	17	" 89 ff., nos. 1-15a	[c]
Kushano-Sasanian	5	" 91 f., nos. 1-5	[c]
<i>Copper coins</i>			
Kujula	1	PMC 181, xvii. 24	[e]
Vima Kadphises	1	" 184, xvii. 36	[d]
" "	3	" "	[e]
Vima or Kanishka	5	..	[d]
Kanishka	1	" 188-93	[d]
" "	27	" "	
Huvishka	3	" 202-5	[d]
Vāsudeva, Śiva type	6	" 209, xix. 215	[d]
" "	4		
Enthroned Ardochsho	3	" 210, xix. 228	[d]
Śiva or Ardochsho	1	" 209-10	[d]
Kidara (copying gold)	2		[e]

4. Gupta dynasty

- [a] A. Cunningham, *Coins of Mediaeval India* (1967 reprint), 15 ff.
 [b] B. P. Sinha, 'The bearing of numismatics on the history of the later Imperial Guptas', *Journal of the Bihar Research Society* XXXIV. iii and iv, 22 ff.
 [c] S. K. Maity, 'The gold content of Gupta coins', *JNSI* XVIII (1956), 187 ff.
 [d] John Walker, 'Report on some Gupta coins of ancient India as tested by the British Museum laboratory staff', quoted in *JNSI* XVIII (1956), 193.
 [e] S. K. Maity, 'The gold content of the Gupta coins from the Indian Museum, Calcutta,' *JNSI* XX (1958), 183 ff.
 [f] S. K. Maity, 'The gold content of the later Imperial Gupta coins', *JNSI* XXII (1960), 266 ff.
 [g] S. K. Maity, 'The gold content of the coins of Śaśāṅka', *JNSI* XXII (1960), 269.

Cunningham does not state the method that was used to calculate the gold content. It may have been derived from Shroff's assay or specific gravities. The other studies by Sinha, Maity, and Walker all quote specific gravities from which they deduce the percentage of gold.

[b], [c], and [d] are based on coins in the British Museum, and [d] in fact includes several of coins cited in [c], [e], [f], and [g] are based on coins in the Indian Museum, Calcutta.

	No. of coins	Type	Reference
Chandragupta I	12		[a]
"	11	<i>BMC</i> 8, nos. 23-31	[c]
"	6	" 8, nos. 23-8	[d]
"	6	<i>IMC</i> 99, nos. 1-6	[e]
Kacha	8		[a]
"	3	<i>BMC</i> 15, nos. 41-3	[c]
"	4	" 15, nos. 41-4	[d]
"	2	<i>IMC</i> 100, nos. 1-2	[e]
Samudragupta	50		[a]
"	46	<i>BMC</i> 1, nos. 1-62	[c]
"	4	" 1, nos. 1, 2, 19, 50	[d]
"	27	<i>IMC</i> 101 ff., nos. 2-29	[c]
Chandragupta II	40		[a]
"	8	<i>BMC</i> 24, nos. 63-71	[c]
"	2	" 24, nos. 63-83	[d]
"	51	<i>IMC</i> 104 ff., nos. 1-57	[e]
Kumāragupta I	47		[a]

	No. of coins	Type	Reference
Kumāragupta I	9	BMC 61, nos. 190-9	(c)
"	1	" 61, no. 190	(d)
"	37	IMC 111, nos. 2-38	(e)
Skandagupta	57		(a)
"	9	BMC 114, nos. 417-28	(b)
"	8	IMC 117, nos. 1-70	(c)
Kumāragupta II	2		(a)
"	1	BMC 124, no. 471	(b)
"	2	IMC 120, nos. 1-2	(f)
Purugupta	2	BMC 134, no. 550	(b)
Prakāśāditya			(a)
"	4	BMC 135, no. 552	(b)
"	4	IMC 119, nos. 1-4	(e)
Narasimha gupta	4		(a)
" "	2	BMC 137, nos. 560, 565	(b)
" "	5	IMC 119, nos. 1-6	(f)
Vishnugupta	2		(a)
"	2	" 121, nos. 1-2	(f)
Śaśāṅka	3		(a)
"	7	" 121, nos. 1-8	(g)
Jaya Gupta	1		(a)

5. Western Satraps

- (a) K. T. M. Hegde. 'Chemical and spectrographic studies in the Kshatrapa silver coins', *JNSI XXIX* (1967), 63 ff.
- (b) K. T. M. Hegde. 'Source of the metal in the lead coins of the Kshatrapa period'. *Current Science*, 37. 18 (1968), 518 ff.

Western Satrap silver	2	King's head/Caitya	(a)
" " lead	...		(b)

6. Indo-Sasanian

- (a) Satya Prakash and Rajendra Singh, *Coinage in Ancient India*, 1968.

	No. of coins	Type	Reference
Ādivarāha	12	IMC 241, xxv. 18	(a) 493 ff.
Vigrahapala	10	" 239, xxv. 10	(a) 500 ff.
N. W. Type	2	" 237, cf. xxv. 8	(a) 507 ff.
Gadhiyā	1	" 237, cf. xxv. 13	(a) 510 ff.

7. Shahis of Kabul and Gandhara

- (a) F. C. Thompson and P. McQuilkin, 'Spectrographic analysis of coins of the Shahis', *NC* 1968, 222 f.

Dayanand Commemoration Volume/126

(b) K. Howes, 'Specific gravities of coins of the Shahis', *NC* 1968, 223 f.

Both notes are appendices to D. W. MacDowall, "The Shahis of Kabul and Gandhara", in *NC* 1968.

	No. of coins	Type	Reference
Spalapati	6	<i>IMC</i> xxvi. 1	(a)
"	2	" xxvi. 1	(b)
Khudavayaka	2	" xxvi. 5	(a)
"	2	" xxvi. 5	(b)
Sāmanta	8	" xxvi. 3	(a)
"	11	" xxvi. 3	(b)
Sāmanta billon	5	" cf. xxvi. 3	(a)
"	2	" cf. xxvi. 3	(b)

8. Hindu coinage of Kashmir

(a) Prayag Dayal, "Treasure trove find of 16,448 electrum coins in the Banda District", *NS* XLI. 6-9.

(b) V. S. Agrawala, "The Rajghat hoards of Śrī-Pratāpa coins", *JNSI* X (1948), 31 ff.

(c) F. C. Thompson and D. W. MacDowall, 'Analyses of some Hindu coins of Kashmir' *SM* 1972.

(a) and (b) are chemical analyses; (c) are spectrographic.

	No. of coins	Type	Reference
Toramāṇa	1	<i>IMC</i> 267, f., xxvii. 4	(c)
Pratāpāditya	1	" 268, xxvii. 5	(a)
"	1	" 268, xxvii. 5	(b) 32
"	1	" 268, cf. xxvii. 5	(b) 33
"	4	" 268, cf. xxvii. 5	(c)
"	2	" 269, xxvii. 7	(c)
Vinayāditya	1	<i>CMI</i> iv. 2	(c)
Aditya-varma	1	<i>IMC</i> 270, xxvii. 9	(c)
Pārtha	7	" 271, xxvii. 13	(c)
Diddā	3	" 271, xxvii. 14	(c)
Sangrāma	2	" 272, xxvii. 15	(c)
Kalaśa	7	" 272, xxvii. 16	(c)
Harsha	2	" 273, xxvii. 17	(c)
Jāga-deva			

9. Medieval dynasties of Western and Central India

(a) S. K. Maity, "The gold content of the coins of the Tomara and Gāhaḍvāla Dynasties of Northern India", *JNSI* XXII (1960). 270 ff.

(b) S. K. Maity, "The gold content of the coins of the Kalachuri Dynasties of Central India", *ibid.* 272 ff.

- (c) S. K. Maity, "The gold content of the coins of the Chandella kings", *ibid.* 275 ff.
All from specific gravities of coins in the Indian Museum, Calcutta.

	No. of coins	Type	Reference
Kumāra pāla	2	IMC 259, nos. 1-2	(a)
Govinda Chandra	4	" 260, f., nos. 1-4	(a)
Gāṅgeya-deva	4	" 252, nos. 1-4	(b)
Prithvī-deva	2	" 254, nos. 1, 5	(b)
Jājalla-deva	4	" 254, f., nos. 1-4	(b)
Ratna-deva	1	" 255, nos. 1	(b)
Madana-varman	3	" 253, nos. 1-3	(c)

10. Ceylon

- (a) H. W. Codrington, *Ceylon Coins and Currency*, 1924.
(b) F. C. Thompson, P. McQuilkin, R. A. J. Shelton, 'Some notes on the metallurgy of the mediaeval copper coins of Ceylon', *NC* 1958, 135 ff.
The analyses quoted by Codrington were chemical. Thompson used spectrographic analysis and describes his full microscopic analysis of thirteen of the coins.

	No. of coins	Type	References
Parākrama Bāhu	10	IMC xxxi. 1	(b)
Līlāvati	1	" xxxi. 4	(a)
"	9	" xxxi. 4	(b)
Sāhasa Malla	1	" xxxi. 6	(a)
" "	5	" xxxi. 6	(b)
Dharmāsoka	8	" xxxi. 7	(b)
Vijaya Bāhu	3	—	(b)
Bhuvanaika-Bāhu	3	" xxxi. 8	(b)

11. South India—Chola

- (a) F. C. Thompson, P. McQuilkin, R. A. J. Shelton, 'Some coins of Rājarāja', *NC* 1958, 144 ff.
Spectrographic analysis.

	No. of coins	Type
Rājarāja	1	Elliot 165
"	3	" 166
"	1	" 166 var.
"	1	" 170



Dayananda—An Apostle of Universal Brother-hood

□ **Rai Saheb Chowdhury Pratap Singh**

In the words of Romain Rolland, Dayananda came like a flood. Never since Śankara, such an apostle of Vedism appeared: he possessed an unrivalled knowledge of Sanskrit and the Vedas, but none of the European languages. In all disciplines of activity the towering personalities born in the Nineteenth Century were those who belonged to the European soil—they contributed to modern sciences, technology, the modern philosophy and sociology. Max Müller, Max Planck, Karl Marx, Darwin, J.J. Thomson, all the great names were from the European Continent. In the galaxy of such world figures, the name of Dayananda stands alone and unique. His emergence was unexpected and sudden. He spoke in Sanskrit as if he belonged to an age, prior to the age of all our prophets, the age of those ancient Rsis who spoke for all nations and for persons of all creeds or cultures. While he was speaking, the learned Brahmans in the country got comfounded. He told them that what they had learnt so far, and what they had practised was not the sense of the Vedas and Shastras; what they had been teaching to others was in entirety misleading. Dayananda focussed the attention of Hindus, Jains, Buddhists, Muslims and Christians, all alike to the eternal truths; Till now, in India none had opposed Muslims or Christians since the Sixteenth Century.

But here was a personality, who wanted Muslims, Christians, Jews or for that reason people of any creed or cult to listen to him and see, for themselves what they upheld had any sense or rationalism. To Dayananda—there is nothing like a Hindu God, a Christian God or a Muslim God. God is ONE—the same for all. There is nothing like Christian Science, Hindu Science or Muslim Science; the Science is ONE and is meant for all; and similary, there is nothing like a Hindu religion, the Muslim religion or the Christian religion—there is ONE Dharma and that Dharma is for all. It is the

bounden duty of all of us to find out what that Truth is, what that God is, what that Science is and what that Dharma is. To Dayananda, Truth, God, Science and Dharma then become synonymous terms, Dayananda throughout his life stood alone for this type of synthesis.

As an academician, Dayananda worked out this type of integration in several fields in which traditional Indians got confounded. To Dayananda, all the FOUR Vedas, represent one common thought, one philosophy and one discipline. Such terms are misnomers—the Yajurveda school, the Atharva-veda school, the Sama Veda school and so on. The Indian philosophers got divided into the Mimāṃsakas, the Vaiśeṣikas, the Vedāntists and so on. Dayananda gave a synthetic philosophy in which the four vedas, the Six Shastras, and all the ten or eleven Vedic Upanisads were one and the same.

Dayananda was really a Yuga Puruṣa. Such persons are not born always. Once in millennia they come to serve us, Dayananda had many facets of his life. Gandhi admired him for his Brahmacharya. Late K. M. Munshi said that India got her freedom by following the path of Dayānanda. To some Dayānanda was a great social reformer, who championed the cause of women and the down-trodden. According to Dayananda, a child born in the family of a Sūdra, could, by his personal efforts, become a Brāhmaṇ. It is the 'guṇa, karma or svabhāva' of a man that decides one's position in the society. To some, Dayānanda was an unparalleled grammarian with a great insight into the mysteries of the Vedas. As a philosopher, he could be ranked with Śankara. He stood for the philosophy of dynamic, realism; against the Advaitavāda of Śankara. To some people, it was he who stood for a common national language, and in that respect, he adopted the Arya Bhāṣā (now known as Hindi) as the language of the country. He is one of the architects of the modern Hindi prose.

We are told that Max Müller, the great philologist and linguist of his times was contemplating of writing a Biography of Dayānanda, he said; "To Svami Dayānanda, everything in the Vedas was not only perfect truth, but he went a step further, and by their interpretation, succeeded in persuading that every thing worth knowing, even the most modern inventions, were alluded to in the Veda."

By far the greatest of his work consists in his efforts to establish Universal Brotherhood. His immortal work Satyarth Prakash contains 14 Chapters. In the first ten he has dwelt upon his own doctrine. In the eleventh he has discussed and pointed out the short-coming of prevailing Hindu sects. Similarly in the 12th he has dealt with Budhism and Jainism and in the 13th Christianity and in the 14th Islam. His aim in the writing of the Satyarth Prakash was not destructive but constructive. He had no animosity (ill-will) against any one. He wanted the people to see and realise the truth, which is one and only one and discard falsehood which comes in many attractive forms. In his introduction to the Satyarth Prakash he says:

"The world is fettered by the Chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty. It is contrary to my mission to have people deprived of their freedom".

"Though I was born in Aryavarta (India) and live in it, yet just as I do not defend the falsehood of the faiths and religions of this country, but expose them fully; in like manner, I deal with the religions of other countries. I treat the foreigners in the same way as my own countrymen, so far as the elevation of the human race is concerned".

"Therefore, the purpose of my life is the extirpation of evils: introduction of truth in thoughts, speech, and deeds; the preservation of unity of religion; the expulsion of mutual animity; the extension of friendly intercourse; and the advancement of public happiness by reciprocal subservicance of the human family. May the grace of the Almighty God and the constant co-operation of the learned soon spread these doctrines all over the world to facilitate everybody's endeavour in the advancement of virtue, wealth, godly pleasure, and salvation, so that peace, prosperity, and happiness may ever reign in the world." AMEN !

To attain this object he wrote in the short span of 10 years 16,000 pages, restoring Vedas to their intrinsic purity and glory. He invited a conference of the representatives of all religion on the occasion of the Delhi Durbar in 1877. Keshav Chandra Sen, Sir Syed Ahmed and Munshi Alakhdhari were among those who responded to the invitation. The Rishi's idea that the exponents of various faith should put their heads together to evolve a formula of United activity was unique in those days when ideas of Jihad and Crusades prevailed and signified the true conception of religion that it was a unifying and not a dividing force. This Conference paved the way for the later religions, parliaments and conferences in which preachers of different faiths met on a common platform and offered to one another alive branch of goodwill and peace. To Swami Dayanand, truth, whenever found is of the Vedas. He founded Paropkarini Sabha as his successor to whom he bequeathed the whole of his literature, his personal clothes etc. He enjoined on its to carry on his work by publishing literature, training missionaries for propogation of his ideals in India and abroad.

He gave the clarion call of कृष्णन्तो विश्वमार्यम् i.e. of making every body in this World pure and noble and uprooting miserliness.

T. L. Vaswani Says :—

"My hope is in the nation's youth. And may you, the youth of the Arya Samaj, have the courage and strength from Ishwara to stand boldly forward for the great Gospel of Spiritual and National Freedom. Many are, I am afraid, still moving in old grooves, and the Great Message of Rishi Dayanand remains undelivered. He is not of this Samaj or that. He is of Humanity. It is this Dayanand, the Greater Dayanand of the Spirit, I seek to interpret."

The Paropkarani Sabha is celebrating the Nirvana Centenary of the great Rishi. We must gird our loins to propagate his mission; the world has a great need of it.

□□

Dayananda on Political Democracy

□ Shanti Deobala

[Dr. Shanti Deobala, M. A., Ph. D., Department of Political Science, University of Lucknow, is known for her forceful writings and profound scholarships in the field of socio—political problems.]

Swami Dayananda is essentially a person with a political bent of mind. He accepts the Science of Politics—Raj Dharma—as the highest knowledge and the highest Dharma. His idea is that thorough knowledge of administration and political economy and the capability to select ablest representatives need development in every person as these qualities are absolutely necessary for good government, good administration and a first class civil order. His political ideas are based mainly on the four Vedas, Manusmriti, Brahaspati Raj Dharma Sutram and Shanti Parva. His idea is that the Vedas are the original source of political ideas¹ and his commentaries on Rig-veda and Yajurveda have plenty of references to his political ideas. The political views of Swami Dayananda can be called original in the sense that though based totally on the Vedas, they are his own expressions for he saw a meaning in the Vedas that no one else had discovered before him. In the history of researches into the ancient Indian Polity, Swami Dayananda must be given a place of honour². It was he who for the first time brought before the modern world a coherent and comprehensive view of the Indo-Aryan Polity³. He may not be a political Theorist in the technical sense of the term but he is 'perhaps unique among thinkers of modern India' for having left behind an essay entitled 'The science of government' forming chapter VI of his major work 'The Light of Truth'.⁴ The twenty seventh chapter of Rig-vedadi Bhashya Bhumika also deals with Raj Dharma.

1. Rigveda—Sarvadeshik Arya Pratinidhi Sabha Publication 1972—1/42/10.

2. Majumdar—B.B.—History of Indian Social and Political Ideas From Ram Mohan to Dayananda—P. 251.

3. Ibid—P. 251.

4. Appadorai—A; Indian Political thinking from Naoroji to Nehru—Oxford University Press 1971—P. 147.

In his opinion, the aim of the science and arts of politics is to elevate the spiritual and moral standard, both of the ruler and the ruled, to advance the financial and material status of the state, to make a society progressive and to pursue beneficial plans for the progress of a nation.¹ In his opinion these aims can best be attained in a democratic set up. He is basically democratic in his religious, social and political outlook. In the field of religion he for the first time gave the right to study the Vedas in original to every one and for that he wrote Commentaries of the Vedas in Hindi. The introduction of the democratic principle of election for the overall organisation of Arya Samaj was also a revolutionary step introduced for the first time in constituting a religious body of Hindus. His social outlook was thoroughly democratic. Basically a humanist, Dayananda strove hard to give a liberal and humanitarian tone to the narrow inflection of Hindu religious scriptures and law codes. By giving a novel interpretation to the old caste system that one's varna was not to be determined by birth but in accordance with one's psychological disposition, qualities and actions, he propagated principles like 'equal opportunity to all' and 'equality of all human beings. There could be no untouchability, and in his scheme of things education was not to be the privilege of the selected few. It is the duty of the State to impart free education to all under equal and similar conditions. Similarly he believed that it was in a democratic political structure that a citizen could develop his full personality.

He has emphasised some basic principles in his writings which if analysed properly give a coherent idea of his concept of political democracy. These principles can be summed up as follows:—

1. The principle of the direct election of the head of the State as well as of the members of the three main assemblies.
2. The right of universal franchise to the people without any distinction of caste or sex.
3. The idea that ultimate right of sovereignty is vested in the people.
4. The concept that political power should never be centralised and a system of checks and balances is to be adopted.
5. Only Constitutional methods are to be adopted for changing the government when required, though people have the inherent right of revolt against an oppressive ruler.
6. The system of recall is to be introduced if the elected representatives do not discharge their duties properly.
7. Special emphasis is laid that women should participate in equal position with men in political life of the society.
8. and lastly his emphasis on Swarajya. The idea is that people have the fundamental right to self-government.

These principles need elucidation.

Swami Dayananda in his Commentaries of the Vedas has again and again referred to democratic assemblies and the election of the king. He has stressed this element of election

1. Brahaspati Raj Dharm Sutram—Ch. III, Mantra 12.

to a great extent. The king of old texts does not mean a hereditary king to him. He has interpreted this term as the elected king i.e. The 'Sabhapati Rajan.'

'The early Vedas know only of monarchy,¹ and the government by the king was the normal polity of the early as also of the later Aryas in India.² However the kingship was not a divine institution in India.³ The king had no divine right.⁴ In the words of Dr. B. B. Majumdar the point about Dayananda is that long before these modern researches he had emphasised that there were references to Republicanism in the most ancient text of the Vedas. Where ever Dayananda has used the word Rajan (king) he has interpreted it as the elected king or the President-king.⁵ The king is the elected President on whom the people have conferred the right to govern the State. He is not above the law, he is bound by the eternal laws of God on one hand and the laws of the State on the other. Dayananda has freely used the term "king" for the elected President and sometimes for the whole administrative authority rather than for the sovereign as a person only⁶. He is against the hereditary principle because there is no guarantee that the son of a king will be equally learned, good and virtuous. One is not entitled to rule, unless the subjects accept one as their ruler.⁷

He is also dead against the rule of one man. "Never give power of governing a State to a single man".⁸ He has invoked God to endow men with such sense of dignity that one may never be in a frame of mind to accept one man as the sole ruler."⁹ The principle, of checks and balances has been clearly indicated by Dayananda. "Let the three assemblies the Military Council, and the Army work harmoniously together to carry on the government". The king is bound to head the advice of the assemblies, the assemblies are to be guided by the king and his ministers. Both the king and the assemblies are to be controlled by the people and the people in their turn are to be guided and governed by the verdicts of the assemblies.¹⁰ The power is to be decentralised. The king is never to act on his own, he is always to consult and accept the advice of his Cabinet.¹¹ In words of Dr. Appadorai, "It is interesting to find the theory of checks and balances in an Indian work of political science in the latter half of the nineteenth century."¹²

Though Dayananda has not discussed the issue of franchise as such but he would be much in favour of giving the right of voting in the political field as well at the age of eighteen without any distinction of caste, creed or sex; for he has given the same in his social orga-

1. Jayaswal, K P.—The Hindu Polity, P. 25.
2. Bose—Dr. P., The Indo-Aryan Polity, P. 63.
3. Banerjee, Dr. N.C.—The Hindu Polity and the Political Theories, P. 183.
4. Shukra Niti—Chapter II Shaloka 324.
5. See Yajurveda—6/1, 6/2, 6/3, 7/16, 7/17, 7/20, 7/29 and so on.
6. Lajpat Rai, Lala—The Hindu Polity—Sarvadeshik Press, P. 9-10.
7. Yajur Veda—6/2.
8. Rigveda—1/77/3.
9. Aryabhivinaya; First part, Mantra 52.
10. Satyarth Prakash—35th reprint, Vedic Yantralaya Ajmer 1971, P. 128-129.
11. Ibid—Ch. VI, P. 136.
12. Dr. Appadorai, A.—Indian Political Thinking—From Naoroji to Nehru, Oxford University Press 1971; P. 147

nisations.¹ He has rather clearly expressed his views about voting process in social and political bodies. He has stressed the method of unanimity in the matter of election in organisations like Gokrishyadi Sabha and the Paropkarini Sabha.²

He has however accepted the majority rule in regard to his main organisation—The Arya Samaj. Rule No. twenty six of Lahore Byelaws states that “the matters brought in all the meetings shall be decided by a majority of votes.” In the political institutions like the Cabinet, the President is to abide by the majority vote and do what is beneficial for him as well as for others.”³ His ideal however is the unanimity rule. “If the king and the assemblies can decide all the issues by consensus with not a single vote in opposition the State can develop into a most formidable power.”⁴

In his social organisations he has given the right of a casting vote to the President, but in the political organisations even the President-king has not been entrusted with a casting vote. If there is difference of opinion, it is the council of Ten—the Dashavara—that is to give the final verdict. If Dashavara can not reach a unanimous decision and the question vitally affects the whole political set up then the question should be referred to an enlightened Sannyasi who can take an objective and dispassionate view of the whole matter. If the Sannyasi is really an ‘Apta’ his decision is to be accepted as the final verdict. The decisions of millions of ignorant men who are devoid of self-control and have deceitful character are not to be accepted.⁵

His democracy is the democracy of quality and not of numbers alone.

He has given the right of recall in all the three organisations which he set up e.g. the Arya Samaj, the Go-Krishyadi Sabha and the Paropkarini Sabha.⁶ So by inference it can safely be concluded that he would not have been averse to adopt this rule for the political representatives of the different assemblies. The right of recall is however to be made use of only when all other remedies have proved futile and the elected representatives have acted in the most derogatory manner.

In very clear terms Dayananda has given the right to revolt against an oppressive ruler. One is not entitled to rule unless the subjects accept one as their ruler. The revolt is to be the last resort. In his concept of an ideal state there is to be complete freedom of expression and criticism. He advises the subjects to protect the elected President under whose rule, “one can express freely and can become fearless and independent.”⁷ Along with he advises the authorities to pay heed to the demands of the masses before they adopt

1. See Ganeshi Lall—Lahore Bye laws—Rule No. 2—“Any person of eighteen years is eligible to become the member of Arya Samaj...and can take part in election”—Lahore 1899
2. See Rule No. 30—Gokrishyadi Rakshini Sabha and Byelaws—‘Dayananda’s Will’ Rule No. 7.
3. Satyarth Prakash—Ch. VI, P. 136.
4. Rigveda—6/28/8.
5. Satyarthprakash—P. 132–133
6. See Rule No. 11 Gokrishyadi Sabha and Rule No 6 of the Constitution of the Paropkarini Sabha.
7. Yajurveda—7/17.

the last resort to revolt.¹ His idea is that only constitutional methods should be adopted to change the government if required.

A very striking feature of his political democracy is that the women are enjoined to take active part in political activities of the state and help in the establishment of Raj Dharma.² The wife of the king—the queen has been assigned a very important role in the administration of the country and enjoined to take up her share of responsibility along with her husband.³ Besides the queen, the women who are worthy and capable of taking part in political activities must work for developing knowledge, learning and stature of their state. The women of the noble families should try to infuse the spirit of truth and valour among their people.⁴ As the dawn awakes the deeply slumbering persons (who are as listless and inactive in sleep as almost dead) and infuses into them the spirit of activity so should learned and educated women generate the spirit of activity among the illiterate and ignorant women.⁵ The women teachers must instruct everyone on the righteous path and be a source of inspiration to everyone.⁶

Lastly the very basis of a true democracy is the right of self-government. Dayananda is the first reformer of the later nineteenth century to elucidate the concept of Swarajya in his commentary of the Rigveda. The sixteen mantras of Mandal one Anuvak thirteenth and Sukta eight deal with the concept of Swarajya. He uses the Vedic word Swarajya to denote full autonomy or independence in political context. Swarajya means to him an undivided (Akhand) independent (Swatantra) self-governed (Swadeshi) and fearless (Nirbhaya) rule. A good government can never be a substitute of self government and a foreign rule how so ever benevolent is to be shunned. No people should be deprived of their freedom. The spirit of Swadeshi has great political implications for a country because only those who have the authority to wield political power can shape the economic and social structure of one's country. The people are thus the ultimate source of power and democracy is the basic need of a State. The democratic system can only function successfully when all men subordinate themselves to the laws that are calculated to promote the general well being of the whole society.

It is note worthy that he bases his conclusions almost entirely on ancient Hindu texts the Vedas and the Dharm Shastra of Manu. To quote Majumdar once more, "It is to be noted that Swami Dayananda did not only give expression to the spirit of the age but also formulated views which were far in advance of his time."⁷



-
1. Rigveda—Part II, 8/67/5.
 2. Yajurveda, 10/28.
 3. Ibid, 6/1.
 4. Ibid, 10/4.
 5. Rigveda—Part II 7/42/7.
 6. Yajurveda—23/43.
 7. B.B. Majumdar—History of Indian Social and Political Ideas, P. 246.

Dayananda Epoch

[1824—1883]

Western Science, Technology and Sociology imported to India

Prologue

According to the Arya Samaj, there is no end to knowledge. From the day, the *First man* was born, the inquisitiveness was inherent in him. He started posing problems (some of the most fundamental problems have been posed in the Vedic Samhitas themselves). Like a child philosopher, man is even today inquisitive—the more he would know, the more inquisitive he would be. The great scientist only knows the real meaning of the Creator being *Omniscient*; it is only a scientist that can be a real theist. This is why Dayananda, the founder of the Arya Samaj, welcomed the advancement of modern sciences, which he declared as something not entirely new to Indian people. Scientific traditions suit to the Indian genius the most. Science stands for the Vedanga as an aid to the study of the Veda. Just as in thermodynamics, we speak of the *Unattainability of the Absolute Zero*, so is the Vedic concept of the *Unattainability of the Ultimate Limit of Knowledge*; it can be only asymptotically approached. There is no end to knowledge; there is no end to the inquisitiveness. The realization of this truth is the realization of the true theism.

Dayananda sees no contradiction between the *Veda* and *Science* and hence there could never be a conflict between science and religion or science and philosophy. Religion is merely the application of the notions experienced or observed through the disciplines of science and philosophy for the betterment of our life here or after. Our Creator has revealed Himself in His *Creation* and in His *Word* too; and therefore, according to Dayananda, there could be no conflict between the revealed knowledge and the scientific understanding. It is a theistic notion that there could be no end to the range of inquiry: one inquiry would always lead to a series of inquiries, and there shall be no finality of an answer. The inquiry would always lead to deeper and deeper and more extensive vistas.

Perhaps no other teacher in the field of theology has exhorted people to the study of sciences and technology as Dayananda in his writings. To him, the *yajna* is not merely putting oblations in fire, *yajna* means all the activities associated with scientific knowledge—our laboratories, observatories, our large-scale factories, our industry, and in fact everything that goes to increase our knowledge, our production, and all that contributes to human prosperity and happiness. Dayananda himself was not a scientist, nor he claimed himself to be, but he had the vision to see that future prosperity of man depends on science and technology. Whilst commenting on the Vedic verses, he fervently pleaded for developing aeronautics, shipbuilding, use of *electricity* for various purposes and for exploiting natural resources for peace and defence both. It is a historical fact that in India, thousands of years ago, the thinkers, the seers and sages, sitting round the sacred fire, developed the sciences of medicine, chemistry, astronomy, geometry, prosody and grammar; the *yajnasthalas* had been our open air laboratories and observatories for the development of several sciences.

—Satya Prakash Sarasvati

Irrigation in India

[From the earliest times to mid nineteenth century]

□ Dr. Karmvir Mital

[Dr. Karmvir Mital; born in 1918 at Muzaffarnagar; educated at Meerut and Allahabad; M.Sc. (Physics), M.Sc. (Maths), (Allahabad), Ph. D. (Roorkee); Lecturer in Mathematics, Mahakoshal Mahavidyalaya, Jabalpur, 1945-50; Joined Roorkee University as Lecturer in 1950 and retired as Professor of Mathematics, 1979; Visited U.S.A. as U.S.A.I.D. participant, 1964-65; Address; 2 Civil Lines, Roorkee.]

The Indian Renaissance

The nineteenth century has been called the century of Indian renaissance. Movements of social and religious reform characterized this period, and Swami Dayananda was the foremost among those who called for the complete clean up of the Augean stables of the Hindu society. These movements derived inspiration and strength from the ancient wisdom and knowledge which through thousands of years had become obliterated, corrupted and debased.

There was, however, another side of this renaissance too which does not seem to have received sufficient attention at the hands of scholars and writers. The spirit of unbiased enquiry into the workings of nature which had surfaced in ancient times in many countries including India, but had disappeared from India after the eighth century A. D., had gradually taken possession of the European mind. By the nineteenth century scientific thinking had come to dominate the intellectual outlook of leaders of thought and action in Europe, which

gave to the Europeans superiority over other peoples of the world in all matters, whether connected with war and conquest or peace and development. The British connection with India had many facets. Initially, in the 18th century, it only brought unprecedented political and economic disaster and chaos. It destroyed Indian industry and ruined agriculture, bringing in its wake terrible famines. But in the 19th century, when some semblance of stability and order was restored, other consequences of the British connection began to appear. The fresh waters of European intellectual activity, infused by the spirit of science, started flowing into the stagnant pools of Indian thought. This too was part of the Indian renaissance.

Agriculture in India, since times immemorial, has been dependent upon artificial means of irrigation. Rainfall, in most parts of the country, is confined to four months in the year. A little more of it results in floods, a little less in drought, bringing misery in either case. Efficient management of storage tanks, wells and canals has always been essential to the prosperity of the Indian farmer. The chaos of the 18th century threw every institution of society into disrepair and disabuse. Among other things, irrigation works also suffered. Through lack of maintenance and repair, tanks dried, channels silted and bunds breached.

With a series of devastating famines the British Government in India woke to the necessity of repairing old irrigation works and constructing new ones. Army engineers were put in charge of these works, for they were the only engineers then available. But the British engineers had no knowledge or experience of irrigation works of the size required in India. The problem just did not exist in England. There were, however, among them some brilliant men with a scientific bent of mind who started working on the basis of the Indian know-how available locally in areas where such works existed, and gradually by the application of scientific principles improved upon the traditional practices and inaugurated the modern era of irrigation engineering.

In this connection two officers of the British army, Sir Arthur Cotton of the Royal Engineers and Sir Proby Cautley of the Royal Artillery, stand out. Cotton worked in the Madras Presidency for forty years beginning in 1821, and became the pioneer of irrigation works in the south. Cautley in the same period worked in the north and earned lasting fame as the builder of the Ganga canal. We shall revert to the works of these remarkable engineers later. Our purpose in introducing them here is to seek their testimony about the irrigation skills that existed in the country since the earliest times.

Sir Arthur Cotton, in a lecture at the School of Military Engineering at Chatham, England, in 1874, said: "There are multitudes of old native works in various parts of India, but principally in the southern parts of the peninsula, where there are numerous river channels, some of considerable extent, and innumerable tanks containing from hundred million cubic yards (of water) downwards. These are noble works, and show both boldness and engineering talent. They have stood for hundreds of years. Many of the weirs are built in the sandy beds of rivers without any rock or sound stratum to found them on, and it was from them we learnt how to secure a foundation in loose sand of unmeasured depth. In fact what

we learnt from them made the difference between financial success and failure...There are three methods of obtaining water for its various uses: leading it from rivers as they flow, storing it in reservoirs and tanks, and raising it from rivers, lakes or wells. All these methods have been used by the natives of India from time immemorial, and we have learnt from them; only from our superior means we have done it upon a larger scale." [4]

Cotton goes on in this lecture to criticize the design of the Ganga canal by Cautley. This brings us to the famous controversy between Cotton and Cautley which brought the latter almost to the brink of censure by the British government. Cotton criticized Cautley's design on the basis that about the first thirty five kilometres of the canal, from Haridwar to Roorkee, are unremunerative, and the Ganga should have been cut down below near Bijnor. Cautley's defence indirectly acknowledged his dependence on local experts. (Unfortunately no names are mentioned, but it is obvious that there must have been men to whom the British Engineers talked.) Cautley, in effect, said: Cotton knows about the practice in South India; I followed the practice in North India which is to cut the river just as it leaves the hills.

Ancient Times

Let us start from the earliest known history of India to find evidence of the existence of irrigation works. About the Indus civilization, believed to have extended from the banks of the Sutlej down along the Indus to Kathiawar some 5000 years ago, Mortimer Wheeler writes: "With the aid of some sort of irrigation system, which is now deeply buried by post-Indus aggradation, but may, in principle, be assumed, it (the Indus civilization) grew crops and cotton. Today Mohenjodaro landscape is only preserved from disastrous inundation by large annual expenditure on a series of protective banks or bunds. So, no doubt, from the outset, considerable engineering was already needed when the new city rose on its far lower flood plain." [6]. It is recognised by many authorities that the type of civilization existing in the Indus valley must have depended more on extensive irrigation and less on rainfall.

In the Rig, Yajur and Atharva Vedas mention is made of wells, canals, dams and reservoirs. Kausika Sutra describes the ritual at the inauguration of a water channel thus: A gold plate was laid at the mouth of the channel on which a frog tied with blue and red threads was made to sit. The frog was covered with moss and water allowed to flow.

One of the questions Rishi Narad asks Yudhishtira is: Are the farmers sturdy and prosperous? Are their tanks full of water and big enough and distributed all over the kingdom and does agriculture not depend on rains only? Manusmriti indirectly refers to the existence of dams when it says: A king who wishes to conquer his enemy should first destroy dams in his territory.

Days of the Mauryas

Chandragupta Maurya's prime minister, Kautilya, in his Arthashastra mentions the existence of an irrigation department to look after canals, and also indirectly refers to

irrigation works when advises that, as a war tactic, the enemy lands should be flooded with water by demolishing dams and embankments. Megasthenes, the Greek ambassador in the court of Chandragupta, records that the district officers measured land and inspected sluices by which water was distributed into branch canals to ensure fair distribution.

In a rock inscription of king Rudradaman I in Gujrat, near Junagadh, is described a dam and a lake formed behind it. The dam was constructed in the reign of Chanragupta and improved during Ashoka's. The lake was known as Sudarshana. The dam was so strongly built that it stood for hundreds of years without repairs. Then a great flood came and damaged the dam. It was repaired under the orders of Rudradaman I by the provincial governor Suvisakha. About three hundred years later the dam was again damaged during the reign of Skandagupta. It was again repaired, as is recorded on the same rock. The lake dose not exist now, and it is not known when and how it was destroyed.

Reservoirs of South and Central India

Ruins of irrigation works, mostly tanks and reservoirs, are to be found scattered all over south India. The Chola rulers, in particular, were great builders of dams and reservoirs. An early Chola king, Karikala, earned the popular name Kaveri Nadan or Lord of Kaveri for having tamed the violent Kaveri. Many canals and dams are attributed to him.

An inscription of the 10th century Chola king, Rajraja I, refers to a big tank at Bahur near Pondicherry. Its repairs and functioning were supervised by a committee which also levied tax on the villagers for the purpose. Another Chola king, Rajendra, built a big tank at Gangaikonda Cholapuram in the beginning of the 11th century. The tank still exists. It has an embankment of about twenty six kilometres and is provided with sluices and channels for irrigation over a large area. Two tanks in the Chinglepet district are referred to in inscriptions dated to be of 8th and 9th centuries. These tanks still irrigate five to ten hectares of land.

Most spectacular was the discovery of the ruins of a very large artificial lake and a temple by its side near the remains of the city of Bhojpur about thirty kilometres south of Bhopal. The city and the lake are believed to have been built by king Bhoj of Dhara in the 11th century, and fallen into decay in the 15th century. The ruins of lake were described by W. Kincaid in 1888. The following description is based on his account.

The great Bhojpur lake covered an area of about 650 sq. km. and filled a large valley with only two breaks in its surrounding wall of hills, one a little over 90 metres and the other about 450 metres wide. Both of them were spanned by remarkable dams consisting of an earthen central bund faced on both sides with immense blocks of stone laid without mortar but fitting so truly as to watertight. The longer dam was about 12 metres high and 30 metres broad on the top and served the purpose of preventing a small river from following its normal course into the river Betwa. The top of this dam is now being used as part of the road from Bhopal to Kaliakheri, but the sides are so thickly covered with jungle

that it escaped the keen eyes of the topographical survey officers. The smaller dam blocking the 90 metre wide opening is 26 metres high and about 90 metres broad at the base. About three kilometres away in direct line with this dam is a cutting through solid rock of one of the lower hills. This lies buried under thick forest and was discovered by Kincaid himself. It must have been the spillway provided for the water of the lake if it rose beyond the safe level. There are signs on the rocky and unbroken side of the high dam to show that the high water mark was within two metres of the top. The height of the spillway is such as to just prevent overflow over the dam. The spillway is far away from the dam, and the fact that their relative heights were correctly adjusted is proof of the engineering skill of the builders, for the dam would not have withstood any overflow for long.

Another notable reservoir, called the Anantaraja Sagar, situated about three kilometres from village Porumamilla in Cuddapah district of Andhra Pradesh, was built in the 14th century by Bhaskara of the first Vijayanagar dynasty, and is still working. The site is naturally suitable, as an earth dam, about 1400 metres long, 45 metres wide at the base, 4 metres wide at the top and 10 metres high, converted it into a reservoir with a water-spread of about 40 sq. km. River Maldevi supplied water to the reservoir. Another artificial channel was constructed recently to augment the supply. The reservoir had four sluices, two of which have been repaired in recent times. Of great interest is the inscription dated 1369 A. D. on two stone slabs in a temple nearby recording such details as that the work of construction took two years, that one thousand workers were employed and a hundred carts were engaged to carry stone. The inscription also gives remarkable specifications for reservoir construction and lists the following requisites for a good tank.

- A righteous king desirous of acquiring fame;
 - An expert in the pathas shastra (hydrology);
 - Hard soil in the bed, extensive and deep;
 - River supplying sweet water coming down from the hills;
 - Two projecting hills between which to build a dam of compact stone, not too long but firm;
 - A quarry nearby for the supply of straight and long stones;
 - Fertile and low land nearby to be irrigated, whose size should be neither too large nor too small for the supply of water available;
 - Seepage of water under dam to be avoided;
 - Saline soil to be avoided;
 - The projecting hills at their edges should not be fruit bearing;
 - Site should not be at the boundary of two kingdoms.
- Modern engineers, politicians or conservationists can hardly add anything to the above.

The Grand Anicut on Kaveri

Perhaps the greatest engineering work of ancient India was the Grand Anicut* on Kaveri. The original work, in stones laid in clay, is believed to have been constructed in the

*Anglicised form of a Tamil word meaning dam.

2nd century A. D. with subsequent additions and alterations spread over centuries, it was at the end of the 18th century, a solid mass of rough stone masonry, 330 metres long, 12 to 13 metres wide at the top and about 5 metres high, stretching across the whole width of the Kaveri. Its alignment is serpentine—a popular mode of construction of such works in ancient times under the belief that since rivers flow in curves, structures to control them should be likewise.

Kaveri is divided into two branches by the island of Srirangam about 30 km. above the head of its delta, the Kaveri proper and the Coleroon. The level of the Kaveri is higher than that of the Coleroon, and the anicut was put up to prevent the water in the Kaveri branch from flowing back into the Coleroon. There were no sluices provided in the weir for surplus water with the result that the delta canals served alternately as distributaries and flood carriers. The distribution system was therefore extensively provided with embankments to save the irrigated land from flooding. The legendary prosperity of the Tanjore district was largely due to this irrigation system, which was still in operation in the beginning of the 19th century, but due to lack of maintenance and repairs, its efficiency had fallen very low and the Tanjore district had lost much of its prosperity. Extensive repairs were taken up by the British after 1830.

Inundation Canals of the Indus Basin

A totally different type of irrigation system flourished in the Indus basin, from Punjab in the north to Sind in the south, from times immemorial. Artificial channels were dug at right angles to the perennial rivers. The level of head of the channel was kept higher than the level of the river. In winter the river was not sufficiently high to enter the channels, but in summer, when the rivers rose, water flowed into the channels. From April to October these canals produced luxuriant crops. The alluvial areas of the Punjab and Sind had running through them hundreds of such channels, some long carrying water for a hundred miles or more, some small flowing only a few miles. The practice must have been very old; there is evidence that the Pathan, the Mughal and the Sikh rulers, in their respective times, built and maintained irrigation works based on the principle of inundation canals. The main canals were considered the property of the government, but the annual repairs involving clearance of the immense quantities of silt were done by labour drawn from neighbouring villages. The British paid attention to these canals after they had annexed Punjab in 1850. By one account the face of the district commanded by Upper Sutlej Canals was covered with traces of life and prosperity, the cause of decay being the loss of water supply.

The British found the inundation canals of Punjab, in some respects, the most successful and remunerative of the Indian irrigation systems. They consisted almost entirely of old works. Multan district was irrigated by Lower Sutlaj and Chenab canals, Lahore was commanded by Upper Sutlej canals, while the districts of Muzaffargarh and Derajat were served by the Indus and Chenab canals. There were sixty six such canals in Muzaffargarh alone. The canals of Derajat were over 800 km. in length. There was in the time of the Sikhs a great and energetic builder of canals by the name

of Diwan Sawan Mal under whose management many of the Punjab canals attained high efficiency.

The canals in Sind were also inundation channels, some dug at different times under various rulers and others perhaps natural beds of dried up rivers. They varied in size from three metres to hundred metres in width and one to four metres in depth. In the early 19th century the main canals on the western bank of the Indus were the Sind, Larkana, Begari and Western Nara canals. All but Begari were perhaps natural channels kept open artificially. The Begari canal had a total length of about 75 km. Its head was on a side channel of Indus, nearly 10 km from the main stream. For the first 35 km it passed through jungle land but presenting traces of earlier cultivation. It then entered a district which used its water for irrigation.

Overflow Irrigation of Bengal

Irrigation problems arise not only in areas where water is scarce but also in regions where its supply is abundant. Of course, the nature of the problem becomes very different. The emphasis shifts from procurement to beneficial management. Bengal with its heavy rainfall for four months and massive floods in its rivers at the same time apparently needed no canals to bring water to its rice fields. Yet there is definite evidence that Bengal had a system of irrigation vital to its prosperity, and when that system was disturbed, its prosperity declined.

Bernier, who visited Bengal twice in the middle of the 17th century, described in glowing terms the prosperity prevailing there, and had this to say about irrigation: "From Rajmahal to the sea is an endless number of canals, cut in bygone ages from the Ganga by immense labour, for navigation and irrigation." [7] To quote from a treatise written by several Englishmen in Calcutta in 1794: "There were dikes to check inundations and reservoirs and dams constructed for irrigation for either purpose much skill is exerted in regulating the supplies of water." [7]

In 1815 Hamilton gave the following description of Burdwan: In productive agricultural value in proportion to its size, in the whole of Hindustan, Burdwan (now Hooghly, Howrah and Burdwan) claims first rank and Tanjore second. By 1815 the zamindars and tenants of central Bengal had neglected clearing of canals and repairing of banks with the silt so cleared, a work known as 'pulbandi'. The negligence began in Bengal in the troublous Marhatta-Afghan wars and the early English who were traders and sailors and knew nothing of irrigation. Seeing many waterways neglected and unused after the wars, they thought the canals were only for navigation and they left them alone. Decay had begun in central Bengal and later in Burdwan". [7]

Sir William Willcocks,* born, brought up and educated in India, was a brilliant irrigation engineer who earned international reputation for his works in Egypt (Aswan Dam) and Mesopotamia (now Iraq). Though of pure English descent, he was deeply attached to India and held opinions which were not generally acceptable to his other English colleagues.

* (1852- 1932), Born in Dehradun, brought up in tents on the banks of the Ganga canal, educated at Thomson College of Engineering, Roorkee,

He believed in the legend of Bhagirath as a historical fact. "Following the genius of your country, your ancient writers described the physical facts in spiritual language, but the facts were there all the same. Every canal which went southwards, whether it has become a river like the Bhagirathi or remained a canal like the Mathabhanga, was originally a canal. They were lined out and dug fairly parallel to each other. They were spaced apart just about the distance canals should be placed. When I began to line out a system of canals for irrigation I was astonished to find everywhere that a so-called 'dead river' on the map was just where a canal should be placed." [7] Willcocks' theory that the scores of parallel channels branching out from the Ganga towards the sea were not purely the work of nature but principally and originally the work of man did not find favour among many engineers, but there seems to be no disagreement of the fact that, throughout the ages, there was a practice of utilizing in a controlled manner the flood waters in the channels, which has been termed 'overflow irrigation'.

The principle of overflow irrigation is as follows. Rice cultivation in Bengal is possible without river water, as rainfall is ample, but rain water alone impoverishes the soil. The muddy water of the swollen rivers was brought to the fields not to bring water so much as mud. The rain water was manured with the dirty and muddy water of the rivers spilling over into the fields through properly regulated shallow channels. This not only enriched soil but prevented malaria. The view that overflow irrigation controlled malaria was put forward forcefully by Bentley [8] who showed that increase of irrigation with muddy water and decrease of malaria are closely correlated in Bengal, and the breakdown of irrigation system has resulted in the fearful outbreaks of malaria. Willcocks' severe criticism of the irrigation authorities of Bengal for not understanding 'system of overflow irrigation evolved 3000 years ago,' and his forceful plea of reintroducing the system in the Ganga-Damodar delta 'to bring in again the health and wealth which Bengal once enjoyed' raised controversies [9], but it was accepted that the principle involved in increasing the fertility of the soil and decreasing the ravages of malaria by the use of silt-laden water was correct, and that mistakes had been made in the past in adopting policies and constructing works which prevent spilling over of the river waters to anything like the extent that they used to.

The Ganga-Yamuna Basin

In the submountain districts of North India are still to be found remains of ancient irrigation channels which have been buried for centuries in the undergrowth of forests. The practice, as hinted by Cautley seemed to have been to dam and cut the streams coming down the hills. For example, a small canal from the Rispana river in Dehradun is definitely known to have supplied water to that city since the 17th century.

Feroze Shah Tughlak (1351-1388) was a great builder of public works. He is said to have built about 50 dams, 30 reservoirs, 150 bridges, 100 public baths in addition to hospitals, schools and mosques. In 1355 a canal was taken out of the western bank of the Yamuna to carry water to his hunting ground in Hissar district. Advantage was taken of natural

drainage channels and depressions in aligning the canal, so that it took the form of linked drainages. The canal fell into disuse after Feroze Shah.

Akbar, in about 1568 issued a 'firman' for the renovation of the canal. The 'sanad' in this connection goes on to record that the channel be excavated deeper and wider, that on both sides of the canal down to Hissar trees of every description, both for shade and blossom, be planted so as to make it 'the canal under the tree in paradise.' The work was done under the superintendence of Mohammad Khan Taskhan. To regulate irrigation from the canal, the 'sanad' laid down that every 'pargana' will be satisfied with the number of cuts made by the 'mirab' and take no more. The 'mirab' had power to punish persons taking water out of season or more than their due.

Under orders of Shahjehan, in about 1626, Ali Mardan Khan, a famous engineer of his time, renovated the canal, and constructed a branch from Munak to Delhi, passing near Panipat and Sonapat, a distance of about 80 km, to carry water to the fountains of the Imperial Palace and the streets of Delhi. The canal again fell into disuse with the decline of the Mughal empire. By about 1707 water ceased to reach Haryana, and by 1763 the Delhi branch also dried up.

About 1633 Shahjehan commissioned Ali Mardan Khan to build another canal known as the Hasli canal to bring the Ravi waters to the Shalimar gardens of Lahore. It was about 200 km. long and 9 metres wide. A small branch of this canal was constructed later by the Sikhs to supply water to the sacred tank at Amritsar.

The Eastern Yamuna canal, taken out of Yamuna near Naushera in U. P., was probably constructed in the time of the Mughal emperor Mohammad Shah (1719-1748). Little is known of its early history. In 1784 the Rohilla chief, Zabitha Khan, partially restored it. No masonry works of any kind appear to have been constructed on it. The canal was not much of a success, as there are stories of damage done to the towns of Saharanpur and Behut by this channel.

Restoration under the British

In the second decade of the 19th century the British began to realise that, even in their own narrow interests, the agricultural economy of India should not be allowed to decline beyond a certain level, and that with the destruction of irrigation systems that minimum has been crossed. They turned their attention to repairing the old works. Lt. Macartney made a proposal to restore the Delhi branch of the Western Yamuna canal in 1810. The work was taken up only in 1817 when Capt. Blane was put in charge. Water reached Delhi again in 1820. The Hissar branch of the canal was renovated in the years 1823-25 under the superintendence of Major Colvin.

In the south Arthur Cotton started repairing the Grand Anicut on Kaveri in 1836. Another anicut across the Coleroon was also built. Cotton then turned his attention to the Godavari and Krishna deltas where anicuts and connected canals were built in the years 1844-60.

Dayanand Commemoration Volume/146

Finally, in the north the Ganga canal was designed and built by Cautley (1845-52). About 70 metres wide and 6 metres deep, and with three rivers to cross between Haridwar and Roorkee, the canal was acclaimed as an engineering achievement of the highest order at that time, with the Solani aqueduct at Roorkee acquiring a world-wide reputation as a marvel of engineering.

On the March Again

The important thing was that with the restoration of old works on Yamuna and the Kaveri and the bold new ventures on the Ganga, the Godavari and the Krishna, the traditional Indian know-how was coming in touch with the scientific thinking of the West. From the level of craft in the hands of artisans, irrigation was being raised to the level of scientific engineering. The establishment of the first engineering college in the world, outside France and the U.S.A. and possibly Germany, in 1847 at Roorkee was symbolic of this consummation. The traditional art of water management and control was rejuvenated with the scientific spirit coming back via the West. India was set on course to regain its preeminent position in the field. The spectacular achievements of the past hundred years, and particularly of the past thirty, in the multipurpose development of river valleys is ample proof of it. Bhakra, Damodar, Hirakud, Tungbhadra, Ramganga, Yamuna, Beas, etc., are only the first few steps in the continuing and unending adventre of harnessing, the natural resources of water in the service of man.

REFERENCES

1. Irrigation Commission, 1901-3, Report of, Government of India.
2. Irrigation Commission, 1972, Report of, Government of India.
3. Irrigation in India, Development of, Central Board of Irrigation and Power, New Delhi, 1965.
4. Arthur Cotton, Lectures on Irrigation Works in India, [Delivered at the School of Military Engineering, Chatham, 1874], Collected and published by Uddaraju Raman, Vijayawada, 1968.
5. Robert Burton Buckley, Irrigation Works of India, W. H. Allen and Co., 1880.
6. Mortimer Wheeler, Early India and Pakistan, 1959.
7. William Willcocks, Lectures on the Ancient System of Irrigation in Bengal and its Application to Modern Problems; University of Calcutta, 1930.
8. Bentley, Malaria and Agriculture, Bengal Secretariat Book Depot. Calcutta, 1925.
9. Addams-Williams, Note of Willcocks' Lectures; and Willcocks' Reply; Bengal Government Publication, 1931.



Marine Works

India has thousands of miles of coast line but she is very deficient in harbours to accomodate large ships. During the South West monsoon, the Western littoral is pounded by heavy seas and coastal navigation almost ceases. At other seasons, foreign trade is carried on from only a few ports on that coast, and mostly from Bombay and Karachi which are always open. Along the eastern coast, except at Chittagong, there is a complete absence of proper natural shelter for shipping. Harbours have been made at Madras and Vizagapatam, but else-where the coast is almost unapproachable by any steamer with a deep draught.

In the north-east of India is the port of Calcutta, far up the treacherous channel of the Hugli, yet with the bulk of the foreign trade until the Suez Canal was opened in 1869, when ships no longer voyaged round the Cape, or plied as ferries between Bombay and Suez, and when the trunk-lines of railway had been extended across the Indian Peninsula, commerce developed rapidly through Bombay and the newer port of Karachi and Western India came into its own.

Trade being the life-blood of East India Company, the Directors recognized at a very early date the importance of proper harbour and dock accomodation for their shipping, and as their fleets increased, the need also for the lighting of certain parts of the coast. Their marine works included the reclamation of large areas of land from the Sea in making Bombay, the construction of some docks and Wharves' at Bombay and Calcutta, and the provision of one or two primitive lights here and there. Apart from some marine surveying, they were too busy with internal communications to devote much attention to the demands of shipping, and consequently the proper lighting of the coasts was not undertaken until some years after the Indian Mutiny [1857], when control had been transferred to the Crown.

The construction of light houses was an immediate necessity. Lieut. Colonel Alexander Fraser (died 1898) devoted himself heart and soul to the lighting of the Burmese coast, Woodman prepared plans of Ram Gate Harbour. In 1782, the governor, Alexander Davidson wrote : "The Wand Object" at Madras ought to be a pier. If this could be effected, Fort ST. GEORGE would undoubtedly become the greatest port of delivery in the East Indies. There had been many proposals for the construction of jetty, pier or a work of solid masonry, or of piers of masonry. Between 1835 and 1837, discussions had been on the subject of break-water at Madras. A sea-wall known as the "Bulwork" had been built some years earlier by Lt. Colonel T. F. de Havilland, which proved satisfactory in shielding the Black Town shore from damage. Thus the question of building a stone break-water outside the outer line of surf and parallel to the shore was taken up, but the break-water was never built. In 1868, the Madras Government appointed another Breakwater Committee. There had been two alterenatives : [i] a breakwater detached from and parallel to the shore, [ii] a closet harbour formed by two piers running out into deetp water. The harbour scheme was finally sanctioned; a project for this was suggested in 1892 for a closed harbour formed of two piers each about 1,200 yards long and 1,000 yards wide [with an involvement

of £ 776,000. The work began in 1876; the foundation stone was laid by the Prince of Wales [afterwards King Edward VII]. By the end of 1882, the Madras harbour was practically finished.

On the Western Coast of India are several small ports in which harbour works were executed by the company's engineers. Fortunately, Bombay is a blessed city with one of the finest and largest natural harbour in the world. The Bombay Harbour presents one of the most splendid landscapes imaginable. The finest view of India is that of Bombay light disappearing below the eastern horizon, God made the wide reaches of Bombay a natural harbour, the hand of man had been merely to adapt them for shipping. Accordingly in 1686, a few years after Bombay was acquired, the Council asked for a dry dock; the request took three years in availing the sanction, but no progress was made, until 1735, the British built their ships at Surat, their original settlement north of Bombay. Then they induced a *Wadia* of Parsi ship builder of Surat named Lavji Nasarvanji to migrate southwards and he and his descendants were for many years the master-builders of ships and docks in Bombay. At first Lavji Nasarvanji was content to use as a dock an open mud basin in which the tide ebbed and flowed, but in 1748, he set to work to make a proper dry dock, 209 feet long, 47 ft. wide and 15 feet. deep, and finished in 1750. He completed two more docks by 1766. This has been considered as the pride of Bombay and the astonishment of travellers.

Military engineers got interested in Bombay dockyards since early in the nineteenth century. The building of a new dry dock parallel to the three old ones was entrusted to Captain Lieutenant R. B. Crozier of the Bombay Engineers. The work began in 1805. Crozier was replaced by Captain William Cowper. He completed against all odds the first of the two new dry docks with sides of fine cut-stone and a bottom of solid masonry, shortly before the dock was finished, the building of the *Minden*, a 74-gunship, was begun in it and the *Bombay Courier* came out with the patriotic sentiment "May the even-enduring Indian teak, under the auspices of our gallant tars rival the glories of the British Oak". Cowper had the second dock ready for use on June 23, 1810. It was widened and improved in 1841, and between 1843 and 1847, Captain J. Estridge carried out similar work on the original of these two "Duncan" docks.

Two dry docks were constructed between 1848 and 1867 for the Peninsular and Oriental and the British India Steam Navigation Companies; but wet-dock accommodation was still lacking, and it was not until 1875 that the Sasson Company opened Bombay's first small wet dock at Colaba. This was the fore runner of many fine works, Prince's Dock designed by T. Ormiston, was begun in 1875, when the first stone was laid by H.R.H the Prince of Wales and was opened in 1880. The Victoria Dock was opened in 1895, and the Alexandra Dock with an area of nearly 50 acres and a maximum depth of 36 feet, was completed in 1914. In 1886, Colonel H. D. Olivier formulated out a scheme for designing a graving dock for Bombay Harbour. In 1890, Captain G. M. Porter prepared a design for the construction of a wet basin and the extension of some docks. "Merewether Dry Dock"

was opened in 1891 to commemorate the name of Colonel G.L.C. Merewether, late of the Bombay Engineers and a former Chairman of the Port Trust.

For many years, the construction of wet docks was proposed in Calcutta, and in 1780 at Kidderpore below New Fort William, Colonel Henry Watson began to establish both wet and dry docks, and a marine yard known as "Watson's Works", for repairing and equipping not only merchantmen but ships of war. He launched the *Nonsuch* [36 guns] in 1781, and the *Surprise* in 1788, "Watson's Works" afterwards passed to the Anglo-Indian Sons of Colonel Alexander Kyd. In 1818, the Kyds launched the *Hastings*, a 74 gun-ship and between 1781 and 1821, 237 ships were built in the Calcutta yards. On July 12, 1823, the *Diana*, the first steamship built in India was launched at Calcutta, and had a splendid trial trip.

Although Karachi can never rival Bombay, it is a first class port serving the Province of Sind and much of the Punjab. The Western-half of its harbour is formed by a long strip of sand ending in a rocky promontory at Manora point, and the eastern half by the sandy Island of Kiamari. The question of improving Karachi harbour was raised in 1844 by Sir Charles Napier after he had annexed Sind; and by 1853, when Barthe Frere was Commissioner, a timber pier had been erected at Kiamari Island, and the Napier Mole or causeway, two miles in length, had been built to connect that Island with the town of Karachi.

The Karachi Harbour Improvement Scheme had a chequered Career. The building of the Kiamari Groyne was begun in November 1861, and by April 1863, a length of 1½ miles had been completed.

The building of light houses has an interesting history. Although the birth place of light houses in India was Bombay, no record exists that any guide to shipping was provided when the island belonged to the Portuguese. Indeed, for a century after it passed into British hands, the only land-marks for vessels entering the harbour were a few tombs and a house which were kept regularly white-washed. About the year 1766, however, two signal houses were erected, one on Old Woman's Island and the other at Malabar Point, the former being soon replaced by the first proper light house in India, whose construction was begun in 1768, and finished three years later, its cost [about £ 450] was met by a duty imposed on all ships anchoring in the harbour. This light house threw beam more than seven leagues Seaward in clear weather, and being an imposing structure 150 feet high, shared with the Mint, the Dockyard and the town hall, the honour of being one of the recognized sights of Bombay. Repairs were done by Bombay engineers several times [1828, 1853]. It stands to this day as a monument of sound construction, but it ceased to be used as a lighthouse when the Prongs Light was installed in 1874.

The "Colaba" lighthouse was very soon found to be insufficient to guide vessels safely into Bombay Harbour. As early as 1841, there was a demand for another Light-house to safeguard shipping from the dangers of the Prongs Reef, the deadly barrier which runs Southward from Colaba Point. In 1855, a request was made that a small tower with a fixed light should be built on the Dolphin Rock near the Apollo Bunder in place of

wooden beacon which was on Khanderi Island, since 1852. In 1866, a proper light house was constructed at Khanderi.

Of the many light houses and beacons now marking the approach to Bombay, the most famous is the Prongs Light-house. The plans for its construction were made in 1864-65, but the work began in the autumn of 1868 under the direction of Tremenheere, who was then the Chief Engineer of the Presidency Division. The operations were completed in 1874. The Prongs Lighthouse, when finished, was one of the largest in the world, and had cost about £ 60,000. It was built mostly by Ormiston, and its foundation had been prepared by Tremenheere and his Royal Engineers.

Madras did not have a light-house till 1794. A fixed light was installed in 1796 on the Exchange building; this sufficed for many years. A proper light-house had its foundation laid down on July 17, 1838 and Lord Elphinstone laid the first stone on September 19, 1838. The work completed on the New Year's day, 1844 and the lamp threw a beam 15 miles out to sea.

Smith [1840] was busily engaged for a time on a lantern for a light-house at Manglore on the West Coast, and in designing a light for Masulipatam Harbour on the east coast. He was responsible for the first light at Cochin. By 1856, Smith established his unique reputation in illumination. □

Minting of Coins in India

□ Dr. Rajendra Singh

[Dr. Rajendra Singh M.Sc. D. Phil. now working in the Research and Development Division of the Fertilizer Factory, SINDRI, was a brilliant Scholar of Allahabad University, where he worked for his Doctorate under the supervision of Prof. Satya Prakash (now Svami) and wrote in his collaboration a monograph, COINAGE IN ANCIENT INDIA. Late Prof. Birbal Sahini of Lucknow University on the minting processes in ancient India, and Svami OMANAND SARASVATI, President, Paropkarini Sabha, has extensively published on mints, moulds and old coins. During the Dayananda Epoch, the Western techniques were introduced in India].

The histories of Indian Mints do not lend themselves to combination in one chronological narrative. The existing institutions in Bombay and Calcutta are separated by the breadth of India and though both are under the control of the Finance Department, and work in cooperation, they often cater for different demands. Consequently, it is preferable to trace the history of each Indian Mint in turn, beginning with the institution, once located in Madras, which was the first of its kind in India.

Permission to establish a Mint at Madraspatam (Madras) formed one of the clauses of the grant which Francis Day received from the Naik of those parts on August 22, 1639,

when reconnoitring the Coromandel Coast for a settlement south of Masulipatam and Armagon. Francis Day and Andrew Cogan established a Mint at Madraspatam soon after the foundation of the new settlement in February 1640, coining was almost restricted to gold pagodas. The native "Chetties" helped in this trade, when the dies and moulds had been prepared, native goldsmith were capable of refining the metal and striking or casting the coins. Silver rupees were not coined in Madras, but the British imported the silver dollars or "ryalls of eight", (value 5 s.) in large quantities. In addition to the gold "*pagoda*" they coined the gold *fanam* (value 3 d) of very inferior alloy and also copper money called *cash* of which eighty went nominally to a fanam (one fanam=80 cash), though the smaller coin actually stamped was the four-cash piece. Any one could bring bullion to the Mint for a conversion into coin, but it was a criminal offence to coin money elsewhere. In 1686, the East India Company were permitted by King James II, to coin silver rupees in Madras (value 2s. 3½d.) and in the following year the Directors ordered that such coins should be struck, but the Madras Council resolved to strike silver *fanams* only, and to defer the coining of rupees. The Madras Mint had, however, a chequered Career. Towards the end of the seventeenth century, it was rebuilt at the Southern end of some barracks in the Inner Fort of Fort St. George, where it produced both gold and silver coins. A few years later, a separate silver Mint was provided in the north-west salient of White Town outside Inner Fort. The Mint was enlarged in 1777, and rebuilt before 1728, remodelled the fortifications of Fort St. George after capturing the place in 1746, and re-erected by the British when they returned in 1749. A new silver Mint was built near the Royal Bastion during the third Mysore War in 1792; but the Gold Mint continued to be located in the Fort Square (the Inner Fort) until it was demolished early in the nineteenth century. All minting was then concentrated in one building.

During the greater part of the eighteenth century, the Governors of Madras were nominally the Mint Masters. For instance in 1754, Governor Thomas Saunders was styled "President of the Council, Cash-keeper and Mint Master." and received a handsome allowance for the last-named appointment. In 1800, however, Lord Clive severed the connection of the Governor with Mint, and the combined duties of Assay Master and Mint Master were assigned to the Sub-treasurer, who was also the Paymaster. This system of control seems to have been maintained for many years until the advent of the first military Mint Master in Southern India. Captain John T. Smith infused new life into the Madras Mint when he was appointed Mint Master in February 1840. For a period of 15 years. He held charge of the Mint. He brought the Mint to a state of great efficiency, introduced steam machinery and improved methods of minting, and thoroughly reformed the whole establishment. There were heavy wastages in the Bombay Mint and Calcutta Mint but the Madras Mint was running on sound lines.

The precise position of the original Bombay Mint is uncertain; perhaps it was located somewhere near the Town Barracks in the portion of the settlement known as "Bombay Fort." The work of coinage was carried by a Mint Contractor, supervised by

Assay Master, and latterly also by a Mint Master and a Mint Committee. The first Assay Master, a Mr. Smith was appointed in 1676 on the munificent salary of £ 60 per annum.

When the communication between different parts of India was so slow and uncertain, it was only unnatural that Mints should spring up in many places to keep pace with the expansion of trade, and early in the nineteenth century, subsidiary Mints existed at Surat and Broach, north of Bombay, and at Poona, Saugor, Benaras and Farrukhabad, in addition to the large institutions in the three Presidency towns. In October 1815, however, the Bombay Government decided to concentrate all coinage operations for their Presidency in the Bombay Mint and to abolish the Surat and Broach Mints, other Presidencies followed suit. The Benares Mint was closed in 1830 and the Saugor Mint in 1835, so that when military engineers made their first appearance as Mint Masters, only the Madras, Bombay and Calcutta Mints remained.

The decision of the Bombay Government in 1815 led to the erection of the present Mint, designed and constructed by Captain John Hawkins of the Bombay Engineers. The building was commenced in 1824, and finished in 1829, on a large area originally reclaimed from the sea and lying close to the Dockyards and Arsenal. Thirty lakhs of rupees were spent on the scheme, including 16 lakhs on the building itself and 7 lakhs on machinery. Hawkins was appointed as the "Mint Engineer." He worked till his death in 1831. H. Blois Turner worked as Mint Engineer from 1838 to 1847. Three years before Blois Turner assumed office, the coinage of British India was made uniform and of the same denomination as that of the present day [this statement was made in 1935]. The capacity of the Bombay Mint has been enlarged from time to time during the last 100 years and gold and silver refineries have been built; but the fact that the original quadrangular buildings are in use today [i.e. 1935] with only minor alterations, is a tribute to the ability of Major John Hawkins.

The posts of Mint Engineer and Mint Master were amalgamated in all the Presidency Mints from 1840. Captain James H. Burke, of the Bombay Engineers was the first military officer to hold the Mastership of the Bombay Mint [1853-1862], General J. A. Ballard is another of the most famous of all the military engineers who had the charge of the Bombay Mint [1862-1879]. His name is perpetuated in the Ballard Pier, the real gateway of India and also in Ballard Road.

Soon after Ballard became Mint Master in 1862, there was a very heavy demand for coinage. So much bullion was tendered that it became necessary to send some of it to Madras and Calcutta. A new rupee was introduced, bearing on the obverse the crowned head of the sovereign and and inscription "Victoria Queen", while the reverse no longer carried the inscription "East India Company". The Mint Committee was abolished in 1863, shortly after the issue of the first Treasury notes through the currency office. These and other innovations threw heavy work on the new Mint Master Ballard retired in 1879 (Feb 7) and he died in Greece within the next three months. He was then succeeded by J.H. White, R.V. Riddell and then by Colonel Sir Buchanan Scott. Some new coining presses of lever type

were introduced in 1886-87. White preferred the old screw presses, which are in use to this day (i.e. 1935) after 70 years of hard service. In 1893, while Riddell was Mint Master, the unrestricted coinage of bullion tendered by the public was stopped, and Government thereafter controlled the quantity of coin put into or withdrawn from circulation, a system which is still in force; From 1893 to 1900, the work of both the Indian Mints was fairly light, but during the financial year 1900-01 they were suddenly called upon to face an unprecedented pressure in the form of a heavy rupee coinage. Major George Davidson, the Mint Master at Bombay, issued coinage to the value of 1,114 lakhs of rupees. On January, 1903, the King Edward VII-rupee made its first appearance.



Indian Railways in the Nineteenth Century

In modern India, the tourist is carried swiftly and smoothly across undulating planes, over wide rivers, through dense jungles and sombre defiles, and up the sides of mountains. In 1849, there was not a mile of line between the Himalayas and Cape Comorin, in 1929, there were 41,000 miles, representing a capital value of some 687 millions sterling, serving every district in the Country and carrying more than 620 millions of passengers and nearly 90 million tons of goods every year. The credit should go not only to the engineers, but to the three Viceroys to whom the railways owe so much—Lord Dalhousie, under whom the first railways started; Lord Curzon, who developed the commercial side and established the Railway Board and Lord Reading who saved the railways from financial catastrophe after the Great War. Railways for India were first proposed by Sir Macdonald Stephenson, the founder of the Bengal System; John Chapman, the founder of the Bombay system and J. M. Heath the originator of the Madras system. In comparison with roads and canals, the Indian railways was a modern innovation. Their construction was assigned more to civil engineers than military engineers, who of course, helped in administration.

In a despatch dated May 7, 1845, the Court of Directors of the East India Company admitted the desirability of railway for India, and F. W. Simms was appointed as an expert. He and his colleagues submitted a favourable report on March 13, 1846, and suggested that the work should be assigned to private companies, and the work should start from Calcutta to Mirzapur, and thence to Delhi with branches to Rajmahal, Dinapore, Rajghat, Farrukhabad, Aligarh and Meerut, and onwards through Karnal to Simla. The cost involved was estimated to be £ 15,000 per mile. On August 17, 1849 the agreements were signed with the East Indian Railway Company for line from Calcutta to Raniganj (120 miles) with Great Indian Peninsula Railway Company for a line from Bombay to Kalyan (33 miles) and with Madras Railway Company for a line from Madras to Arkonam (39 miles). Work started on the Bombay-Kalyan line in February 1851—this being, the true beginning of railways in India. The line was opened to Kalyan on May 1, 1854. In absence of railways, the military despatches even

reaches with delay. A military officer, Sir Henry Durand started from Calcutta on June 1830 and could reach Kanpur on September 7, John Pitt Kenedy suggested an improved system for railways, that would enable the East India Company to raise enough capital to build 8,322 miles of railway in Bengal at £ 5000 per mile. There had been numerous fantastic suggestions to lay railway lines; for example, Lt. Col. C. W. Grant was in favour of laying railways not on the ground, but *suspended in air*—they were to be hung from chains. Lord Dalhousie had the vision of examining all these proposals in a masterly Minute, dated April 20, 1853, which is now regarded as the foundation of the Indian railway system. His recommendations were to have a system of trunklines to connect the Presidencies and to link the interior of each Presidency with its port. By the end of 1859, eight Companies had been formed for the construction of nearly 3,000 miles of line with a capital of £ 52,500,000.

Four State Railways began to operate between 1873 and 1879. Lt. Col. E. C. S. (afterwards Sir Edward) Williams was appointed in 1880 as the Deputy Director of Indian Railways in India Office. In the eighties, five more lines (called as assisted lines) were constructed and two strategic lines were built on the North-West Frontier by purely State agency. The North-Western Railway came into being in 1886 by the amalgamation of the three of four State railways completed by 1879. By 1871, the trunk lines aggregated more than 3,000 miles in length and by 1890 had reached a total of over 17,000 miles. All this involved a heavy non-profitable cost; it is only in 1899, that for the first time, the Indian railways brought a net profit to the State. We might be interested in the chronology of a few lines; viaducts and bridges.

(i) Bhor Ghat incline 1856–1858. It begins 30 miles from Kalyan and ascends 1,831 feet to Lonavala, length 16 miles.

(ii) A viaduct and bridge over Tapti river near Bhusaval on the way to Jabalpur [1870], with 28 masonry arches of 60 ft. span.

(iii) Bombay-Baroda Company got a sanction for the railway line in 1855, which got an extension to Surat in 1859.

(iv) The Madras Railway Company was formed in London as early as July 1845 to build a line from Madras to Walajnagar, a trade-centre, better known as Arcot.

(v) A line from Madras towards Malabar was also an urgency, the river-crossings were numerous, particularly the crossing of Cauvery.

(vi) Trains ran for the first time to Moghal Sarai in February 1863, and reached Delhi, across the Jaumna bridge only in 1866. The Jamuna bridge at Delhi cost £ 166,000.

(vii) A metre-gauge line known as the Northern Bengal State Railway started from Siliguri in 1874. In 1877, Queen Victoria was proclaimed Empress of India, and a Durbar was held at Delhi.

(viii) The Punjab and Sind began to get their railways a few years before the first train crossed the Jamuna bridge into Delhi. The modern North-Western Railway started in 1855 as the Sind-Punjab Delhi Railway.

(ix) Four small companies grouped under one management in England, called the Sind and Punjab Railway Company, were entrusted with tasks of making a railway from Karachi to Kotri, opposite to Hyderabad on the Indus, further running up to Multan, through Lahore to Amritsar, and finally prolonging to Delhi. Work began at Karachi on April 29, 1858 and the line was opened to Kotri in 1861.

(x) Hyderabad (Sind) was connected to Multan by an Indus Valley State Railway (1871-72). At the same time the Punjab Northern State Railway was begun on the metre gauge from Lahore towards Peshawar; bridging Jhelum it reached Indus at Attock. The Attock bridge was constructed in May 1883.

(xi) The section of the North-Western Railway stretching across the desert from Multan to Lahore was unique (1859-1865), over nine small bridges were constructed and Lahore-Amritsar could be connected to Ghaziabad, near Delhi (1863). Important bridges were the Beas Bridge, the Sutlej Bridge, the Jamuna Bridge with 29, 38 and 24 spans consecutively. Before 1875, trains could run from Calcutta through Delhi and Lahore to the Indus at Multan, and by 1880 to Karachi.

(xii) The native state Railways were merely metre-gauge (i) Short length of narrow metre gauge in Baroda (1873); Hyderabad, Mysore, Jodhpur, Bikaner and other States followed suit. The Civil and Military Engineers both combined to conduct one of the greatest experiments, the world has yet seen-the task of constructing railways.



Telegraphic Systems Introduced in India

Signalling by means of electricity was carried out by Lesage of Geneva in 1724. In 1837, the work of Wheatstone and Cooke in Great Britain and of Morse and Vail in America gave birth to the electric telegraph. When the first British telegraph line, upon Wheatstone's plan, was erected in 1829 between London and Slough, a pioneer was already at work in India on the problem of electrical communication. Dr. Sir William O'Shaughnessy, of the Bengal Army, was then building an experimental line, 21 miles in length, in the Botanical Gardens near Calcutta. O'Shaughnessy conducted many experiments with his primitive line, and finally proposed to transmit signals in an ingenious, though impractical, way. At each end of the line, he placed a clock, the two being kept in synchronism, and over the dial of each moved a second's hand pointing to different letters of the alphabet. When the pointer arrived at the desired letter, the sender transmitted an electric shock, and the receiver, noting the position at that moment of the pointer at his end, read the letter. These experiments of O'Shaughnessy proved that electric telegraphs could be worked out. Later on the Bengal Surgeon was entrusted with the erection of a telegraph line from Calcutta to Diamond Harbour, 30 miles south, which he opened in December 1851. The electric

telegraph saved India in the Mutiny of 1857, "It is difficult indeed to estimate what England owes to the persistence and courage of her first Superintendent of Telegraphs in Bengal," so writes an Army Engineer.

In 1852, the Court of Directors sanctioned the construction of telegraph lines from Calcutta to Peshawar, Bombay and Madras. It was decided that a northern line should follow the valley of the Ganges to Allahabad, running thence through Agra and Delhi to Lahore, and finally to Peshawar, with a branch line from Ambala to Simla. Connection between Calcutta and Bombay was to be established by a line taking off from the northern line at Agra and running Southwards through Indore and Nasik. Between Bombay and Madras, there was to be a direct line across the Deccan. Early in 1853, O'Shaughnessy began to organize the work in Bengal and then sailed for Europe to arrange for the rapid shipping of materials and stores. He got Dr. Green appointed as Assistant Superintendent in Bombay, northwards towards Agra, whilst other parties, under his direction, cooperated at various sections as far as Indore. By May, 1854, electric communication was established between Bombay and Calcutta and in the following year between Bombay and Madras. The lines differed greatly from those in England, chiefly in the size of the wire employed, English practice favoured No. 8 gauge wire, 1/6 inch in diameter, and weighing about 1/5 ton per mile; but in India the wire was so thick that it might almost be termed a rod, being of No. 1 gauge and weighing 1/3 ton per mile. Most of the heavy Indian lines were supported on stout bamboos instead of wooden poles. In 1856, telegraph lines stretched from Calcutta to Peshawar (1,600 miles), from Agra to Bombay, and from Bombay, not only to Madras but to Mysore and the hill-station of Ootacamund in the extreme south, and by the year 1872 every important place was connected by telegraph while additional lines also followed the 5,373 miles of railway then opened. It is unnecessary to trace in detail the further growth of telegraphs in India. The country had been gradually covered from end to end and side to side by a net-work which now incorporates more than 100,000 miles of line.

The engineers who earned name in the field of telegraphs had been many (i) Lt. Colonel Patrick Stewart of the Bengal Engineers (1853); his work was largely administrative, (2) Colonel D. G. Rohins of the Royal (Bengal) Engineers, who was appointed Director General of Indian Telegraphs in 1865. It was during his period, the telegraphs spread over India and were connected by over-head and sub-marine cables with England, (3) Lieut. Colonel T. G. Glover, Royal (Bengal) Engineers, became the Director of several Eastern and African telegraph Companies.

Military telegraphy was first introduced into the Corps of Royal Engineers in 1854, when buried lines were laid and operated in the Crimea by its officers and men, neither in England nor in India, were there any military telegraph units when the Indian Mutineers seized Delhi and Lucknow in 1857. Patrick Stewart, at that, was reconnoitring for a telegraph line in Ceylon. When he heard of the outbreak of the Mutiny, he at once returned to Bengal; he spend a few months in rapid journeys between Calcutta and Allahabad, organising the

telegraph arrangements in the theatre of war on pressing on the construction of the East Coast line. On November 3, 1857, he began to lay a line from Chidnpore towards Lucknow for Sir Colin Campbell's first advance. He brought it in the Alambagh, south of the city, before the attack, but it was soon cut by the rebels. The mutiny telegraphy has a very interesting history of its own. The telegraph was into connection with the Governor General at Allahabad, with Outram at the Alam Bagh, with Calcutta, Madras, Bombay and the most remote districts.

The submarine telegraphy was developing outside India. Government of India determined once again to obtain the desired connection between India and England by the land route. Turkey was already planning a line of telegraph from Constantinople to Baghdad and it was proposed to connect this line to India. This scheme was gladly accepted. It provided for a land-line along the Mekran coast from Karachi to a point as west as practicable and thence a submarine cable to the head of the Persian Gulf, where the cable was to join an extension of the Turkish line from Constantinople through Baghdad. Negotiations were made with Persian and other foreign Government. The success of the Indo-European telegraph system in Persia was due, in a great measure, to the unremitting labours of Murloch Smith who spent twenty years in Persia (till 1885). In January, 1870, a telegraph route was opened between England and India by way of Germany, Russia, Persia and Mekran, and an attempt was also made to lay a submarine cable between Suez and Bombay. The cables used were of gutta-percha (1884), and of India-rubber (1869), but both the materials gave unreliable results. Considerable improvements were made later on with further research in this direction.



Survey of India on modern lines

□ Mrs. Poonam Sagar

[Mrs. Poonam Sagar; M.A., (Allahabad University) with specialization in Medieval Indian History, 1971; M. Phil. (Aligarh University) for dissertation on Maratha Activities in the Provinces of Delhi, Agra and Allahabad during 18th century, 1973; Has submitted Ph. D. thesis on Maratha Policy towards the States of Northern India during 18th century; presently Lecturer in History, Department of Humanities and Social Sciences, University of Roorkee.]

Sir John Benton, Inspector General of Irrigation in India in 1912 said in a speech, "We engineers pride ourselves upon the benefits conferred upon this country by our roads, and railways and canals; but I feel that we ought, in fairness, to acknowledge that the Survey of India has been the foundation stone upon which we have always built. Whatever part of the country I have had to visit, and whatever project I have had to consider, the maps of the Survey have been my basis of knowledge."

The Survey of India originated in the eighteenth century and reached a pinnacle of world-wide fame. Indian survey covers an area larger than the combined survey of

Great Britain, Ireland, France, Germany, Austria, Switzerland and Italy. It has also given a lead, on occasions, to other countries. It gave a lead to Europe in its measurement of the arc of meridian and in its redetermination of the figure of the earth. It led Europe in its observations of the pendulum, its measurement of the oceanic tides, and its geodetic researches.

But the surveys of India had been designed and carried out by the army officers and during the first half century important scientific decisions had often to be taken without any consultation with Europe.

The execution of geographical survey, however, was never even considered by the Asiatic rulers of India and it was left to Great Britain to show the way, and for the most part her surveyors have been military engineers.

James Rennell, Father of Indian Geography, worked hard in Bengal and other places for about thirteen years and surveyed an area of about 300,000 square miles, stretching from the eastern boundaries of Lower Bengal to Agra, and from the Himalayas to the borders of Bundelkhand and Chota Nagpur embodied the results of his labours in an atlas of Bengal which was published in 1781 and in 1788 he produced his famous map of India. This map and a memoir mark the starting point in the history of map making by the government of India. Rennell's system of field work in Bengal consisted of a survey of routes, checked and combined by astronomical determinations of latitude and longitude and a similar system was adopted in other parts of India. However, it was found that errors in the astronomical observations often exceeded those of the actual survey and thus the observations formed an unsatisfactory basis on which to found astronomical work. Thus, a properly coordinated scheme of triangulation was needed to fix important points.

Before Rennell, revenue surveys had been executed in certain areas for the purpose of taxation. Surveying of a primitive kind was accomplished in many theatres of military operations but the results were not inspiring.

In 1786 the Governor of Madras ordered for an astronomical survey and engaged Mr. Michael Topping to fix the latitude and longitude of the principal coastal stations and towns in Carnatic. In 1792 the Madras Observatory was built by Toppling and from it sprang that vast gridiron of triangulation which gave the shape of India and facilitate the pendulum operation for the determination of the forces of gravity and the form of the earth.

Meanwhile Colin Mackenzie made his first attempts to modernize and embody the geography of the Deccan and after the fourth war he surveyed the whole of the captured province and completed his project in 1809 and later in 1811 he was engaged in topographical and antiquarian work in Java. Due to his valuable services, after his return he was appointed the Surveyor General of India.

In general, it may be said that, while Rennell's work comprised route surveys by compass, checked by astronomical latitudes, Colin Mackenzie produced area surveys, made also by compass, and based in places on a local and minor triangulation. There could be

little unification of mapping because no general frame-work existed. That frame-work came in the form of gridiron of triangulation; from south to north and east to west, consisting of intersecting chains of triangles dividing the country into rectangular areas whose interiors could be filled by minor triangulation and topographical surveying.

The gridiron system was preceded by the method called Geodesy, the science which deals with the measurement of earth, founded by Captain Lambton who has been styled as 'Father of Indian Geodesy'.

Geodesy is the basis of topography, and without its investigations, a topographical survey would be as untrustworthy as a house without foundations. Recognizing that extensive triangulation was essential for accurate mapping, Lambton planned to cover India with a net work of triangles, providing a series of points, fixed with the greatest possible accuracy, which should serve not only as a basis for topographical maps but as a means for affording data to determine the shape and the size of earth. It was the first step taken towards the attainment of that extreme accuracy which characterizes every result obtained by the modern survey of India. This method, though superior to that of Rennell, was also far from perfect.

In January 1818, George Everest of Bengal artillery and Dr. Voysey, a geologist, joined Lambton and the Survey operations came to be known as the "Great Trigonometrical Survey of India."

The history of surveying throughout the world shows that the methods adopted have been constantly superseded. But in the Survey of India three initial steps have proved of lasting benefit. Firstly, Col. Lambton laid down the principle that all India must be mapped upon one homogenous net work of triangulation. Secondly, Col. Everest foreseeing that such triangulation would generate errors if expanded over larger territories of India, restarted it on a more accurate method and measured the figure of the earth. Thirdly, Col. Blacker, was the first to grasp the fact that the sheets composing of the map of any great area should, to ensure accuracy, be projected so as to lie when joined together, on a spheroidal and not a flat surface. In 1825 he induced the Government of India to accept this proposition and to bring it into practice. The achievements of these three officers proved that even in the early days of the development of India, the scientific enterprise was confined to the Corps of Engineers.

In 1830 when Everest returned to India as Surveyor-General and Superintendent of the Great Trigonometrical Survey, he used 'Colby's Compensation Bars' which guaranteed to maintain a constant length because they had been designed to take advantage of the unequal expansion of various metals to eliminate the effects of the variations of temperature which had so often stultified the results of measurements with chains such as those employed by Col. Lambton. He made a sweeping change in the whole design and system of surveying and re-organised the whole procedure so effectively that his principles were accepted for the next fifty years. He had measured India from end to end. He determined the shape and size of the earth. He died in 1866.

During the period when Lambton was triangulating through southern and central India, the topographical survey of the country was undertaken by a number of military officers, the most outstanding among them was Captain Colin Mackenzie. Topographical surveying, the sequel to trigonometrical surveying is not so appealing as trigonometrical operations on a large scale. During its early stages in India, the great primary triangles, and areas between the chains of triangles, were gradually filled with a network of secondary and tertiary triangles, thus providing sufficient points for detailed surveys with the hand compass. The plane table had not yet appeared. The Portuguese territory of Goa, on the west coast was surveyed in 1811, after Mackenzie had completed the survey of Mysore. During the next eighteen years surveys were made of Canara, Coorg, Travancore, Cochin, Malabar, Coimbatore and other southern districts and of the Carnatic and several eastern districts so that full materials, based on Lambton's surveys, were prepared for a map of the whole peninsula south of the Kishna. The Topographical Surveyors of Bombay Presidency were also busy. Between 1813 and 1820 Colonel Monier Williams and his assistants surveyed the whole of Gujarat, Cutch and Kathiawar and some work was done in Malwa.

In Northern India there were several keen topographical surveyors among the Bengal Engineers who were contemporaries of Lambton. It appears that during the time of Everest, topographical surveying had passed also entirely in the hands of the officers of infantry throughout India due to the fact that the services of the scientifically trained Engineers were needed to cope with the greater intricacies of trigonometrical work. In 1805, the leading surveyor in the Himalayas and Nepal and the first to measure and announce the heights of some Himalayan Peaks was a Bengal infantry officer, Lt. Col. Charles Crawford. In 1809, some officers of the infantry surveyed the Ganges from Hardwar almost to its source at Gangori. There was much activity in Bengal between 1810 and 1914 when Major General John Garstin was Surveyor General and during the time of Col. Charles Crawford who succeeded him. Col. Colin Mackenzie initiated several surveys when he was Surveyor-General at Calcutta between 1816 to 1821. The mountaneous regions between the Sutlej and the Ganges, the provinces of Kumaon and Garhwal, the whole of Bundelkhand and large areas in Central India were surveyed during this period.

The topographical surveying languished to some extent between 1823 and 1843. Still some useful work was done in the provinces bordering the Himalayas and three officers explored the Brahmaputra up to Abor and Mishni countries. Good progress was also made in surveying the Deccan, and revising the surveys of various southern districts, and maps were produced which were useful for military and revenue purposes.

The topographical surveying regained its prominence in 1847 when Captain Thuillier of Bengal artillery became assistant to Surveyor-General, Col. Waugh.

Col. Waugh succeeded Everest in 1843 and completed Everest's project for the triangulation of the region north of latitude 23° and between the Great Arc Series and Calcutta which included North West Frontiers and Bengal. In 1860 he discovered the

'Mount Everest'. In 1848 he completed Everest's conception of a gridiron of triangulation east of the Great Arc Series and then extended the operations west-wards. The progress was greatly delayed by the Indian Mutiny but the scheme was finished in 1860. A number of military engineers were concerned with operations.

Between 1849 and 1853 Lt. J. T. Walker carried out a daring reconnaissance of the dangerous Trans-Indus Frontier from Peshawar to Dera Ismail Khan and Captain Robinson spent eight years on a topographical survey which covered more than 10,550 square miles between the Jhelum and the Indus. There was much activity in Bombay and Madras Presidencies also. But of all the survey work originated by Col. Waugh, the main was the survey of Kashmir by Montgomerie which was finished in 1865. While Surveyor-General Waugh advanced the triangulation of India by no less than 316,000 square miles, of this 94,000 square miles were topographically surveyed. He had consolidated and reorganised the department built up by Lambton and Everest.

At the time of Col. Waugh's retirement in 1861 the Trigonometrical and Topographical survey of Kashmir by Captain Montgomerie was in full swing. Apart from the discovery of peak K², Montgomerie was the first to make topographical surveys of Kashmir and Ladakh. He was the pioneer of glacial surveys in India. The work for which Montgomerie is most famous among Geographers in his initiation of the system of employing native explorers to make discoveries in the remote regions beyond the northern frontiers of India.

Montgomerie worked for the Survey of India from 1852 to 1875 and died in 1878. In 1865 he was relieved by Lt. T. T. Carter who surveyed in Kumaon and Garhwal. He surveyed 6,000 square miles of mountaneous country between the Red Sea coast and Magdala. In 1869-70 he carried out North-West Trans-frontier triangulation and fixed the positions of principal mountains from Baluchistan to Chitral.

In 1861 Major Walker was appointed as the Superintendent of the Great Trigonometrical survey and in 1862 he completed Col. Waugh's North-Western gridiron of triangulation and measured the base of Vizagapatam for the connection of the Bombay longitudinal series, through Bidar, with an East Coast Series brought down from Calcutta by Captain Baseri.

But much intermediate triangulation remained to be done before India could be fully mapped. During the next few years a number of engineer officers were engaged in this great work. Lt. Campbell worked near Banglore, Lieut. Rogers worked at Vizagapatam and Captain Herschel was employed on longitude operations, Branfill and Rogers to measure a base in 1868-69 near Cape Comorin at the Southern extremity of the Great Arc Series. Lt. Thuillier extended Calcutta Meridional series to the Eastern frontier through malarial swamps and in 1867 began to push northwards a meridional series which was completed by Captain Carter in 1874. In the Bombay Presidency, Captain Haig revised the Bombay Longitudinal Series in 1862-64 and surveyed topographically in Gujarat and Kathiawar. Lt. Throtter worked on the Malabar Coast in 1866-67.

Charles Strahan was the last Bengal Engineer to be appointed to the Topographical Branch. George Strahan worked in the Survey of India from 1859 to 1895. After many years of topographical surveying he took charge of one of the astronomical parties to the Trigonometrical survey and observed for Longitude. Charles Strahan served in the Survey of India from 1863 to 1899 and was a leading geographer and draftsman of the Robinson School whose maps of Central India, made before 1870, are appreciated even today. He was Surveyor-General from 1895 to 1899. During the 'sixties and seventies' many other officers of the Royal Engineers triangulated and mapped the hills and plains of India and Burma.

Topographical surveying continued in all parts of India and Burma under the directions of Col. Thuillier as Surveyor-General. The surveys of Lieutenant Harman in the Assam Valley in 1875-76 were also far-reaching and valuable.

In 1878 the Great Trigonometrical Survey was remained "Trigonometrical Survey" and became with the topographical branch, part and parcel of the Survey of India. In 1880 Col. Thuillier was succeeded by Major General J. T. Walker as Surveyor-General. India had then been triangulated from end to end. Lines of levelling had been carried from coast to coast, and the curvature of the earth had been determined by pendulum observations. The topographical field work of Survey was being gradually extended beyond the Indian boundaries into Baluchistan, Afghanistan, Persia, Tibet and even Turkistan and important improvements in the preparation of maps were becoming possible through the colour printing. An organisation was created which was efficient in every department and ably directed by the officers of the Royal Engineers.

Early attempts for fixing the longitude of India were made by Major Rennell in 1786 and Mr. Goldingham in 1800 and Lt. John Warren in 1822. But since they had to begin with no zero of longitude, they used different values for the longitude. The uncertainty with regard to longitude was a serious hindrance and it lessened the value of the observations of a total eclipse of the sun taken in 1866. Other attempts followed in 1854, 1874 and 1878. However, the errors could be removed in 1889 by Capt. Burrard by correcting the method of computation. The fault lay in the method of using the instruments rather than in the instruments themselves.

Thus in 1900 the longitude of Madras was fixed at $80^{\circ} 14' 47.1''$. The value was tested by the absolutely instantaneous signals of wireless telegraphy in 1926 and the errors were negligible.

A method independent of triangulations, by which the spheroidicity of the earth could be estimated and which would verify the results of triangulation was proposed in 1864. This method provided for observations of swinging pendulums which would throw light on the physical constitution of the earth by showing the intensity of the force of gravity at various points. For thirty years after 1871 pendulum operation ceased in India. They were resumed again in 1902 by Major Lenox-Conyngham on an improved apparatus. The results of his labours were published in a paper entitled, "The Pendulum Operation in India".

Prior to 1912, the effects of mountain attraction upon pendulum, plumb-lines and levels at many stations investigated and the theory of isostasy was evolved.

Principal triangulation of India was not executed for measuring the figure of the earth but to control topography. Since a triangulation furnishes only the distances apart of the points fixed and their mutual directions, this data is not sufficient for topography which requires latitudes and longitudes of the points. To convert the distances and directions of the triangulation into latitudes and longitudes of topography requires a knowledge of the earth's dimensions. This was supplied by triangulation and pendulum operation which enabled the surveyors to fix the map of India on to the figure of the earth, but it failed to provide the solution of problem of irregularities both in form and density of the earth's Crust, and the local attraction exerted by the Crust, at various points, on a weight suspended from a thread and known as a "plumb-line".

In 1854, the theory of "Mountain Compensation" was put forward to account for the plumb-line defection. However, it was only in 1901 that a solution to the problem of plumb-line defections was found by Lt. Burrand in his theory of "Hidden Range" buried in the earth's Crust south of the gangetic plains, was influencing the plumb-lines of Northern India; lastly, the attraction of the Himalayas was being opposed and masked by that of the "Hidden Range".

The Survey of India had not yet succeeded in making a final determination of the height of Mount Everest.

The main triangulation of India and Burma had been tested by 12 base lines. It was essential to determine the exact heights of these base-lines above sea level. It was realized that greater accuracy would be obtained by running lines of spirit levelling from tidal gauges on the sea coast and gradually spreading a net-work of such levelling over the whole country. This operation was carried on from 1877 onwards.

The problem of carrying lines of levelling across wide rivers confronted the Survey of India for many years and was solved only in 1901. In 1882 the "tide pole" method, by which a pole was erected near each bank and observations of the height of the water on the poles were taken during both rising and falling tides, was introduced. In 1900 it was found that the method of vertical angles, taken with a 24 inch theodolite, was the most reliable and quickest means of carrying lines of level across wide rivers.

Another scientific activity of the survey in 1900-1901 was the Magnetic Survey of India, Burma and Ceylon to determine the declination, dip and horizontal force. Besides, forest surveys have also been executed for the Forest departments.

Until 1850, all survey maps were printed from stones, and only one small lithographic press existed. Nevertheless, the survey officers managed to produce many diagrams, forms and illustrations for Government and until the Mutiny, all the Indian postage stamps. In 1900, a new process of photozincography was invented, which enabled India, for

the first time, to give a lead to Europe in map-production. It is still known as the "Vandyke Process"

The Scientific activities of the Survey of India can thus be said to consist of Principal triangulation, Levelling operations, Astronomical operations, Pendulum and Tidal operations, Magnetic Surveys and Solar photography.



Contribution of Royal Engineers to Indian Archaeology

□ **Mrs. Poonam Sagar**

Archaeology is a science which deduces a knowledge of the past times from a study of their existing remains and by the identification of ancient sites, assists geographers to physical changes which have taken place in a country. In India, however, it has attracted few military engineers. Though many studied it when opportunity offered, only Colonel Colin Mackenzie and Major General Alexander Cunningham became specialists. Many other were also employed for tabulating and repairing ancient monuments who were helping the government archaeologists through their efforts, but they were archaeologists only by inclination and not by profession.

Most of the early military students of archaeology were officers of the Indian infantry whose artistic talents and interest in history led them to examine and copy the ancient monuments and inscriptions which they saw around them. Some officers, with marked artistic ability, were selected by the government to copy the inscriptions and a few other officers, with no such aptitude or inclination, were ordered to report on ancient remains. The results of their efforts were allowed to moulder in headquarter offices.

In 1900, Lord Curzon said that "Much of ancient history still remains mere guess work. But the clues are lying every where at our hand, in buried cities, in undeciphered inscriptions, in casual coins, in crumbling pillars and pencilled slabs of stone. They supply the data by which we may reconstruct the annals of the past and recall to life the morality, the literature, the politics, the art of a perished age."

Archaeological remains were subjected to grossest vandalism in India before the 19th century. Historic buildings were put to ignoble uses, and antiques were appropriated as they came to light. Sculptures, rings, coins, engraved seals, gems and other relics were carried off first by the invaders, by the dishonest rulers or casual robbers, and then by some of our own countrymen to adorn their houses and gardens. The demand for such objects became so great that Indians searched for them everywhere and due to random excavations, sculptures became mixed and their history and meaning were lost.

It were the British who undertook, in mid 19th century to preserve ancient monument. Before archaeological restoration was undertaken by the government, paintings

faded from walls, sculptured buildings were destroyed by the growth of trees or the ruthless hand of man, coins and inscriptions were stolen, mislaid or effaced, and everything suffered from the effects of weather.

It was Lord Curzon who was determined to preserve and restore the architectural heritage of India. Even before Lord Curzon, India is indebted to the Earl of Minto (1807-13), the Marquess of Hastings (1813-23), Lord Amherst (1823-28), Lord Auckland (1836-42), Lord Canning (1856-52), and others for the present state of preservation of some of her antiquities, though no previous Governor-General before Lord Curzon could show his whole-hearted enthusiasm. In 1808 the Earl of Minto appointed a Taj Mahal Committee and employed Lieutenant Joseph Taylor to execute repairs to that wonderful building. In 1815, Lord Hastings instituted repairs to many historic buildings at Fatehpur-Sikri and Sikandra near Agra and Joseph Taylor was given the charge of this work. In 1826, Lord Amherst appointed Captain Robert Smith to repair Qutub Minar. Lord Curzon initiated a new era of activity in the archaeological survey department founded by Lord Canning in 1862 and he employed trained archaeologists and architects to further his ambitious projects. In these schemes the military engineers of India did not take any part.

The founding of the Asiatic Society in Calcutta by Sir William Jones in 1784 marks the birth of Indian archaeology. Infantry officers added a modest quota to archaeological knowledge in the early days; but their efforts were not given due respect and recognition. Two military archaeologists deserve more than passing notice—Col. Philip Meadows Taylor, who devoted much attention to pre-historic archaeology, and Major Robert Gill who made copies of the frescoes in the Buddhist Cave temples at Ajanta.

Colonel Colin Mackenzie was the pioneer of archaeology in India. His vast collection of manuscripts, coins and inscriptions on stone and copper enabled the early history of Southern India and its dynasties to be understood and written. As triangulation furnishes an accurate framework for topographical surveying, so the land marks fixed by the study of inscription and coins are essential guides to historical knowledge. Mackenzie prepared over 2,000 accurate drawings of antiquities, besides facsimiles of 100 inscriptions, and copies of about 8,000 others in 77 volumes. He supplied the information to Col. Mark Wilks for history of Mysore. He had prepared seven folio volumes of materials relating to geography and history of Southern India.

Modern archaeologists owe much to Mr. James Prinsep's industry in deciphering the edicts of the great Buddhist king, Ashok, and in fixing positive dates in early Indian History. He was secretary to Bengal Asiatic Society from 1832 to 1838.

In 1846 Alexander Cunningham took to fix the boundary between Ladakh and Chinese Tibet and embodied the results of his exploration in a volume called "The Temples of Kashmir" and in a report entitled, 'Ladakh, Physical, Statistical and Historical.' His plan for the formation of Indian Archaeological Survey department in 1848 could get formal sanction only in 1862. In the years 1849 and 1850 he made excavations at Sanchi near Bhubaneswar in

Bhopal State and discovered interesting Buddhist remains and about 30 Topes (mounds), largest of which was Sanchi Tope. He later published a volume entitled 'The Bhilsa Tope, or Buddhist Monuments of Central India' in 1854. Impressed by the value of Cunningham's publication, in 1857 the Madras Government called upon all its District Engineers to report forthwith upon the ancient architectural remains in their several districts. But the scheme failed. Archaeology did not flourish during the Indian mutiny.

In December 1861 Cunningham was appointed Archaeological Surveyor to the Government of India and given the charge of the Archaeological Survey Department. In 1861, he identified a number of ruins at Buddha Gaya, Kalsi, Mathura and Delhi and in 1863-64 he identified the cities and people of Punjab as described in the expedition of Alexander the Great and in viewing the scheme of Alexander's battle with Porus on the Jhelum. He visited the ruins in nine of the ancient kingdoms of Hindustan to the south of Jamuna. However, in 1866 Sir John Lawrence abolished the Archaeological Survey Department and Cunningham's work came to an abrupt end but he published his 'Ancient Geography of India.'

The department was re-established in 1870 by Lord Mayo and Cunningham was appointed as Director General. After that he made discoveries of main importance to Indian history and geography which he and his assistants recorded in twenty four official volumes. First he worked in Delhi and Agra, the two great capitals of old Mughal Empire and in later years in Punjab, the Central Provinces, Bundelkhand, Malwa, Bengal, Bihar and other territories. The salient points of his archaeological career may be summarized as follows: he identified the sites of many of the chief cities and famous places of Ancient India, such as the Rock of Aornos, city of Taxila, fortress of Sangala, all connected with the history of Alexander the Great; he found sites of the cities of Sankisa, Sravasti and Kausambi, all connected with the history of Buddha; the Great Stupa of Bharhut on which most of the principal events of Buddha's life were sculptured and inscribed, the three dated inscription of Ashoka, a new pillar of Ashoka, traced the Gupta style of architecture in temples of Gupta kings at Tigowa, Bilsar, Bhitargaon, Buthera and Deogarh. In September 1885, Cunningham resigned from his post of Director General.

After Cunningham's retirement, the archaeological survey department was reorganised on a plan proposed by him and was placed under the control of James Burgess. During the last years of Cunningham's service, one of his assistants, Captain H.H. Cole visited Kashmir in 1868 and in 1869 published a large volume of photographs and plans of the ruins in this country. In 1880 he examined the condition of the ancient monuments in Lahore, Delhi and Agra and visited several other places. In 1881, he was gazetted as Curator of Ancient Monuments in the country. He examined the old fort at Delhi and the Agra Fort. In 1883, he collected and repaired sculptures in the Yusufzai District of North-West frontier, where the architecture and ornament of the Pathan buildings showed the influence of Greek art. It was found that while Alexander's invasion had left examples of the Corinthian order of architecture in Yusufzai, in Kashmir the Doric order predominated and between Attock and Rawalpindi, the Ionic order. Cole continued his archaeo-

logical tours during the winter of 1883-84, visited many monuments and gave advice on their preservation. He noticed that the modern Indian architecture was being modified by European influence. Cole left his association with archaeology in 1884.

The final efforts of Royal Engineers in archaeology in India can be summed up with the mention of Col. Hes Abbott who undertook the repairing of the roof of Diwan-e-Khas and Diwan-e-Am.

By the end of 1885 the Corps of Royal Engineers ceased to be represented in Archaeological Survey Department and henceforth the Department operated successfully under a series of able civilian archaeologists. It produced valuable results under Director General Sir John Marshall inspite of serious financial stringency. It reached the zenith of its prosperity during the time of Lord Curzon.



Engineering Education in India in the Nineteenth Century

□ Dr. Karmavir Mital

Genesis

By the beginning of the nineteenth century the British, through the East India Company, had become de facto rulers of India with large chunks of the country under their direct administration and the remaining parts in the hands of Indian rulers who had reconciled to the British as the dominant power in the land. The political anarchy and economic loot of the eighteenth century had left India in utter chaos. The primary concern of the British, after they had established themselves as the political masters of the country, was to organize land survey with a view to efficient collection of revenue. Their other important concerns were the construction of roads and bridges for military and civil purposes, and the reorganization and development of irrigation without which land revenue could not increase.

These priorities led to a surprising development in India at the hands of the British. It led to the establishment of four civil* engineering colleges at a time when the very idea of formal engineering education was pooh-poohed by the British civil engineers. The British-controlled territory in India in the first half of the nineteenth century was divided into four regions, three presidencies of Bombay, Madras and Bengal, and a North-West Provinces comprising the present U. P. minus Oudh plus some parts of the present Madhya Pradesh. A civil engineering college came up in each one of these.

Roorkee College

The first and the most important of them was the Civil Engineering College at Roorkee.

* The term 'civil engineering' in the 19th century was used for 'engineering as applied to civil objectives' as against 'military engineering'. The classification of engineering on the basis of the science which gives rise to it, like electrical, mechanical, aeronautical, chemical etc., is a 20th century development.

Dayanand Commemoration Volume/168

The construction of the Ganga Canal was started in 1842, but the pace of work became brisk only in 1846 when Lord Hardinge, the then Governor-General, visited the site of the Solani aqueduct and sanctioned the vigorous prosecution of the work. Roorkee at that time was a mere collection of a few huts on a ridge overlooking the Solani river. The aqueduct being the most challenging piece of work on the canal, it became the centre of very intense engineering activity. It was then that James Thomason, the then Lieutenant-Governor of the North West Provinces, proposed the establishment at Roorkee of a college of civil engineering to train engineering personnel at various levels for the public works in the country. Though Thomason's proposal had the general support of Cautley, Baird Smith and Baker, the three prominent military engineers working in the Ganga-Yamuna area at that time, the credit for initiating the idea and vigorously pursuing it goes entirely to Thomason.

The proposal received the concurrence of the Governor-General and the approval of the Court of Directors of the East India Company. The Roorkee College Prospectus was issued on 25 November 1847 and the college started functioning on 1 January 1848. It offered courses in civil engineering at three levels : for engineers, overseers and sub-overseers for the Public Works Department. Admission to engineer class was open to European military officers, European and Anglo-Indian civilians and Indian civilians. For about the first twenty years few Indians were admitted, but after 1870 the number of Indian students gradually increased and that of Europeans declined. The overseer class was, to begin with, open only to British noncommissioned officers, but in it too Indians were admitted after 1865. The sub-overseer class was all through meant for Indians. By about 1910 the College was largely indianised so far as the students were concerned. In 1949 the College was raised to the status of a university.

James Thomason

James Thomason was an unusual man. He was very different from the general run of civil servants and political appointees of the East India Company. He was deeply religious, compassionate and humane, sincerely devoted to imperial interests, but at the same time dedicated to the service of the people whom the government professed to serve. He was a man of vision, and could pursue a just cause with zeal and perseverance. He left an indelible imprint of his personality on all the departments of administration of the North West Provinces Government during his ten years (1843-53) as Lieutenant-Governor. The Roorkee College was his pet child. Before his premature death in 1853, he prepared entirely by himself a detailed account of the existing state of the Roorkee College and a scheme for its enlargement. In it he put forth a blueprint for the development of the College on lines and in dimensions which, if followed, would have made it the greatest engineering institution of the world of that time, serving not so much the imperial interests of Britain as the economic, engineering and educational interests of the Indian people. After his death in 1853, the Roorkee College was very deservedly named after him as the Thomason College of Civil Engineering.

Poona College

Close on the heels of Roorkee College came the other three engineering colleges at Poona, Calcutta and Madras. The Government of India in 1854 agreed to a proposal of the Bombay Government to found a college for the instruction of civil engineers, overseers, foremen and artisans. However, nothing came of the project beyond starting an 'Engineering Class and Mechanical School' in Poona. A fresh proposal was submitted in 1857, and in 1859 the School was raised to Poona College of Engineering. In 1868 it was extended to include science courses as well and was named the College of Science. Much later it reverted to its original name, the College of Engineering.

Colleges in Bengal

Government approval for the establishment of an engineering college at Fort William, Calcutta, was given in 1856. It had, however, a short life and was closed in 1864, after which engineering classes were opened in the Presidency College. Very little is known about the short history of the College at Fort William. In 1880 another college was established in Bengal at Sibpur which came to be known as the Sibpur Engineering College.

Madras College

The Engineering College at Madras has had rather a chequered history. In a sense it was the first to start, yet it was the last to attain the status of an engineering college. Its origin is traced back to a survey school opened at Madras at the initiative of Mr. Michael Topping, an astronomer and Geographical and Marine Surveyor in Madras Presidency engaged in 1786 to determine the latitudes and longitudes of coastal points. Topping in 1789-92 set up an observatory and suggested to the government that persons to be appointed as surveyors should first attend a regular course in surveying at his observatory. In 1794, again at the instance of Topping and with the support of the Board of Revenue, a survey school was opened mainly to train surveyors for the Revenue Department. The trainees used to be Europeans, civilians as well as noncommissioned officers of the army.

In 1842 it was recognized that the Survey School was quite inadequate for wants of the Public Works Department, and it was proposed that it should be raised to an engineering college. But the Court of Directors of the East India Company turned down the proposal. Five years later London agreed to the proposal, but it took another eleven years before the college could come into being. The reason was a controversy between one Major Maitland and the Director of Public Instruction as to who should have the greater say in the proposed college. Major Maitland was already running a school, unaided by the government, for artificers and apprentices in the Gun Carriage Factory in Madras. Lord Dalhousie in 1854 proposed that the new engineering college may be formed by the extension or incorporation of the Maitland School. The Director of Public Instruction was asked to submit a proposal. He proposed a scheme under which the college would be run by the Education Department after the Maitland School had been merged in it. But Maitland insisted that the control would be in his hands. It took some time before the controversy was settled with the Education Department controlling the College and Maitland associated

with it as Director of Practical Training. The College at last started functioning in 1859 in a portion of the palace of the Nawab of Karnatak at Chepauk which had been taken over for public offices. Its academic department were organized on the pattern of Roorkee. It was affiliated to Madras University in 1877. Much later, in 1920, it moved to its present site in Guindy, Madras, and since then it is popularly known as the Guindy College. Recently it has been given a university status.

Role of Military Engineers

British Military Engineers played a major role in setting up and running these colleges. Roorkee College had a pronounced military look throughout the nineteenth century. It was placed under the Public Works Department and not the Education Department. The P. W. D. in those days was almost exclusively officered by army engineers, and so naturally the College had a fraternal feeling for the Corps of Engineers. There were a number of courses run at different times in the history of the College for military personnel only. Most of the teaching and administrative staff was drawn from the army. Only after 1894, with the reorganization and enlargement of the College, when it was transferred to the Education Department, much to the dislike and disapproval of military and P. W. D. engineers, was an attempt made to give it a wholly civilian look. But the military influence continued right upto 1947. With the exception of one, all the principals upto 1931 were military men. In the mid-nineteen-thirties Indian Commissioned Officers came to the College for training, while in the forties the School of Military Engineering started functioning on campus of the Roorkee College.

While the government recognized the military bias of the Roorkee College and allowed it to continue, it did not favour similar atmosphere to prevail in the other colleges. In the case of the Poona College the government stipulated that too much importance was not to be attached to training military officers. To save it from military influence the College was placed under the Education Department. But the first two principals, from 1857 to 1865, were military engineers, and they did not like the civilian emphasis. They pleaded that the College should benefit the soldiers as much as the civilians. This brought sharp protest from the Director of Public Instruction, who ultimately gained his point. Out of the first eleven principals of the Poona College only three were military men, and few army men were trained there.

For the Engineering College at Fort William, Calcutta, also the Government of India disapproved the proposal to make it a training ground for young military officers, but relented to the extent that there should be nothing to prevent army officers from studying at the College alongwith the civilian students. The engineering classes at the Presidency College, Calcutta, and the Sibpur Engineering College had totally civilian character. The Madras Engineering College had military engineers as principals till 1907, and trained civilians as well as military men as qualified engineers and overseers.

Reversal of Policy

The political upheaval of 1857, called the mutiny by the Britishers, was a turning point in the British policy towards India in practically every sphere. In the matter of

engineering education too the attitude changed. Before 1857 the Court of Directors in London, the Government of India at Calcutta, and the four provincial governments were unanimous in their opinion that the technical personnel at all levels for the public works in India should be trained in India from among the Englishmen living here as well as Indians. The four engineering colleges were established to implement this policy in all earnestness. However, before the colleges could take off the ground, the signal from London changed. The association of Indians at all levels of administration, except at the very lowest, was perhaps considered unsafe. A scheme was devised in 1859 by Lord Stanley, the Secretary of State for India, under the advice of P. T. Cautley (who having retired from India was now a member of the Council of India, a body of fifteen members to advise the Secretary of State), that civil engineers should be recruited in England for service in the P. W. D. in India. The 'Stanley' engineers, as they were popularly called, were recruited from among the apprentices trained under the pupilage system in the offices of civil engineers in England. Most of the vacancies in India were filled by the 'Stanley' engineers, and the Indian engineering colleges were asked to severely restrict the production of engineers, and to confine themselves to training overseers and sub-overseers.

Later on, when the quality of 'Stanley' engineers was found to be very low, an engineering college was opened in 1869 in England chargeable to the Government of India with the exclusive purpose of supplying engineers to India. It was called the Royal Indian Engineering College, popularly dubbed as the Cooper's Hill College after the place where it was located. It was almost a replica of the engineering classes at Roorkee so far as the courses and syllabi were concerned. This move was another set back to the Indian engineering colleges. There was a howl of protest from these colleges. The provincial governments and the Government of India were in sympathy with them. The engineering Classes in the Indian colleges were mainly admitting Englishmen and Anglo-Indians, and the Cooper's Hill College practically closed the door of engineering profession to them. There followed a long tussle, lasting about twenty years, between the protagonists of the Cooper's Hill College on one side and the Indian colleges on the other. It was really a clash of interests between the Englishmen in England and the Englishmen in India. Ironically for them, the controversy eventually benefited the Indians. After some wrangling the Secretary of State conceded a few appointments, a small percentage of the total, to the passed students of Indian colleges. But when they persisted in further arguments, the Secretary of State sharply, almost peevishly, turned round and ordered that the colleges in India were meant for Indians, and the guaranteed appointments were only for the natives of India and not for persons of European origin. The decision hastened the indianisation of the Indian engineering colleges, so far as the student population was concerned. Many other factors led to the Cooper's Hill College in 1907 releasing the Indian colleges from its strangulating grip. They were rejuvenated to continue their pioneering role in the development of engineering in India.



Panini's Astadhyayi, 3/1/132—A Study चित्ताग्नि चित्ये च

□ Dr. Biswanath Bhattacharya

Pāṇini's *Aṣṭādhyāyī*, 3/1/132 (cityā gni-citye ca) enjoins under the *kṛtya*-s that the two declensional stems, *cityā* and *agnicityā*, have to be treated as irregularly formed (*nipātita*). The word-forms of these two stems are found mostly in the Vedic literature. To be elaborate, the inflected forms of the first base are found in the *Atharva-Veda-Saṁhitā*, *Taittirīya-Saṁhitā*, *Aitareya-Brāhmaṇa*, *Śata-patha-Brāhmaṇa*, *Taittirīya-Brāhmaṇa*, *Kātyāyana-Śrauta-sūtra*, *Śāṅkhāyana-Śrauta-sūtra*, etc. while those of the second in the *Śāṅkhāyana-Brāhmaṇa* [also called the *Kauṣītaki-Brāhmaṇa*], *Śata-patha-Brāhmaṇa*, *Śāṅkhāyana-Śrauta-sūtra*, *Kātyāyana-Śrauta-sūtra*, etc. The words coming under the first group are used as passive future gerundives (also called necessitatives) while those under the second group as verbal nouns (or action nouns). The words of the former group are usually

met with in the Vedic texts as *ādy-udātta*^१ [*cityā*-, the *dhātu-svara* (radical vowel), -i-, being given the *udātta* (acute) accent and the

1. Sāyaṇa in his *Pada-pāṭha* of the *Atharva-Veda-Saṁhitā* of the Śaunaka recension records the root accent. The *Paippalāda* recension also confirms this accent.

But Whitney notes a variant in the *Atharva-Veda-Saṁhitā* text, which shows it as *antodātta* (oxytone) [*cītya*-, the *dhātu-svara* being *anudātta* (grave) and the *pratyaya-svara* *udātta* (acute)].

The later grammarians, Candragomin, Nārāyaṇa-Daṇḍanātha and Viśveśvara, accept the oxytone, Cf. Candragomin's *Cāndra-vyākaraṇa*, 1/1/138 with his *svopajñā Vṛtti*: Nārāyaṇa-Daṇḍanātha's *Hṛdayahāriṇī* on Bhoja's *Sarasvatī-kaṇṭhābharaṇa*, 1/3/182 and Viśveśvara's *Vyākaraṇa-siddhānta-sudhā-nidhi* ad 3/1/132.

pratyaya-svara (suffix vowel), -a-, the svarita (circumflex) mark] while those of the latter are used invariably as antodātta (oxytone) [āgnicitya-].¹

Grammatically speaking, the word-forms of both citya- and agni-cityā are derived from the same root, √ci[ñ] cayane², with some appropriate kṛtya suffix [-ya-, to put it in a niranubandha way], showing, t[ug]-āgama and guṇā-'bhāva. Again, the word-forms of both citya and agni-cityā are samjñā-śabda-s. The first group of words qualifies directly (sākṣāt) the substantive, agni, while the second refers directly to cayana (accumulation—preparation) and indirectly (parokṣātayā) to agni³.

Both citya and agni-cityā are thus yoga-rūdha.

The stem citya is treated in most cases as masculine⁴ while the stem agni-cityā-is always used as feminine⁵.

Now, there are conflicting and confusing opinions of the post-Pāṇinian grammarians concerning the choice of the appropriate kṛtya pratyaya-s to form these two stems. So we propose to examine these views and arrive at a cogent conclusion in respect of the formation of each of these two stems separately as follows.

1. Kātyāyana : agni-cityā bhāve 'ntodāttaḥ (Vārttika ad 3/1/132). Patañjali : agni-cayanam evā 'gni-cityā [Mahā-bhāṣya ad 3/1/132]. Cf. also Candragomin [Cāndra-vyākaraṇa, 1/1/138 Vṛtti], Jayāditya [Kāśikā ad 3/1/132], Jinendrabuddhi [Nyāsa ad 3/1/132], Hemacandrā [Śabdānuśāsana, 5/1/37], Śeṣa-Kṛṣṇa [Prakāśa on Rāmacandras' Prakriyā-kaumudī, Part III, p. 465], Viṭṭhala [Prasāda on Rāmacandra's Prakriyā-kaumudī, Part II, p. 485], Bhaṭṭoji-Dikṣita [Śabda-kaustubha ad 3/1/132] and Viśveśvara [Vyākaran siddhānta sudhā-nidhi ad 3/1/132].
2. √ ci [ñ] cayane iti sauv-ādika ubhaya-padī aniḍ dhātuḥ.
3. Jñānendra-Sarasvatī [Tattva-bodhinī on Bhaṭṭoji-Dikṣita's Siddhānta-kaumudī serial no. 2893 (ad 3/1/132)] and Puruṣottama Vidyā-vāg-īśa [Prayoga-ratna-mālā, 16/93].
4. Candragomin looks upon the nirupapada, bhāva-sādhana and antodātta stem citya- [=cayan] as feminine. Kramadīśvara, Bṛhaspati, Bhānuji-Dikṣita and Puruṣottama Vidyā-vāg-īśa also treat the stem cityā- [=citā-(karma-sādhana or adhikaraṇa sādhana)] as feminine. Cf. Kramadīśvara [Samksipta-sāra, Kṛd-anta-pāda, 241], Bṛhaspati [Pada-candrikā on Amarsimha's Nāma-līṅgānuśāsana, 2/8/571d], Bhānuji-Dikṣita [Rāmāśramī alias Vyākhyā-sudhā on Amarasimha's, Nāma-līṅgānuśāsa, Nirṇaya-Sāgara Press edn., 2/8/117d] and Puruṣottama Vidyā-vāg-īśa [Prayoga-ratna-mālā, 16/83].
- Bhāvasena [Kātantra-rūpa-mālā, Kṛd-anta, serial no. 556] alone looks upon the stem catya- [=cayana-(bhāva-sādhana)] as neuter.
5. Cf. Sāyana [Dhātu-Vṛtti Varanasi edn., 1964, 5/5], Rāmacandra [Prakriyā-kaumudī, Part II, p. 485, f.-n.1] and Vāsudeva-Dikṣita [Bāla-manoramā on Bhaṭṭoji-Dikṣita's Siddhānta-kaumudī, serial no. 2893 (ad 3/1/132)].

ॐ
A. Cityá.

Firstly, Candragomin¹, Haradatta², Hemacandra³, Malayagiri⁴, Somadeva⁵, Śeṣa-Kṛṣṇa⁶, Bhaṭṭoji-Dīkṣita⁷, Jñānendra-Sarasvatī⁸, and Nāgeśa-Bhaṭṭa⁹, accept-[k]ya[p]- in karma-vācya to be added irregularly (nipātanāt) to the aj-anta root ci-, cancelling in this case the expected (prāpta) -ya[t]- yad-apavāda).

This suggestion is rather tempting inasmuch as it satisfies the guṇā-'bhāva due to k-ittva and t [ug]-āgama due to p-ittva.

But this theory does not ensure *directly* the ādy-udāttatva of the stem in question because of the p-it-svara of the proposed pratyaya.

Secondly, Vāsudeva-Dīkṣita¹⁰ derives with-[ṇ]ya [t]-, and Bopadeva¹¹ and the Kālāpa school¹² with-[gh]ya [ṇ]-¹³.

But this view too is not tenable because the proposed pratyaya-s will demand a larger extension of the range of irregularity when they will raise unnecessarily the question of the antya-svara-vṛddhi due to ṇ-ittva and then suppress such a chance besides ensuring the necessary t [ug]-āgama. Moreover, the t-it-svara is no sure index to the ādy-udāttatva of the stem.

Lastly, Sāyaṇa¹⁴ derives the stem——citya——with the help of ya [t]-pratyaya.

He gives us the most satisfactory siddhānta-pakṣa in so far as the ya [t]-pratyaya ensures naturally the essential ādy-udāttatva, besides explaining away the guṇā-'bhāva and t [ug]-āgama through nipātana.

In this context we must bear in mind the fact that pratyaya of an accented word-form must be commensurate (anugūṇa) with the actual Vedic usage as preserved to us. The accent is of primary concern while the selection of a suitable fictitious (kalpita) kṛtya

1. Cāndra-vyākaraṇa, 1/1/138 Vṛtti.
2. Pada-mañjarī [on the Kāśikā of Jayāditya and Vāmana] ad 3/1/132.
3. Śabdānuśāsan, 5/1/25 svopajñā Bṛhad-vṛtti.
4. Śabdānuśāsaṇa, Kṛd-anta, 1/30 svopajñā Vṛtti.
5. Śabdārṇava-candrikā, 2/1/128 Vṛtti.
6. Prakāśa [on Rāmacandra's Prakriyā-kaumudī], Part III, p. 465.
7. Śabda-kaustubha ad 3/1/132.
8. Tattva-bodhinī [on Bhaṭṭoji-Dīkṣita's Siddhānta-kaumudī, serial no. 2893 (ad 3/1/132)].
9. Bṛhaç-Chabdendu Śekhara [on Bhaṭṭoji-Dīkṣita's Siddhānta-kaumudī], Vol. 3, p. 2022.
10. Bāla-mano-ramā [on Bhaṭṭoji-Dīkṣita's Siddhānta-kaumudī, serial no. 2893 (ad 3/1/132)].
11. Mugdha-bodha, serial no 976.
12. Kālāpa-vyākaraṇa ed. Gurunātha Vidyā-nidhi, Kṛd-vṛtti, p. 125.
13. This suffix corresponds to Pāṇini's-[ṇ]ya [t]-.
14. Dhātu-vṛtti, Varanasi edn., 1964, 5/5.

pratyaya is corollary to the svara, and the irregular (nipātita) *gunā-bhāva* and *t[ug]-āgama* are of tertiary importance.

So Sāyaṇa gives us the best solution to the problem.

B. Agnī-cītyā

Now we turn to consider the derivation of stem—*āgnī-cītya*.

Firstly, Hemacandra¹, Malayagiri², Somadeva³, Abhayanandin⁴, Nārāyaṇa-Daṇḍauātha⁵, Nāgeśa Bhaṭṭa⁶ and Purushottama Vidyā-vāg-īśa⁷ accept *-[k]ya[p]-* in *bhāva-vācyā* as an irregular case (*nipātanāt*).

But this view is not tenable because of the *p-it-svara* of the *pratyaya*.

Secondly, Vāsudava-Dīkshita⁸ derives the stem in question with *-[ṇ]ya[t]-* and Bopadeva⁹ with *-[gh]ya[ṇ]-*¹⁰.

This theory also is questionable (*cintya*) because of raising unnecessarily (*gaurava-dosa*) the point of the *antya-svara-vṛddhi* due to *ṇ-ittva*, and then rejecting that point on the strength of irregularity (*nipātana-balāt*). Further, the *t-it-svara* of *-[ṇ]ya[t]-* goes against the *antodāttatva*. Moreover, *-[gh]ya[ṇ]-* gives us no answer to the question of the uniformly accepted *antodāttatva*.

Thirdly, Viṭṭhala¹¹ only appears to derive with *-ya[t]-*¹².

But this view too is not acceptable because it entails *ādy-udāttatva*.

Lastly, Jayāditya¹³, Jinendrabuddhi¹⁴, Śeṣha-Kṛṣṇa¹⁵ and Bhaṭṭoji-Dīkshita¹⁶ accept simply *-ya-* [*yakāra pratyaya*].

As it stands, this *niranubandha yakāra pratyaya* has to be distinguished safely from the three other *sarūpa pratyaya-s*, viz., *-[k]ya[p]-*, *-[ṇ]ya[t]-* and *-ya[t]-*. This simple *-ya-*

1. Śabdānuśāsana, 5/1/37 svopajñā Bṛhad-vṛtti.
2. Śabdānuśāsana, Kṛd-anta, 1/30 svopajñā Vṛtti.
3. Śabdarṇava-candrikā, 2/1/112 Vṛtti.
4. Jainendra-mahā-vṛtti [on Devanandin's Jainendra-vyākaraṇa] ad 2/1/105.
5. Hṛdayahāriṇī [on Bhoja's Sarasvatī-kaṇṭhābharaṇa] ad 1/3/182.
6. Bṛhac-Chabdenendu-śekhara [on Bhaṭṭoji-Dīkshita's Siddhānta-kaumudī], Vol. 3, p. 2022.
7. Prayoga-ratna-mālā, 16/93.
8. Bāla-mano-ramā [on Bhaṭṭoji-Dīkshita's Siddhānta-kaumudī, serial no. 2893 (ad 3/1/132)].
9. Mugdha-bodha, serial no 976.
10. This suffix corresponds to Pāṇini's *-[ṇ]ya[t]-*.
11. Prasāda [on Rāmacandra's Prakriyā-kaumudī], Part II, p. 485.
12. Is it a mislection for *-ya-*? Cf. f. -n. 8 infra.
13. Kāśikā ad 3/1/132.
14. Nyāsa ad 3/1/132.
15. Prakāśa [on Rāmacandra's Prakriyā-kaumudī], Part III, p. 465.
16. Śabda-kaustubha ad 3/1/132.

appears to be the eighth kṛtya suffix supplementing the already known seven¹, and it has to be divined by the later thoughtful grammarians in order to explain the formation of the stem agni-citya-.

Technically speaking this niranubandha -ya- is the only logical solution to the problem in so far as it ensures the important antodāttatva through pratyaya-svara² or samāsa-svara³, besides performing the auxiliary functions of guṇā- 'bhāva and t[ug]- āgama.

Patañjali⁴, Jayāditya⁵, Hemacandra⁶, Rāmacandra⁷, Śeṣha-Kṛṣṇa⁸, Bhaṭṭoji-Dīkshita⁹, Vāsudeva-Dīkshita¹⁰, and Viśveśvara¹¹ seem to be in favour of asva-pada-vigraha nitya-samāsa¹² because √ ci[ñ]-is used here as sopapada [i. e., agny-upapada].

Candragomin¹³ alone accepts sva-pada-vigraha shashṭhi-tatpurusha samāsa¹⁴ after forming the questionable nirupapada stem cityā- with-[k] ya [p]-in bhāva-vācya.

As we have already seen above, Candragomin's view cannot be accepted.

This much is the result of our research in the problematic topic for the present.

□□

[Born in Calcutta on the 1-5-1924, and originally of Bhaṭṭapalli (24 Parganas, West Bengal), Dr. Biswanath Bhattacharya, B. A. (Honours in Sanskrit; Calcutta University Medallist), M. A. [First in first class in Sanskrit (Kāvya Group) Viśva-Bharati-University], Ph. D. (First class in Indo-philology; Philipps-Universität Marburg/Lahn, West Germany), D. Litt. (in Sanskrit; Calcutta University), has been teaching Sanskrit grammar, poetics, dramaturgy, Classical Sanskrit literature, Sanskrit inscriptions and Prakrit texts in the M. A. classes and guiding research for Ph. D. at Santiniketan as Adhyapaka in Sanskrit, Vidya-Bhavana, Viśva-Bharati University, for more than twenty years. Dr. Bhattacharya has specialized in Sanskrit grammar, poetics and literature.]

1. The well-known seven kṛtya pratyaya-s are... (i) -tavya[t]-, (ii) -tavya-, (iii) -anīya[r]-, (iv) -[k]elima[r]-, (v) -ya[t]-, (vi) -[n]ya[t]- and (vii) -[k]ya[p]-.
2. Jinendrabuddhi's Nyāsa [on the Kāśikā of Jayāditya and Vāmana] ad 3/1/132.
3. Brahmadatta Jijñāsu's Aṣṭādhyāyī-bhāṣya ad 3/1/132.
4. Mahā-bhāṣya ad 3/1/132.
5. Kāśikā ad 3/1/132.
6. Śabdānuśāsana, 5/1/37 svopajñā Bṛhad-vṛtti.
7. Prakriyā-kaumudī, Part II, p. 485.
8. Prakāśa [on Rāmacandra's Prakriyā-kaumudī], Part III, p. 465.
9. Śabda-kaustubha ad 3/1/132.
10. Bāla-mano-ramā [on Bhaṭṭoji-Dīkshita's Siddhānta-kaumudī, serial no. 2893, ad 3/1/132.
11. Vyākaraṇa-siddhānta-sudhā-nidhi ad 3/1/132.
12. agneś cayanam—agni-cityā.
13. Cāndra-vyākaraṇa, 1/1/138 svopajñā Vṛtti.
14. agneś cityā—agni-cityā.

The Philosophy and Religion as found in the Vedic society

□ **Dr. Gopinath Mohapatra**

The Vedic society, as we consider to-day is not confined to the period of Ṛg Veda, the oldest amongst the Vedas, but to that of the Brāhmaṇas, the Sūtras, and the Vedāṅgas. Of course the philosophical attainment of the society during the time of Ṛg Veda was in many ways different from that of the Vedānta, the final one among the Vedāṅgas. Still we see in many aspects the Vedic society retained its salient culture even up to the time of the Vedānta. In addition to this, the development in the intellectual thoughts continued in the society which almost ended in monotheism during the time of the Vedānta establishing the ultimate truth, the theory of Brahma.

A study of the Vedic Hymns reveals to us that the gods invoked are nothing but the supernatural powers or the prime existents of the creation. Thus it is very well contemplated that the Aryan seers were the worshippers of the nature. The human beings are usually helpless in their natures. So that for their safety they offered the prayers to the nature, represented by (fire) Agni, Vrauṇa, Indra, Pṛthivi, Ushas, Marut etc. In most of the places of Ṛg Veda we see the prayers were offered to the gods in order to obtain wealth, sons and so no. Protection of the sacrifice and property was the vital purpose for the compose of the mantras' of the Vedas. In the primary stage the Aryans worshipped many gods; but ultimately the monotheism touched their mind when they felt, 'Ekaṃ sad viprāḥ vahudhā vadanti.' This however terminated to the conception of Brahman and ultimately mingled in the self in the final concept, 'Ahaṃ Brahmāsmi' during the time of the Upaniṣads. The two other theories like 'Tatvamasi' and 'Sarvam khaḷu iduṃ Brahma' are the ultimate intellectual steps in the field of monotheism that reflect the super analysis of Aryan culture.

During the Vedic age, the people had two ways of life. Firstly the 'Bhakti mārga' and secondly the 'Karmakāṇḍa mārga'. They prayed to the gods with devotion in the beginning stage and this was the 'Bhakti mārga'. Later on the Bhakti yoga or the Bhakti mārga was conceived out of this which blossomed particularly during the period of Śrīmad Bhagavad Gītā. Not very late; simultaneously the vedic Aryans applied those mantras in the sacrifices. Therefore during the compose of many Ṛg Vedic mantras, the existence of Yajña was there which finds mentions in the mantras themselves.¹ The seers of the mantras prayed to the gods for protection of their sacrifices. This statement strengthens our notion that there was the practice of this performance of the sacrifice during the time of Ṛg Veda.

The Aryans believed, if they invite the gods by chanting the Vedic mantras, the gods would come to the sacrificial altar and if they put the oblations to the fire, that would go to the gods. Therefore they performed the sacrifices and offered the things best and sweetest they had, with a view to please the gods not only through the prayers, but by actual gifts and presents, foods and drinks etc. Thus sacrifice became very important in the society. From the birth ceremony to the final function for the deads the sacrifice in the names of 'Yajna and Homa' were found inevitable.

The Aryan seers believe Yajna to be the real soul of the society. It is the discipline itself. The whole creation has been revealed from the sacrifice. This has been emphatically proved in the Hiranyagarbha Sūkta² and Purusha sūkta³ of Ṛg Veda. The Nāsadiya Sūkta also discusses the origin of the creation and its evolution. The Hiranyagarbha Sūkta states that Hiranyagarbha is the Prajāpati and he is the creator of the creation. Yajna is always essential to please the gods, for the smooth performances of their duties, which are beneficial for the society. For example, Indra kills the demon Vṛtra asks the rain to help the people in their harvest. Baruṇa regulates the cosmic order. As such various duties were allotted to different gods.

The image worship was not in vogue during the time of the Vedas. The gods to whom the Aryans invoke were nothing but certain concepts. Aryans adorable gods like Agni, Vāyu, Mitravaruṇa, Indra, Varuṇa Aśvīn, Savitā, Bhaga, Viśṇu, Puṣā, Prajāpati, Viśvedevā, Āpa, Sarasvatī, Bhārati, Ilā, Dyāvapṛthivī, Varuṇānī, Indraṇī, Agnai etc., were about 33 in number⁴. They were almost categorised as the Celestial gods, Aerial gods, worldly gods⁵. In each category eleven gods were there and in these three spheres thereby we find thirty three gods in toto. For example, it was presumed that Mitra, Varuṇa, Ādityas, the Sun, Puṣā, Viśṇu, Aśvīn, Usha, Rātri, etc, were the gods remaining in celestial region.

1. Ṛg Veda.—1.1.1. Agnimile purohitam yajñasya devamṛtvijam.

2. Ṛg Veda—10/121.

3. Ṛg Veda—10/10.

4. Hymns from Ṛg Veda.—Macdonell.—p.10-15.

5. Ṛg Veda—1/139/11. 1/34/11.

Marut, Rudra, Indra, Vāyu, Apāmnapat, Parjanya, Āpa etc, belonged to the Aerial sphere or Antariksa. Agni, Bṛhaspati, Soma etc., were taken to be the worldly gods¹ remaining in the terrestrial region.

However, this division is some times overlapping as Tvstṛ and Pṛthivī are assigned to all these three spheres. Ushas and Agni are given the place in the Terrestrial as well as Aerial spheres. Savitṛ, Yama and Varuṇa are assigned to Celestial and Aerial ones. In spite of all these deviations Yāska in his works Nirukta has divided them in the three categories as discussed before.

From amongst all these gods Indra is supposed to be more powerful. He is the mighty warrior. Next comes the position of Varuṇa, He stands to be preeminent above the rest. He is also powerful next to Indra and functions as the supreme moral ruler. Agni and Soma mostly functions during rituals and their position comes to the next. It is found from the extensive Hymns of the Ṛg Veda that Indra, Agni and Soma are the three popular gods since they are invoked frequently. All these gods are conceived as immortals and they are almost of human forms after they are personified.

It is found that the Aryans some times invoke a smaller class of gods after personifying them. But as a matter of fact they are abstract nouns like Manyu (wrath), Sraddhā (faith or liking), etc. As like the general gods the goddesses play certain role for the control and discipline of the society. But their role is unimportant excepting that of Ushas. Very little are the mentions about Sarasvatī, Vāca, Pṛthivī, Ratri, etc., as found in Ṛg Veda. There are also hints on the demons who are the rivals of the gods. Ṛg Veda proclaims them with the terms like Dasas and Dasyus. They are the Aerial foes of the gods. The fight between Vṛtra and Indra is very common in Ṛg Veda. The demons like Bala, Paṇi, Arvuda also continue their fight with Indra. Svarbhānu fights with the Sun. In addition to this the minor demons and devils in the form of Goblins, Rākshasas, Yātu or Yātudhānas, constitute to be some lower class foe of the gods and the sacrificers.

The Aryans in their invokings believed the supernatural powers of the nature to be the forms of gods. On the other hand some gods like Indra, Viṣṇu etc., were connected with nature, although they were not themselves the aspects of nature. But Agni, Marut, Pṛthivī, Soma etc., were taken as gods directly forming the aspects of nature. Indra was connected with rain and was therefore a helpful god for agriculture. Viṣṇu helped Indra to kill Vṛtra which resulted in rain. Rudra was conceived to be the god of medicine. He was connected with the nature and was staying in the midst of nature on the hill.² He remained perfumed like the flowers and helped the worldly objects or their solid growth.³

When the Aryans worshipped as such a number of gods, naturally in course of time they thought as to which god was to be the top most one. They could not find out a final solution on this problem, as all the gods were important for the betterment and discipline

1. Nirukta, Yāska.—7/5.

2. Yajurveda.—16/2-4.

3. Ṛg Veda.—7/59/12. Tryambakam yajāmahe sugandhim puṣṭivardhanam.

of the society. It was a problem for them when they brood over seriously by saying 'Kasmai devāya haviṣā vidhema'. Finally they arrived at a conclusion that the God is one. But he appears in the form of a number of gods in the world representing some certain aspect of the great god.¹

Yajña or sacrifice in due course became very important in the society. This of course happened during time of Yajurveda. At this time Viṣṇu attained a greater importance and it was said. "Yajno vai Viṣṇu" and so on² : The god Rudra was attributed with the epithets like Śiva, Saṅkara, Paśupati, Saṁbhu, Bhava, Kaprdi etc., in Yajurveda³ and afterwards in the age of the epics and Puraṇas Viṣṇu and Śiva became very significant. The fighting between the Vedic gods and the Asuras gradually transferred to the Purāṇas in a more descriptive form.

The seers of the Vedic Mantras' had also got the access in the Brahma⁴ Vada' which was expounded during the time of the Vedānta. Gradually this Brahmavāda was amalgamated in the three important gods like Brahmā, Viṣṇu and Śiva during the time of the purāṇas. On the basis of this conception even now we see the Dāru-Brahma in the form of Jagannāth, Balabhadra and Subhadrā are worshipped at Puri⁵. The theory of creation, truth, consciousness etc., had got their origins in the Vedic literature, and these theories became very prominent during the time of Vedānta and Sāṅkhya. It is found from Ṛg Veda as to how it has been made clear about the relation between Jīva and Brahma in a poetic style. This has been emphatically advocated in the works of Indian philosophy later on.⁶ The Hiraṇyagarbha sūkta and Puruṣa sūkta not only speak of the creation theory but they proclaim the Advaitavāda which actually received great importance in the later period. Thus the Indian philosophy and religion have their roots in the Vedic culture.

1. Ṛg Veda.—1/164/46. Indraṃ mitraṃ baruṇaṃagnimāhu.
Rathodivyaḥ sa suparṇo garutmān.
Ekaṃsad viprāḥ vahudhā vadanti.
Agniṃ yamaṃ mātariśvānamāhu.
2. Yajurveda.—5/1,2; 15-21,38,41; 6/3,4,5.
3. Yajurveda.—16/28,29,40,41.
4. Ibid. 40/17. Oṃ khaṃ brahma.
Atharva Veda.—Idam janāso vidatha mahadbrahma vadiśyati.
5. My works, The Land of Viṣṇu—D.K Publisher, Delhi;
Jagannāth in the history and religious traditions of Orissa,—Punthipustak, Calcutta, may kindly be seen for better information on this aspect.
6. Ṛg Veda. 1/164/20. 'Dvā suparṇā sayujā sakhāyā.
Sāmānaṃ br̥kṣaṃ pariśasvajāte.
Tayoranyaḥ pippalaṃ svādvattiyanaśnannanyo abhi cākaśīti.

□□

[Dr. Gopinath Mohapatra : Head of Deptt. Sanskrit; Directorate of
Correspondence courses., Utkal University, Vanivihar, Bhubaneswar-4.
Orissa, India.]

Pi (π) in Ancient Mathematics*

□ **S. R. Sinha and R. S. Lal**

A few years back when the first artificial Satellite was made in India, in order to give it a suitable name, pages of History of Mathematics and Astronomy in India were looked into. In these pages the name which continued to shine with all its brilliance through centuries was that of the great revolutionary Indian mathematician and astronomer Υ ryabhata, who was born more than 1500 years ago. In order to remind the countrymen of their glorious past, the Indian scientists not only named the Satellite as Υ ryabhata, but also decided to celebrate the year 1976 as the 1500th Birth Anniversary of \AA ryabhata. About the same time it was decided to incorporate teaching of History of Mathematics as a subject in Indian schools. It was intended that while the child studies Mathematics, he should also get acquainted with history of development of its various branches. Naturally, before assimilating any new concept, he will have to pause and think whether that particular concept was really a new one.

Talking about history means narrating facts as they existed at a particular time, as found mentioned in the literature available from that period. We propose to have a peep into the past over 3000 years and see how and to what extent the modern symbol was known to the ancient Indian mathematicians.

The history of development of ancient Indian mathematics can be divided into five periods :

- I. Vedic Period (far ancient times to B.C. 1000)
- II. Sulbasūtra Period (B.C. 1000 to 400 AD)
- III. Astronomy Period (400 AD to 600 AD)
- IV. Golden Period (600 AD to 1200 AD)
- V. Period of Decline (1200 to 1800 AD)

Let us take stock of the knowledge about π through these periods.

- I. The symbol π , which has been widely used by Euler (16th Century A D), represents the ratio between the circumference

* Presented at the 780th meeting of the American Mathematical Society on October 19, 1980, at Brown University, Providence (R. I.), U. S. A.

and the diameter of a Circle. A study of the Vedic Literature reveals that the Indian mathematicians knew the value of this ratio; they might not have been in the know of an exact value and might have supposed a most approximate value for the same.

Historians had been expressing doubt about the Indian mathematicians having had knowledge about the 'Circle'. But the excavations at Mohenjodaro and Harappa in the Indus Valley have revealed nine strata of buildings and the civilization of that period has been placed now earlier than 3000 B.C. In that civilization, it has been determined, extensive use of bullock carts and round stone weights used to be made. It is certain that the wheels of these carts must not have been made of wood alone. A metallic band must used to have been wrapped around the round rim. Most probably, first of all, the length and breadth of the band must have been taken into consideration and then it would have been given a round shape. Special care would have been needed to see that the metal belt may not fall short of or become longer than the required length. Consequently it may not be far from truth to conclude that they must have had a knowledge of this ratio. In ŚATAPATHA BRĀHAMANA¹ there is mention of construction of a circle equal in area to a square leading to the conclusion that while they knew the method they must also have known the value of this ratio (π , π .)

- II. In the sequence of development of the science of Mathematics the SULBASŪTRA PERIOD is very important. The name "Sulbasūtra" means the "RULE OF CORDS", another name for Geometry. Their main aim was religious viz., construction of Vedis or Sacrificial altars. The rules given for the construction of equivalent rectangles, squares and circles contain the knowledge of many theorems given in the first, second and sixth books of Eudid, Let us look into the four main Sulba Sūtras of BAUDHĀYANA (800 BC), MĀNAVA (750 BC). ĀPASTAMBA (600 BC) and KĀTYĀYANA (200 BC), for the values of π .

Baudhayana has taken 3 as the nearest approximation to the value of π . At that time it might not have been thought necessary to obtain a closer approximation. In one of his Verses,² he takes the diameter of a YŪPA to be one step and the circumference of the circle in which it is to be fitted as 3 steps thereby leading to a value 3 for the ratio π .

The problem of constructing a square equal in area to a given circle has been considered by the authors of all four Sulbasūtras. (3...6) In their formulae they have taken

1. Śatapatha Brāhmaṇa (VII-1-1-37), (VII-2-2-1)
2. यूपवटाः पदविष्कम्भाः त्रिपदपरिणाहानि यूपोपरिणति [B.S.S. (1-3-112), (1-4-11)]
3. अपि वा पञ्चदशभागान् कृत्वा द्वावुद्धरेत् । सैषा नित्याचतुरस्रकरणी ॥ (B. S. S. 1-2-60)
4. विष्कम्भः पञ्चभागश्च विष्कम्भस्त्रिगुणश्च यः ।
स मण्डलपरिक्षेपो न वालमतिरिच्यते ॥ (Ā. S. S. 1-3-6)
5. मण्डलं चतुरस्रं चिकीर्षन् विष्कम्भं पञ्चदशभागान् कृत्वा द्वावुद्धरेत् । (Ā. S. S. 1-3-6)
6. मण्डलं चतुरस्रं चिकीर्षन् विष्कम्भं पञ्चदशभागान् कृत्वा द्वावुद्धरेत् ह्येषाः करणी ॥ (K. S. S. 3-14)

the length of the side of the square, equal in area to the circle, as $\frac{1}{15}$ th part of the circle's diameter. Consequently, if $2r$ represent the diameter, then the areas of the square and circle will respectively be $\left(\frac{26}{15}r\right)^2$ and $\left(\frac{4}{4}\pi r^2\right)$

leading to $\pi r^2 = (169 \times 4)r^2/225$

or to $\pi = 676/225 = 3.004$.

Again these four authors have given formulae¹⁻⁴ for constructing a circle equal in area to a given square. Their method of construction is as follows :

let KLMN be a Square of side p and let O be its centre. We join OK and draw an arc making $OD=OK$. If we add $\frac{1}{3}(OK - OF) = \frac{1}{3}DF$ to OF , this new length OE will be the radius of the required circle, so that, symbolically,

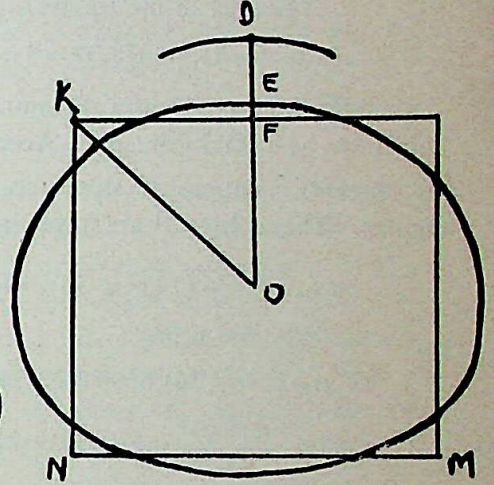
$$r = OE = OF + FE = OF + \frac{1}{3}DF = \frac{1}{2}p + \frac{1}{3}\left(\frac{p}{\sqrt{2}} - \frac{p}{2}\right)$$

$$\therefore p^2 = \pi r^2 = \pi \left(\frac{p}{2} + \frac{p}{6}(\sqrt{2}-1)\right)^2$$

$$\text{or } 1 = \pi \left(\frac{1}{2} + \frac{1}{6}(\sqrt{2}-1)\right)^2 = \frac{\pi}{36}(6+4\sqrt{2})$$

$$= \frac{\pi}{36}\left(6+4 \times \frac{577}{408}\right)^2 = \pi \left(\frac{1189}{3672}\right)$$

$$\text{or } \pi = 3672/1189 = 3.0883 \text{ approximately,}$$



1. चतुरस्रं मण्डलं चिकीर्षन् तेक्ष्णयार्धं मध्यात्प्राचीमभ्यापातयेत् । यदीतः शिष्यते तस्य तृतीयेन मण्डले परिलिखेत् (B. S. S. 1-2-58)
2. मध्यात् कोटिप्रमाणेन मण्डलं परिलेखयेत् । अतिरिक्तत्रिभागेन सर्वं तु सह मण्डलम् । ।
चतुरस्तेक्ष्णया रज्जुर्मध्यत् संनिपातयेत् । परिलेख्य तदर्धेनार्धमण्डलमेव तत् ॥ (M. S. S., 1-1-8)
3. चतुरस्रं मण्डलं चिकीर्षन् मध्यात्कोट्यां निपातयेत् पार्श्वतः परिकृष्यातिशयं तृतीयेन सह मण्डलं परिलिखेत् सा नित्यामण्डलम् । यावदधीयते तावदागन्तुम् । [Ā. S. S. 1-3-(2-5)]
4. चतुरस्रं मण्डलं चिकीर्षन् मध्यात् त्र्यंशेनिपात्य पार्श्वतः परिलिख्य तत्र यदतिरिक्तं भवति, तस्य तृतीयेन सह मण्डलं परिलिखेत् स समाधिः । (K. S. S.-3-13)

* $\sqrt{2} = 577/408$ is the approximate value according to Baudhāyana's formula

प्रमाणं तृतीयेन वर्धयेत् तच्च चतुर्थेनात्मचतुस्त्रिंशोनेन (B. S. S. 1-2-61)

$$\text{i.e. } \sqrt{2} = 1 + \frac{1}{3} + \frac{1}{3 \times 4} - \frac{1}{3 \times 4 \times 34} = 577/408 \text{ (approximately).}$$

thereby giving a better approximation to the value of π . Had these authors known the value $22/7$ for π , then would have been able to take a better ratio between EF and DF. An inverse calculation leads to the ratio $4/13$ instead of $1/3$.

According to another formula given by Baudhāyana,¹ the relationship between p and r is as follows :

$$p = 2r \left(\frac{7}{8} + \frac{1}{8 \times 29} - \frac{1}{8 \times 29 \times 6} + \frac{1}{8 \times 29 \times 6 \times 8} \right) = (0.8787) \times (2r)$$

∴ The area of the square = $p^2 = 4r^2 \times (0.8787)^2 = \pi r^2 = \text{area of circle}$.

$$\text{or } \pi = 4 \times (0.8787)^2 = 4 \times .77211369 = 3.08845476.$$

Mānava has given a formula² connecting the three sacrificial altars Gārhapatya, Āhavanīya and Dakshināgni. According to him these are respectively a circle of radius $13\frac{5}{8}$ angulas, a square of side one artani (=24 angulas) and a semicircle of radius $19\frac{1}{2}$ angulas. These three altars have equal areas, so that, symbolically

$$\pi (13\frac{5}{8})^2 = (24)^2 = 576 \text{ sq. angulas [Gārhapatya = Āhavanīya]}$$

$$\text{or } \pi (83/6)^2 = 576$$

$$\text{or } \pi = (576 \times 36)/6889 = 20736/6889 = 3.01 \text{ (approxly)}$$

$$\text{Again } \frac{\pi(19.5)^2}{2} = 576 \text{ [Dakshināgni = Āhavanīya]}$$

$$\text{or } \pi = (576 \times 2 \times 4)/1521 = 4608/1521 = 3.029 \text{ (approxly).}$$

Mānava has also given a formula³ to construct a semi-circle equal in area to a given square, which leads to value (approximately, 3.0883 for the ratio π).

All these go to show that value of the ratio π , as calculated by Baudhāyana, could not be improved upon till over a thousand years, when it was calculated more precisely by Āryabhata I in the Astronomy period.

III. In the Astronomy Period of about 200 years, the first Indian mathematician who

1. मण्डलं चतुरस्रं चिकीर्षन् विष्कम्भमष्टौ भागान् कृत्वा भागमेकोनं त्रिंशया विभज्याष्टविंशतिभागानुद्धरेत् भागस्य च षष्ठमष्टम् भागोनम् । (B. S. S. 1-2-59)
2. गार्हपत्यावहनीयान्तरा रज्जुनिभाया परस्मिस्तृतीये लक्षणं, मध्यात्तुरीयमुत्सृज्य-लक्षणं पाशान्तौ समाहृत्यः दक्षिणतौ दक्षिणाग्नेर्लक्षणम् (M. S. S.—1-1-1)
3. मध्यात्कोटिप्रमाणेन मण्डलं परिलेखयेत् ।
अतिरिक्तत्रिभागेन सर्वं तु सह मण्डलम् ।
चतुरस्रेऽक्षण्या रज्जुर्मध्यतः सन्निपातयेत् ।
परिलेख्य तदर्धेनार्धमण्डलमेव तत् ॥

(M. S. S. 1-1-8)

attempted a closely approximate value for the ratio π was Āryabhata I (476 AD). In his formula,¹ stated in his famous book Āryabhatīyam, he says :

“Add 4 to 100, multiply the sum by 8 and then add 62000 to the product. This sum is equal to the circumference of a circle with diameter 20,000”. Symbolically,

$$\pi(20,000) = (100 + 4) \times 8 + 62000 = 62832$$

$$\text{or } \pi = 62832/20000 = 3.1416$$

While the most modern value of $\pi = 3.14159265\ldots$

It appears that he was not satisfied by this value which was correct to 4 decimal places and so he called it an approximate value and thereby left scope open for obtaining closer approximations. That the value for the ratio π obtained by Āryabhata was definitely his own can be concluded from the fact that in his formula he has used the term AYUTA (for 10,000) taken from Ṛgveda, dated earlier than 3000 years, and that this term was used exclusively by Indians.

In order to calculate the value of the ratio π , Āryabhata took the length of the diameter as 20,000 (2 AYUTAS) and that of its circumference as 62832. It seems that he constructed a circle of radius 10,000 units and measured its circumference somehow. That is why he represented the ratio as 62832/20,000 instead of the equivalent fraction 3927/1250. Subsequently, he made abundant use of his value of π . He had all along been very careful of the fact that the circumference was always greater than 3 times the diameter. This is evident from one of his verses in which he says that⁴ “the chord on the one-sixth circumference is equal to the radius of the circle”. In another of his verses⁵ he has given methods for determining the area of a circle and the volume* of a sphere.

Āryabhata also used this value of π for preparing the table of sine differences and for obtaining the expanse of the earth⁴. He has used it at many more places. It is believed that for the first time another Indian mathematician LALLA (578AD) used the value of the ratio π in his commentaries. In 966 AD BHATTOTPALA used the value in his commentary on the BRĤATSAMHITĀ of VĀRĀHAMIHĪRA. Later on ĀRYA-BHATA II (950 A D) and BHĀSKARĀCHĀRYA II (12th Cent. A D) also used the same. According to them $\pi = 21600/6876 = 3.14136$, which is close to Āryabhata's value.

१. चतुरधिकं शतमष्टगुणं द्वाषष्टिस्तथा सहस्राणाम् ।

अयुतह्य विष्कम्भस्यासन्नो वृत्त परिणाहः ॥ (Āryabhatīyam—2-71-10)

२. परिधेः षड्भागज्या विष्कम्भोऽर्धे तु सा तुल्या । (Āryabhatīyam, 2-71-9)

३. सम परिणाहस्यार्धं विष्कम्भार्धवृत्तमेव वृत्तफलम् । (Ārya., 2-60-6½)

तन्निजमूलेन हतं, घनगोलफलं निरवशेषम् ॥ (Ārya., 2-61-7)

* That Āryabhata's formula for determining the volume of a sphere was not correct, has been recently discussed by P. Jha in his Ph. D. Thesis.

४. प्रथमाच्चापज्यार्धादियै रूनां खण्डितं द्वितीयार्धम् ।

तत्प्रथमज्यार्धांशैस्तै रूनानि शेषाणि । (Ārya. 2-83-12)

IV. During the Golden Period of the history of ancient Indian mathematics, a number of prominent mathematicians discussed approximations to the value of π . They were Brahmagupta (628 AD), Māhāvīrāchārya (850 AD), Śrīdharāchārya (900 A D), Śripati (1039 AD) and Bhāskarāchārya II (1150 AD).

In the rule given by Brahmagupta¹ to calculate the circumference and area of a circle he says that “the diameter of the circle multiplied by 3 gives a working rule for the circumference, while the product of square of the radius and 3 gives the same for the area of the circle. But in order to get a closer approximation to their values we must take the square roots of the (diameter)² or [(radius)²]² multiplied by 10”. This shows that he took $\sqrt{10}$ as his approximation for π . This value for π finds a place also in the PANCHASIDDHĀNTIKĀ of VARĀHAMIHĪRA (6th Century A D), but in the revised version of the same—as a part of his comments on PAULIŚA SIDDHĀNTA—the value 62832/20000 given by Āryabhata finds a place. But in all the other earlier astronomical treatises² the value $\sqrt{10}$ has been used. It is really surprising that Brahmagupta kept on using this value even when he must be assumed to be in know of the value given by Āryabhata. The reasons for this can be imagined. Firstly, 10 is the only integer which is very close to the square of its square-root and, *secondly*, use of $\sqrt{10}$ might have been more convenient for calculation purposes.

Māhāvīrāchārya's rule for obtaining the circumference and area of a circle and semicircle uses 3 as the value for the ratio π . But other Jaina mathematicians like UMĀSWATĪ and writers of astronomical treatise like JYOTIŚA KARANAKA use the value $\sqrt{10}$. But there has been one Jain mathematicians VĪRASENA by name who has, in ŚATAKHANDĀGAMI section of his DAŚAGĪTIKĀ given a rule to calculate the value of π very closely³. He says :

“If we multiply the diameter by 16, add 16 to the product, divide the sum by 113 and add three times the diameter to the quotient, we get the maximum value of the circumference”. Symbolically, if r be the radius,

$$2 \pi r = \frac{(16 \times 2r) + 16}{113} + (3 \times 2r)$$

The number 16 in the above numerator seems to be rather superfluous since, if it is dropped out, the equation will give

$$\pi = \frac{16}{113} + 3 = \frac{355}{113} = 3.1415929$$

1. व्यासव्यासार्धकृतो परिधिफले व्यावहारिके त्रिगुणे ।

तद्वर्गभ्यां दशभिः सङ्गुणिताभ्यां पदे सूक्ष्मे ॥ (Brahma-Sphuta—Siddhānta, III—12-85-7)

2. Like Jyotiśa Siddhānta, Soma Siddhānta, Brahma Siddhānta, Paitāmaha Siddhānta Brhad-Vāsiśtha Siddhānta and Sūrya Siddhānta.

3. व्यासं षोडशगुणितं षोडशसहितं त्रिरूपरूपैर्भक्तम् ।

व्यासं त्रिगुणितं सूक्ष्मादपि भवेद् सूक्ष्मम् ॥ (Śatakhandāgama, IV Part, P. 42)

giving the most famous value of π , Retention of 16 in the numerator will make π dependent upon the value of r .

But it is still more surprising that even upto the, 10th and 11th Centuries AD Śrīdhara-chārya in his TRISATIKA¹ and Śrīpati in his Siddhānta Śekhara² respectively, have also used $\sqrt{10}$ as the value for π . But coming later to Bhāskarāchārya II, a rule given by him is worth noting. He says : ³

“Dividing the product of the diameter and 3927 by 1250 gives a close approximation to the value of the circumference, while the same multiplied by 22 and divided by 7 gives only a rough or practicable value.” This shows that while Bhāskarāchārya used for π the value given by Āryabhata I for closer approximations, but at the same time he used the value $22/7$ as well.

Let us see another verse of Bhāskara in which he says.⁴ “the area of a circle is obtained by multiplying its circumference with One fourth its diameter ; the surface of the sphere obtained by multiplying this area by 4; and the Volume of the sphere is obtained by dividing the surface by 6 and multiplying the quotient by the diameter.”

Symbolically,

$$\text{Area of the Circle} = \text{Circumference} \times \frac{1}{4} (\text{diameter}) = 2r \times \frac{2r}{4} = \pi r^2$$

$$\text{Surface of the Sphere} = (\text{Area of the circle}) \times 4 = 4\pi r^2$$

$$\begin{aligned} \text{Volume of the Sphere} &= \frac{1}{6} (\text{Surface of the sphere}) \times \text{diameter} \\ &= \frac{1}{6} \times 4\pi r^2 \times 2r = \frac{4}{3}\pi r^3 \end{aligned}$$

- v. Even in the so-called period of decline the work did not totally stop. In his KARANA PADDHATI, P. SOMAYĀJĪ (1375 AD) has given a verse giving the ratio between the circumference and diameter of a circle. In his verse⁵ he has mentioned a circle with circumference 31,415,926,536 and diameter 10,000,000,000, thereby giving the ratio $\pi = 3.1415926536$, which is correct to several decimal places.

In the Karana Paddhati there are also given formulae which represent the ratio, π , in the form of a series:

1. वृत्तव्यासस्य कृतेमूलं परिधिर्भवेद् दशगुणायाः । (Trisatikā P. 34, Śūtra 45)
2. विष्कम्भवर्गे दशभिर्विनिष्ते पदीकृते स्यात् परिधिः सुसूक्ष्मः । (Siddhānta Śekhara, Galeo, 52)
3. व्यासेभनदानि (3927) हते विभक्ते खबाणसूर्येः (1250) परिधिस्त सूक्ष्मः ।
द्वाविगति (22) च्ने विहृतेऽयं शैले (7) स्थूलोऽथवा स्याद् व्यवहार योग्य ॥ (Lilāvai, 14-376-199)
4. वृत्तक्षेत्रे परिधि गुणित व्यासपदः फलं, तत्
क्षुण्णवेदैरुपरि च ततः कन्दुकस्ये जालम् ।
गोलस्यैवं तदपि च फलं पृष्ठजं व्यासनिघ्नम्
षडभिर्भक्तं भवति नियतं गोलगर्भे घनाख्यम् ॥ (Lila, 14-393-201)
5. अनूननूत्राननुनुन्न नित्यैः समाहृताश्चक्रकला विभक्ताः ।
चण्डांशुचन्द्रा घनकुम्भपाले व्यासं तदर्थं त्रिमभौविका स्यात् ॥ (Kar. Pad. 6-17-7)

- (a) "Divide 4 times the diameter by each odd Number 3, 5, 7then subtract in pairs each such quotient from the immediately preceding it. When the sum of all these differences is subtracted from 4 times the diameter, the value of the circumference is obtained to a greater degree of accuracy.¹ Symbolically, if $2r$ be the diameter, then

$$\text{Circumference} = (4 \times 2r) - [(4 \times 2r) \left(\frac{1}{3} - \frac{1}{5}\right) + (4 \times 2r) \left(\frac{1}{5} - \frac{1}{7}\right) + (4 \times 2r) \left(\frac{1}{7} - \frac{1}{9}\right)] \dots$$

$$\frac{\text{Circum.}}{4 \times 2r} = 1 - \frac{1}{3} + \frac{1}{5} - \frac{1}{7} + \frac{1}{9} - \dots = \frac{\pi}{4}$$

- (b) "Divide 4 times the diameter successively by the difference of the cube of 3 and every following odd number and the number itself. Add and subtract these quotients alternately to 3 times the diameter to obtain the circumference of the circle.²

Symbolically, if $2r$ be the diameter, then :

$$\text{Circumference} = (3 \times 2r) + \left(\frac{4 \times 2r}{3^3 - 3} - \frac{4 \times 2r}{5^3 - 5} + \frac{4 \times 2r}{7^3 - 7} \dots \right)$$

$$\text{or } \frac{2\pi r}{2r} = \pi = 3 + 4 \left(\frac{1}{3^3 - 3} - \frac{1}{5^3 - 5} + \frac{1}{7^3 - 7} \dots \right)$$

- (C) Another rule leads to the value of π given by³

$$\pi = 3 + 6 \left(\frac{1}{1.3.35} + \frac{1}{3.5.7.9} + \frac{1}{5.7.11.13} + \dots \right)$$

Almost contemporary with Somayajin was Mādhavāchārya (1350-1410 A D) whose value of π has been mentioned by Nilakantha⁴ in his Tantra Sangraha as follows :

"Multiply the diameter by 4. Go on subtracting from and adding to it respectively 4 times the diameter divided by the odd numbers 3, 5, etc. to obtain the circumference,"

Symbolically, if $2r$ be the diameter, then

$$\text{Circumference} = (4 \times 2r) - \frac{4 \times 2r}{3} + \frac{4 \times 2r}{5} - \dots$$

$$\text{or } \frac{\text{Circumference}}{2r} = \pi = 4 \left(1 - \frac{1}{3} + \frac{1}{5} - \dots \right)$$

This has been mentioned also in Lilavati, Yuktibhāṣā and Karaṇa Paddhati, making the value of π known to ancient Indian mathematicians even 300 years before the modern era.

1. व्यासचतुर्धाद् बहुशः पृथक् स्यात् त्रिपञ्चसप्तत्य युगाहृतानि ।
व्यासे चतुर्धनेक्रमशः स्वमृणं स्वं कुर्यात् तदा स्याद् परिधिः सुसूक्ष्मः ॥ (Kar. Pad—6-16-1)
2. व्यासात् वन सङ्कलितात् पृथगाप्तं व्यासयुग विमूलघनैः ।
त्रिगुणव्यासे स्वमृणं क्रमशः कृत्वापि परिधिरानेयः ॥ (Kar. Pad 6-16-2)
3. वर्गयुजां वा द्विगुणैर्निरेकैर्वर्गीकृतैर्वर्जितयुग्नवर्गैः ।
व्यासं षडध्नं विभजेत् फलं स्वं व्यासे त्रिनिधने परिधिस्तदास्यात् ॥ (Kar-Pad. 6-17—4)
4. व्यासे वारिधिनिहतेरूपहृते व्याससागराभिहते ।
त्रिशरादि विषमसंख्याभक्तं ऋणं स्वं पृथक् क्रमात् कुर्यात् ॥ (Tantra Sangraha-P. 101—271)

In relatively more recent years, Śankara Nārāyaṇa (1500—1560 A D) has, in his KRIYĀKRAMĀKARĪ, given two rules ¹⁻² leading to the determination of the value of π correct to 11 and 13 places of decimals respectively as follows :

- (a) “The measure of the circumference of a circle of diameter 900,000,000,000 is equal to 2,827,433,388,237,” giving.

$$\pi = \frac{2,827,433,388,237}{9,00,000,000,000} = 3.14159265359$$

“A much closer approximation to the ratio of circumference and diameter of a circle is given by 1,04,348 divided by 33,215.”

Symbolically :

$$\pi = 1,04,348/33215 = 3.1415926539211.$$

The rule or formula :

$$\pi = 4 \left(1 - \frac{1}{3} + \frac{1}{5} - \frac{1}{7} + \dots \right)$$

given by Somayāji and Mādhava has been refined later by Mādhava to give a closer approximation to the value of the ratio π .

“In order to find a definite sum, it is necessary that this process be terminated at a suitable point. To determine it we take our last number to be odd, multiply 4 times the diameter by half the sum of this odd number and 1 (which makes it even), then divide this number so obtained by square of this even number plus one, and then add or subtract this expression to the last term so far (depending upon the sign of that term). The value so obtained will be the closer value of the circumference.” Symbolically, if $2r$ be the diameter, and C the circumference, then, if n be large.

$$C = (4 \times 2r) \left(1 - \frac{1}{3} + \frac{1}{5} - \frac{1}{7} + \dots + \frac{1}{n} + \frac{(n+1)/2}{(n+1)^2 + 1} \right)$$

1. बिबुधनेत्रगजाहि हुताशनत्रिगुणवेद भवारण बाहवः ।

नवनिखर्वमितेवृत्तिविस्तरे परिधिमानमिदं जगदुर्बुधाः ॥ (Kriyā Kra-P. 668, Līlavatī 5-15-377)

2. वृत्तव्यासे हते नागवेद बहुन्यब्धि खेन्दुभिः [1,04,348] ।

तिध्याश्विविबुधे (33,215) भक्ते सुसूक्ष्मः परिधिर्भवेत् ॥

(Kriyā Kra./Līlā, P. 377) (Tantra San. P. 103, 298)

- * यत्संख्ययाऽत्र हरणे कृते निवृत्ता हतिस्तु जामितया ।

तस्या ऊर्ध्वगताया समसंख्यातच्छत्रं गुणोऽस्ते स्यात् ॥

तद्वर्गो रूपयुतो हारो व्यासाब्धिघाततः प्राग्वत् । ताभ्यामासंस्वमृणुकृते घनेक्षेप एव करणीयः

लब्धः परिधिः सूक्ष्मो बहुकृत्वो हरणतोऽस्ति सूक्ष्मः स्यात् ॥

(Kri. Kram-2,3,4—P. 579) (Tan-San. P. 101—272—7)

Dayanand Commemoration Volume/190

Another rule given by Mādhava gives a still close value for the ratio,¹ can and be put symbolically in the form :

$$C = (4 \times 2r) \left[1 - \frac{1}{3} + \frac{1}{5} - \dots \pm \frac{1}{n} \mp \frac{\left(\frac{n+1}{2}\right)^2 + 1}{\left\{ \left(\frac{n+1}{2}\right)^2 \cdot 4 + 1 \right\} \left(\frac{n+1}{2}\right)} \right]$$

Thus several approximations to the value of the ratio π can be obtained in *Litavati*, *Kriyākramākari*, *Tantra Sangraha*, *Karaṇ Paddhati* and *Sadratnamālā*.

Methods are also known in works of ancient Indian mathematicians to approximate the value of the circumference by inscribing a polygon.....within the circle and then gradually increasing the number of sides considerably, so that the polygon almost coincides with the circumference.

I close with a relevant quotation from Basham's "The wonder that was India." He says.²

"Medieval Indian mathematicians, such as Brahmagupta (7th century), Mahāvira (9th century) and Bhāskara (12th century), made several discoveries which in Europe were not known until the Renaissance or later.....For π Āryabhata gave the usual modern approximate value of 3.1416, expressed in the form of a fraction 62,832/20,000. This value of π , much more accurate than that of the Greeks, was improved to nine places of decimals by later Indian mathematicians"

[Dr. S. R. Sinha : Reader in Mathematics, University of Allahabad; Member, Governing Council & Hon. Incharge, Mehta Research Institute, Allahabad; Past President, Section of Mathematics, Indian Science Congress; Secretary, Allahabad Mathematical Society; Academic Secretary, Indian Mathematical Society; Member, American Mathematical Society, Mathematical Association of America, National Council of Teachers of Mathematics (USA), Indian Society for History of Mathematics; National Academy of Sciences of India; Member, International Programme Committee, ICMES.]

[Dr. R. S. Lal : Head, Mathematics Department, D.A.V. College, Siwan (Bihar) has obtained in 1982 the D. Phil. degree of the University of Allahabad on his thesis entitled, "Development of Theory of Series and Progressions in Ancient Indian Mathematics." Member, Indian Science Congress, and Indian Society for History of Mathematics.]

1. एष्यः सूक्ष्मतरोज्ञो विलिख्यते कश्चनापि संस्कारः ।

अन्ते समसंख्या दलवर्गः सैको गुणः स एव पुनः ॥

युगगुणितो रूपयुतः समसंख्या समसंख्यादलहतो भवेद्धारः ।

त्रिशारादि विषमसंख्या हरणात् पामेतदेव वा कार्यम् ॥ (Tantra San., P. 103; Sh., 295—296)

2. "The wonder that was India" by A.L. Bashem (Univ. of London), ed. 1959, Appendix IV,

Propagation of The Arya Samaj Movement Among Non-Indians Abroad

□ **Harish Chandra Vidyarthi**

Need to Propagate the Vedic Fundamentals : Today the world population at large is most receptive of the vedic fundamentals than ever before. The people—whether in communist, capitalist or so-called socialist countries; Christians, Moslems, Buddhists or so-called Hindus; living in so-called developed or developing countries—have begun to see the need to live in greater harmony with nature and with one another. As we know, an understanding of the Vedic fundamentals broadens and deepens the outlook of a person and thus, enables him to live harmoniously with his surroundings and be happy in present and in future. The Arya Samaj can act to propagate the basic tenets of the harmonious life as conveyed by the Vedic fundamentals which are of course the universal truths.

A Twofold Plan : What is presented in the following paragraphs is a plan to propagate the Vedic fundamentals among all those who are not familiar with it (especially among non-Indians abroad) under the auspices of the Arya Samaj. The plan consists of two parts—both to be acted upon simultaneously. The first part is more of theoretical nature—its contents are not likely to change with space and time because they deal primarily with universal truths, however its mode of action will change with space and time. The second part is more of practical nature and is based on providing workable solutions (in line with the Vedic fundamentals) to the current problems facing a section of (or whole of) mankind—its contents and mode of action will change with space and time.

The First Part

The first part of the plan deals with the propagation of the basic tenets of the Vedic philosophy through literature and preaching. The literature should be freshly produced in the

language of the people and should be written in the style understandable to the intended readers. It should be published in the foreign country itself, and if possible, should be authored by the foreign authors themselves with the supervision, encouragement and financial assistant from the Arya Samaj. The literature should be of different kinds for the multitude of the readers. There should be popular books for the general population and rigorous books for the serious readers. It is much better to plan a complete series of books in which all the main subjects find their rightful place—in some books in detail and in others in short. The sale and distribution of the literature should be supplemented by other activities including the seminars and discussions especially among young people in the university towns (in USA alone there are more than 2000 universities ! An Arya Samajist scholar can contact of his own the university departments of philosophy, religious studies, oriental studies etc., and offer to give a lecture on a subject of mutual interest. Many university departments have weekly seminars and will be glad to receive such an offer from a person of some reputation. Such an opportunity may be utilised to present some of the basic Vedic concepts in a rigorous manner and will certainly stimulate discussion among the audience. Similar opportunities may be obtained by making contacts with the various students' societies and discussion groups in a university. Unlike a pure preaching, such an occasion will lead to a discussion of informal nature in which the ideas have to be merely conveyed to stimulate a discussion. The co-ordinator should be clever enough to control the direction of the discussion lest it digresses too far. It should be added that the younger generations in the western countries (especially in USA) are very liberal and open-minded and receptive of new ideas.

Some Vedic Fundamentals of Interest : Many are the aspects of the Vedic philosophy which should attract the attention of the people abroad—primarily those of trinity of God, the Soul and Matter (in its primordial state); interrelationship among the elements of the trinity; philosophy of creation; theory of action and reward (कर्मफल सिद्धान्त); transmigration of soul (पुनर्जन्म); disinterested action (निष्काम कर्म); yoga etc. It should be emphasized that the Vedic outlook towards one's life does not discourage him from obtaining wealth, fame or other materialistic successes. The Vedic outlook, in addition to the worldly successes, brings an attitude for the appropriate disposition of these successes leading to inward peace. Such an attitude is in great need in today's world.

Necessity of Mild Criticism : Any literature or lecture is much more forceful if it enunciates what the first person believes and then presents a comparative study with respect to the other prevailing beliefs. A style of presenting arguments for and against a theme of discussion is almost always more likely to succeed. But, it is desirable that the criticism be made in a subtle manner rather than very explicitly, or dogmatically, especially if the reader (or the audience) is a matured one. For example, after presenting the ideas of the Vedic trinity a mild suggestion that the ideas of God, Son of God, and Holy Ghost in the Bible seem to be a crude personification of the Vedic trinity (God, Soul and Matter) should be an adequately forceful criticism.

The Second Part

The second part of the plan attempts to provide practical solutions to the several problems facing mankind. Certain positive issues are already gaining ground in the form of movements but sometime seem to be diverting from their right directions—they need to be encouraged and looked into proper perspectives. Some of the issues follow :

(a) **Vegetarianism** : It will not be an exaggeration if I say that vegetarianism is coming up as a movement albeit silently. It is a movement because it is spreading very fast. During my stay in Princeton University (New Jersey, USA) from 1974-79 one of the five large dining rooms for the undergraduate students was converted into a vegetarian dining room. Recently I heard that one St. Andrew's University in the state of Michigan in USA is a fully vegetarian university. Some months ago a report on a fully vegetarian boarding school in England was carried by "Sarvadeshik" (the Hindi weekly published by the International Aryan League, New Delhi, India). My personal experience indicates that our position is very strong. Let me briefly narrate the experience I had last Thursday Oct, 14, 1982 when I was invited by a discussion group in the town of Welfsburg, West Germany to answer some questions on Indian religions and philosophy. But the first question asked to me was "Why do you not eat meat?". I spoke extemporaneously on "why meat is not a part of human diet" for about twenty minutes. Later on, many in the audience said to me that they had never thought of or heard of what I said and were impressed by my ideas and arguments. I have had similar experiences elsewhere. Once this question asked I have been able to convince the questioner without any exception that meat eating is a non-human act. This simply shows how sound our position is as far as propagation of vegetarianism is concerned. What the Arya Samaj can do in this area is to emphasize that food is for mind as well as for body. Vegetarianism holds the key to the answers to many problems viz., physical and mental health problems; world hunger (it takes 8 kg of staple food to convert into 1 kg of meat in an animal body—it is much more sensible for us to consume land produce directly); nutritional problem (21 kg of vegetation protein is fed to cattle and then 1 kg of meat protein is obtained); and above all the growing problem of the absence of world peace.

In addition to propagating vegetarianism through all the possible means I think that it will be a constructive contribution by every Arya Samaj to manage and run a vegetarian restaurant within its premises. It may be better if the restaurant is run by two partners (the Arya Samaj through its management committee being one partner and one energetic, faithful, sincere to the cause of vegetarianism, able and knowledgeable manager being the second partner) to ensure a business-like efficiency together with maintaining the key principles behind the venture. The restaurant may become a source of income to both the partners. It will be a place attracting many kinds of people. It can also serve as an outlet for the literature on vegetarianism, the Vedic culture, the Arya Samaj etc.

(b) **Alcoholism and Drug Abuse** : This is a rapidly growing problem in many parts of today's world. Once a person gives up one leading tāmasic food (तामसिक पदार्थ) then he will

give up other such foods and drinks also. A non-meateater cannot really enjoy alcohol and the drugs dangerous to his physical and mental health. Thus, the propagation of vegetarianism should solve large part of this problem. However, it is not to say that this problem should not be looked into independently. Smoking is also an act we should speak out against. When a smoker smokes he ruins his health as well as that of the others by releasing the deadly offensive smoke. A smoker has no right to cause injury to others' health. Now there is much greater regard for the environment and therefore, people will respond favourably to our speaking against smoking.

(c) Family Relationship : The institution of family is under severe stress and strain. The present divorce rate (almost one divorce for every two marriages) is alarming many in the western countries. It is needless to emphasize that an instability or distrust in husband-wife relationship adversely affects the growth of the children. Such children feel neglected and insecure and tend to revolt against their parents when they become adolescents. On the other hand, the adults face many physical, mental and social difficulties due to divorce. What needs to be emphasized that the family relationship is not based on materialistic give and take only. There should be an appreciation for the subtle love and affection and that should be reciprocated.

(d) Old Age and Loneliness : A related problem is concerning old people or so-called senior citizens. They are usually away from their children and sometimes have lost their life-partner also. The spare time and the loneliness are the big problems facing them. Let me narrate a bizarre experience I had in Princeton. It was a fine spring morning in 1976. I thought it wise to walk from my residence to the school. On the way I met a old man between 70 and 80 standing in the sun outside his house. We greeted each other saying "good morning". Then he praised the beautiful weather—a usual way to initiate conversation in the west. I of course agreed with his assessment and kept on walking as I had an appointment to meet. Then he said, "Would you not stop for a while and talk to me. I have not talked to anyone for more than a month!". On hearing this, I spent 8-10 minutes talking with him. During the conversation, I could see him joyful with spark in his eyes.

(e) Women in Society : We have a lot in our classical literature on women's rightful place in the society and it should be shared with others. Those engaged in the Women's Lib movement have many fine ideas and some misconceptions, too. It is painful to hear the term "working women (or working mothers)" used only for the women engaged in monetarily gainful employment. The question is : Can we not give respect to a woman who is working tirelessly from early morning to late evening to make her home a peaceful solace giving heaven for her husband and children ? A woman managing her household and bringing up her children selflessly is doing the greatest tasks of bringing peace on the earth and building future human generations. She deserves all our praise, respect and love. She is the real working mother rather than the one who is taking too much of pride out of her secretarial, managerial, manual or any such work out of her home, sometimes being done at

the cost of her real duties. Of course a woman should not confine herself to her home and should come out to broaden her outlook. We must inject our societies with the sayings like "where the real working mother is happy there everyone else is happy (यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता)" etc.

(f) Saree—the Most Graceful Dress for Women : There is something Indian women can offer to the women of the world and that is a saree—probably the most graceful dress a woman can wear. A saree has many advantages—all sarees fit all women of all sizes and at all times (even when they are fully pregnant). But I see more in it. Wearing saree (and not just wearing it but wearing it properly without leaving too much of the body uncovered) is a constructive answer from women to a disturbing trend in today's world namely, that of characterising the women's breasts as a sex symbol which are essentially the symbol of motherhood. A saree covers the breasts without letting them be easily identifiable. Of course, the attacks of rapes etc., on women are more due to the wrong attitudes of men toward them but women have to admit that they too have a part of the responsibility and they must do something constructively—wearing saree properly would certainly be one such constructive step.

(g) Yoga—Yoga is popular for quite many years in many parts of the world. It is popularly taken as a combination of some body exercises. As such there is nothing wrong in doing these body exercises. But what needs to be explained is that only this is not Yoga and then, of course, it should be explained what it is. It is a difficult task indeed because the subject is quite intrinsically difficult and the second person is not quite ready to grasp its meaning properly.

(h) Agnihotra cleans the environments—People everywhere have much greater concern about the environment pollution. Most of the present thinking is concentrated on reducing the amount of pollutants from its sources (power plants etc.) and its dispersal to human population. These efforts should of course continue. But it should be realised that wherever there is a human being there will be pollution of the surrounding environment due to his natural waste products and also due to the activities he may engage himself in. Therefore, there is a need of a technique to clean the environment once the pollutants have been discharged into it (and that will always happen in a finite amount). Agnihotra (अग्निहोत्र) should be presented as the answer. Agnihotra causes a mechanism which cleans the air and, through it, the water also.

(i) Body cleanliness—To many readers the issue of this paragraph will look very small an issue worth writing in an article for a commemoration volume on great Dayananda. But this issue is actually very important and strikes my mind at least once everyday I am away from India. It concerns the design of the foreign commodes and the use of toilet paper. I think there is an optimal sitting (or, for that matter standing) pose for every human act. For the specific morning activity I have in mind the best sitting position is allowed by the classical Indian style commodes, which can still be seen in plenty in India though, unfortunately, they are gradually becoming out-of-fashion in modern Indian homes and hotels. It is important that we should be able to sit properly to discharge the waste products completely and with ease also. Now let us examine the question of toilet paper. It is widely accepted that

the toilet paper is an inadequate cleansing agent. When I was in USA ('74-'79) one company introduced a product in the market under the brand name of "wet ones" but probably was not commercially successful. However, it does show that the need of a better cleansing agent is widely felt. Of Course, water is the best cleansing agent—Manu has also said so (अद्भिर्गन्नाणि शुध्यन्ति...). But it is true that water is a bit difficult to use on foreign style commodes. Therefore, the questions of the style of the commode and the use of water are tied up together. It is difficult to initiate the introduction with the offices and public places where people are always with their shoes on. I think that, to begin with, we should present the ideal combination of Indian style commode and the idea of using water for foreign homes. It may look very small thing to many readers but even a small positive change can make significantly important changes in the attitudes of the people.

(j) **Burning the dead bodies**—The last point is about the last event in the human life—the death. How to dispose off the dead body? Increasing number of the dead bodies in the western countries are burnt (the heat is being used to heat homes etc. !) due to land scarcity. Then they bury the ashes according to their traditional rites—thus, requiring a smaller fraction of land. Because people, at their will, are choosing to burn the dead bodies we have to present to them only how to burn it with dignity to the departed soul and without hurting the environment. Attempts should be made to introduce the style of Agnihotra as the mode of burning the dead body. A compromise can be found in such a way that the body is burnt as in an "Antyeshti Sanskara (अन्त्येष्टि संस्कार)" but reciting the relevant citations from the Bible or from any book of choice of the departed soul.

Cooperation with the Existing Organisations : Before closing the second part of the plan I find it worth mentioning that there are many organisations and even political parties (for example, Die Grünen in West Germany—i.e. The Greens, signifying the trees) who are strongly advocating disarmament, non-nuclear power plants, ecological balance etc. These organisations are run mostly by young enthusiastic people. Many ideas presented above will find support from such organisations. It would make sense to cooperate with the people in such organisations. □□

[Dr. Harish Chandra Vidyarthi : B. Tech., Ph. D. has extensively toured abroad. Born, Calcutta, Sept. 1952., schooling in Calcutta; from Indian Institute of Technology (IIT), Kanpur, Bachelor of Technology (B. Tech.) in Aeronautical Engineering in 1974, stood first in his department and secured first division with distinction; from Princeton University, Princeton, New Jersey, USA, Ph. D. in Feb. 79. Since then a consultant to the Engine Research Department of Volkswagen (the largest automobile manufacturing industry in West Germany); a recognised expert in the area of "Mathematical Simulation of the Combustion Processes in Internal Combustion Engines"; has to his credit ten research papers in international journals of his discipline. A profound scholar, belonging to the Aryasamaj family, deeply interested in Indian Culture]. □□

The Shuddhi Movement : Origin and Revival

□ **R. D. Sharma**

Hindus had forgotten that Shuddhi (Purification) was an ancient Ritual and a Custom. The Vedas and the Brahmana prescribe the Rite for the redemption of those fallen from the creed of Vedic Dharma of the Arya Society.

As cases in point we quote :—

1. Rig veda 10-137-1 which ordains :

Purport :— “Oh : Ye Wise and Brilliant people.

Redeem those fallen from Satya Dharma.

Raise and lead them to Truth.

Bestow a new life to the sinful and the degraded.”

2. Yajur Veda 1-13 (Rishi Dayanad's Bhashya—Ramlal Kapoor Trust, September 1959. Page 76-77)

Purport:— “Oh : Ye authoritative people purify others for the performance of Divinely ordained Acts as you are qualified by Satsang to establish proper management. If any sinful amongst you is fallen, but who atones, consider him faultless.”

3. Atharva Veda 3-30-6 reads :

Purport :—“Let your water store be common

and common share of food;

I put you together to a common yoke.

United you gather around the Divine fire;

like spokes around the nave of a wheel.”

God has gifted innumerable natural endowments to Mankind such as various Elements of which water is an essential component, but orthodox Pauraniks would not share it with others on the basis of social inequality. For this purpose the word ‘Untouchability’ was coined and came into vogue inspite of the Vedic dictum quoted above (3).

4. The basic Vedic Fundamental (Rig 9-63-5) of KRINVANTO VISHWAM ARYAM lies in the conversion of people to Vedic Dharma in thought, word and deed which is yet another form of purification. Also Rig 10-137-1 ordains to uplift and purify the fallen and the sinner.
5. Additionally the Manusmriti (Chapter-11) also laid down various expiatory acts to restore those 'sinners or the fallen' back to the Vedic Dharma,
6. Earlier, Sages Yagyavalka, Devala, Medatithi and other Smritikars also laid down similar expiatory acts after the early Moslem invasion of India.
7. Thereafter certain exigencies of environments and circumstances permitted short-cuts to Atonements by the mere sipping of Aachman Water, by the mere recitation of the sacred syllable OM or the Gayatri Mantra or by simply bestowing to right to wear the Yagnopaveet (Sacred Thread) to those entitled to it for the readmission of the 'fallen' back to the Hindu fold after forcible conversion to Islam or Christianity.
8. Adi Shankar simplified the process still further by blowing the Conch and whoever heard it was considered Shuddha or purified. The simplification process was carried still further to purify the sinner by a mere dip in the Holy Ganga and other rivers.

Even in the Bhavishya Puran it is written (Pratisarga Purva, Khand 4, Chapter 21) that Kanva Rishi converted 1000 Mlechchas from Egypt and 2000 others to Vaishnavism by the order of Devi Saraswati. Further, these converted Egyptians returned home as Brahmans wearing the Shikha and Sutra.

Further, the above chapter also narrates the incidence that the principal disciples of Acharya Srikrishna Chaitanyadev named Swami Ramanand, Acharya Nimbadiya, Shri Vishnu Swami and Acharya Vanibhushan and three others converted lakhs of Mlechchas (non-Hindus) to Hinduism at Haridwar, Prayag, Kashi, Ayodhya and Kanchi etc.

Unfortunately however as time passed the teachings of Manu or others and even the short-cuts for the atonement of the fallen were by and large neglected with the result that most of those converted to Islam and/or Christianity were consigned to rot in those religions and to become the most rapid enemies of Hinduism and India.

The fallen, degraded, corrupt or the sinful can be classified into three categories.

1. By non-fulfilment of social obligations.
2. By adoption and performance of such acts that are the duties of persons other than those of one's own Varna.
3. By non-maintainance of social traditions.

For the first two types of degraded persons the Vedas and the Smritis duly prescribe certain forms of Atonements (as quoted above) but when the third type of persons arose who broke, transgressed or violated Dharmik Traditions by relinquishing Vedic Dharma and

accepting narrow religious faiths by conversion, the method of a Ritual of Atonement called Shuddhi was introduced and adopted to purify and redeem such persons back to the Vedic fold.

Originally the ancient Concept of Shuddhi pertained to the quality of Purity necessary for the performance of Dharma which included various Rituals and Social Duties. In due course the term was extended to indicate the Rites by which pollution was removed and access to Dharma was restored. It gave back to the person the right to perform the Rituals and to participate freely in the social life of the people.

Technically thus, Shuddhi is another name for conversion and the acceptance of people of other faiths to one's own faith. Such Shuddhikaran was adopted for the conversion of Pauranik Hindus to Buddhism and Jainism which are both Atheistic faiths. Adi Shankaracharya converted such Atheists back to Vedic Dharma. Likewise in the 12th Century AD Basweshwar converted to the Veershaiva Lingayat Dharma Lakhs of Brahmans down to Harijans. Sikh Gurus converted people to Sikhism. With the permission of his mother Jijabai, Chatrapati Shivaji Maharaj converted his Commander Netaji Palkar seven years after Aurengzeb had forcefully made him a Muslim. Shivaji also restored Hinduism to his wife's cousin brother Bajirao Nimbalkar of Phalton who had been converted to Islam by the Sultan of Bijapur and later Shivaji offered his daughter in marriage to Nimbalkar.

In his book "Hindu Pad Padshahi" Veer Savarkar writes that Chatrapati Shivaji Maharaj converted the army of Bijapur and absorbed them in the Maratha regime. Shivaji divided Dharma into three branches viz., its base, its behaviour and its atonement (Shuddhi) to be administered by Panditrao.

In the reign of Chatrapati Shivaji a Maratha named Pootaji Bandkar who had become a Muslim was reclaimed back to Hinduism. A Kokanastha Brahman was converted to Islam by Hyderali of Mysore but after one year he was reclaimed. Bajirao Peshwa II married Begum Mastani a Muslim concubine of the Raja of Orchha.

There are other examples of Mental Shuddhi as follows. One Begum Muglani although she did not convert herself to Hinduism yet she was so much mentally influenced by Hindu custom and usage that she is bracketed with the luminous band of brilliant Hindu Poets. Next to Mirabai, Begum Muglani composed Hindi poems of great excellence on her devotion to Lord Sri Krishna. While maintaining her Muglani descent she presented herself as a Hindvani in her poems as a devotee of Sri Krishna. Likewise Raskhan, another Muslim, was mentally purified who also composed Hindi poems in praise of Sri Krishna.

It is an historical fact that the early invaders of India came to loot our wealth only. The Persians, Greeks, Huns, Shakas, Sythians Parthians, the Kushans and others made little impact upon our way of life. They devastated the land but had to bow down before our superior culture and to accept it. Thus the necessity did not arise to convert them by any Ritual because they themselves realised that inspite of their superior military might they were far inferior to us in language, philosophy, culture and other human attributes.

Later on when Mohemed Bin Kasim conquered Sindh, Rajasthan, Kutch, Malwa, and Gujrat, he converted most of the People to Islam at the point of the sword. Such forcible conversions continued right upto Aurangzeb.

Mindful only of their own Koranic Adage of TABLIGH which required every Muslim to convert at least one Kafir (non-believer) to Islam during his life-time, Muslims carried massacres of Hindus en masse.

Obviously most of the orthodox sections of the then Hindu Society did oppose the Shuddhi Movement more due to the mortal fear of Muslim rulers than for want of religious sanctions.

Finally the British held away over India. They continually dinned into the ears of the people that on account of the Caste System and the Brahmnical Character of the Hindu religion re-entry of Chistians and Muslims back to the Hindu fold was unwise, uncalled for and therefore impossible. Unfortunately such a stance of the British was supported by Pauranik Hindu idiots that aliens cannot be admitted to Hinduism.

However, politically motivated Christianity adopted proselytisation by all means—fair or foul. The very utterance and practice of Shuddhi by Hindus was intolerable to both of their arch-enemies who also resorted to violence and other atrocities and reactionary acts of murders as in the case of Pandit Lekhram, Swami Shradhanand, Mahashay Rajpal and others by Muslims and by the Christian Francis Xavier.

Here is a glaring instance as quoted by G.T. Spencer, the then Bishop of Madras, (Journal of a Tour to Madura, London 1846 Page-268) in which the French author La Corze writes—"And even Xavier himself is reported to have declared that Christianity could only be permanently established among the heathens by carnal weapons, EVEN AT THE POINT OF THE BAYONET." (Historic de Christianisme des Indes. Livre 7. Page 529).

In his book 'Peeps at the Far East' (Straton & Co. London 1871) Norman Mac-Leod quotes Abbe Dubois on the labours of Francis Xavier thus— "Xavier soon discovered in the manners and prejudices of the natives an insurmountable bar to the progress of Christianity among them." This was in spite of the fact that Xavier's Jesuit Missionaries announced themselves as Brahmans to intimately study the Hindus. They wore yellow Hindu dress; made frequent ablutions, applied sandalwood paste on their foreheads; scrupulously abstained from animal food and lived on vegetables and milk.

In his book 'Danger in Kashmir (1946)' Kolbert falsely states that in 1880 AD during the reign of Maharaja Ranbir Singh, the Orthodox Hindus of Kashmir were opposed to Shuddhi. His contemporary historians such as Drew (in— J & K Territories), Knight (in— Where Empires meet), Lawrence (in—Valley of Kashmir) and others are all silent on such a behaviour of the Kashmiri Brahmans. On the contrary in the context of the times Kashmiri Pandits wrote a Smriti in support of and to sanction Shuddhi.

About the 8th Century AD social conditions of the Hindus began to deteriorate right upto the advent of the British. Foreign invaders (both the Muslims and the British) not only conquered the land but also struck at the very roots of our Culture and Heritage. Thus the

remarkable heroisms and sacrifices notwithstanding, the Rajput, the Jats, the Sikhs and the Marhathas etc. lost their Soul-force and people succumbed to Islam and Christianity which posed the greatest danger to Hinduism.

In the 19th Century the Ocean was considered yet another Diety of Worship like many other material objects, Thus crossing the Seas was a Sin. Eventually however when people voyaged across the Seas for trade and commerce, the Ritual of Shuddhi was developed and employed by the then Reformers in the context of restoring purity to the sinners, because those who would have journeyed outside India would necessarily have had contacts with polluting materials and persons, the deification of the Ocean notwithstanding.

Even in this age of enlightenment some of the intelligensia like Pagdi. Srivastav, and Nath in general and Nirid Chowdhary in particular consider Muslim chronicles as "Divine Truth" that Hindus did not venture to accept their proselytised brethren back to the Hindu fold. They relied upon the 'History of India' by the Muslim author Alberuni, which other eminent historians like Elliot and Dawson in their book—'History of India' (Vol 2. Page 40) branded as "an imprudent and an interested fraud." Also another Muslim contemporary (end of 18th Century) narrates that "Almost all Muslim converts were taken back into the Hindu fold" as quoted and accepted by Elliot & Dawson (Ibid Vol. 1. Page 126).

Writing about Muslim historians Vincent Smith says—"The current notion of Indian Medieval History worked entirely on materials supplied by Muslim authors seems to me to be largely erroneous and often reflect the prejudices of the historians." (India in the Mohamedan Period. Vol-2, Page 223).

Likewise P. N. Oak, founder of The Institute for Re-writing Indian History, New Delhi has brought to light many such Muslim 'prejudices' which remain unrefuted.

It is commonly said that only that enchantment is a charm which compels a person to admit a Truth. Similarly as quoted by Pandit Chamupati, M.A in his Hindi book 'Devyagna Rahasya' (Page 28), when the then Viceroy of India addressing the Indian representatives in his Council complained and said "Is it that you demand Swaraj so that you may inflict more tortures on those non-Brahmans (Untouchables) whom you do not permit to draw water from a common well, neither share a carpet with you, nor worship your dieties ? While they continue to live as yet do you want them to go out of existence ?"

The great orthodox Pauranik late Pandit Madan Mohan Malaviya rose up and replied to the Viceroy— "On behalf of the Brahmans I advocate and say that you may grant Swaraj to the non-Brahmans (Untouchables) while we shall partake thereafter whatever thereof is left behind and remains."

Dear Readers, we have seen above how Shuddhi has been practiced so far from time to time regionally and sporadically scattered in the pages of Indian history, but a stage was reached when Rishi Dayanand Saraswati, founder of the Arya Samaj, appeared on the scene and organised the piece-meal Shuddhis into a Movement which in the course of time assumed a far-flung image and gradually developed into a National Movement spread all over India and abroad.

To begin with Rishi Dayanand laid open not only the hollowness of the prevalent Bhartiya faiths but also launched a crusade by his sharp criticisms that struck a severe blow to the Islamic and Christian faiths also, in his immortal book—SATYARTH PRAKASH. This raged a conflagration and an inferno in the opposite camps. The explosive missile wielded by the Rishi was the holding of Shastrarths (Public Debates) with Pauraniks, Maulavis and Padrees. This practice was scrupulously adopted and continued by the Rishi's followers while the Buddhists, Jains, Sikhs and others merely witnessed with impunity the Christian onslaughts and the Muslim Tabligh hurled at the over 80 percent Hindu population of India. These Public Debates restored the Soul-force of the Hindus and awakened them to reclaim their people collectively and individually back to Vedic Dharma by the speedy and effective Ritual of Shuddhi.

In the early Seventies of the 3rd Quarter in the 19th Century the Christian Missionaries had already set a footing on the soil of Panch Nad (Land of the five rivers—Punjab) and spread their net of conversion of Hindus and others to the faith of the Bible by baiting and roping-in persons of public standing, such as the brother of the Maharaja of Kapurthala. Late Raja Maharaj Singh (ex Governor of Bombay) and his sister late Rani Amrit Kaur (ex Health Minister of India) who were the direct Christian decedents of the House of Kapurthala. Likewise the learned Maulvi Imam-ud-din, Editor Rajab Ali Imam Shah of Peshawar, Prof. Ram Chander (Director of Public Instruction in Patiala State), Abdulla Athim (Extra Assistant Commissioner), some Zaildars and even Rajputs were converted to Christianity by the Missionaries. All these converted personalities became handy for public demonstration by the clergy to demoralise the Hindus, (J. T. F. Jordens—Dayanand—Life and Ideas P/170 onwards).

Unable to bear the gradual penetration of Christianity and on hearing of the advent of a Savior in Bombay, the Punjab Hindus sought his help. Thus the Saviour Rishi Dayanand Saraswati entered the Punjab on Easter Day 1877. Ludhiana was the first step of the Rishi on the soil of Punjab.

There it so happened that a Brahman named Ramsharan, teacher at a Mission School was about to be baptised. Hindus of Ludhiana felt the Missionary propaganda as a real threat which they brought to the notice of Rishi Dayanand. The Rishi talked a lot in the matter with all types of people and on the persuasion of some Hindus, he approached Ramsharan. To prevent his baptism the Rishi introduced Ramsharan to the sublimity of Vedic Dharma and injected into him the strong impulse not to be baptised.

In the next months Dayanand formulated the firm idea of Shuddhi at Ludhiana as the first step to counter Christianity. Accordingly he delivered his first lecture on the subject at Jullundur which led to the first reconversion of a Christian back to the Hindu fold by Shuddhi performed by the Rishi himself.

Then Dayanand preached that conversion of a Hindu to another religion was also a pollution and induced the orthodoxy to accept the Rite of Purification and to reinstate the reconverts back into Hindu Society. Then followed the case of one Kharak Singh who was

once a Yogi but converted to Christianity by Rev. Clark at Amritsar. The convert was however not fully convinced and still had his doubts about his new faith. Fortunately Kharak Singh had once earlier met and heard Dayanand and now again he went to the Rishi to clarify his doubts. Dayanand instructed him in the correct and true interpretation of the Vedas and suggested Kharak Singh to practice Yoga to achieve Salvation. Kharak Singh followed the Rishi's advice to become an Arya and the Christians left him.

Dayanand was a scathing critic of the Christian faith as well and he effectively damaged its image. Prominent missionaries headed by the Rev. Robert Clark in the Punjab became aware of the importance of the new concept of Shuddhi by Dayanand which made him realise what a real threat Dayanand was.

At Amritsar many students of a Mission School were induced towards Christianity who formed the "Society of Unbaptised Christians" and cautiously held Prayer Meetings under Rev. Warring. The students learnt of the teachings of Dayanand and this disturbed Rev. Warring who thought of a plan to plug this loophole. He gave a call for a Debate between Swami Dayanand and Pandit Khan Singh who had been a Christian for twelve years and this was what the Swami was looking for. In the debate Khan Singh was so impressed that he offered himself for reconversion.

Rev. Warring could not tolerate Dayanand's victory. He invited Rev. K. N. Banerjee from Calcutta to face the Swami but the former did not turn up. As a result more Christians were converted to Hinduism by Shuddhi. Dayanand thus displayed an active interest in Shuddhi and occasionally reiterated that Shuddhi was a very necessary and a proper procedure. In this way the Rishi paved the way to the local Aryas which later developed into a regular activity in the Punjab and grew into a considerable movement all over India.

In the Eighties of the 19th Century Hindus felt the full impact of Dayanand's revalidation of Shuddhi and its potential. The Punjab Hindus eagerly welcomed the challenge to Christianity by Dayanand resulting in a greater popularity of Shuddhi.

Thus we have seen that the concept of Shuddhi was originally ordained by the Vedas etc., but was forgotten by the Hindus and revived by Rishi Dayanand. No doubt there was again opposition to the Rishi by foolish and selfish Hindus but with a view to achieve a total revival of Shuddhi so as, encompass the social life of Hindudom as a whole to the Rishi had now adopted a course of consensus as against controversy of which Sanskrit, Cow Protection and the Shuddhi Movement were the planks of his platform.

After the demise of Rishi Dayanand and as a predecessor to Pandit Lakh Ram the first martyr in the Cause of Shuddhi was one Chiranjeevlal.

When conversion of Hindus the alien faiths was in swing Rishi Dayanand has turned the tide by Shuddhikaran of one Sheikh Mohamed Umar and gave him the new name of Alakhdhari.

Dayanand Commemoration Volume/204

As the eldest son of his father Lala Rajaram a well established trader, Chiranjeevlal was born in the beginning of the year 1858 AD at Rahon in the Jullundur District of Punjab. In the prime of his youth Chiranjeevlal who was impressed and attracted with the teachings of Dayanand gave up his business and voluntarily entered the field of propagation of Vedic Dharma including the Reconversion of Muslims and Christians back to Hinduism. Chiranjeevlal was not a scholar but a poet to some extent. He composed over thirty couplets running into about 500 pages in Urdu and Gurmukhi. His compositions were so powerful that he was many a time lathcharged by the orthodoxy who later on also charged him in a Law Court for hurting their feelings by which he was jailed for four months with a fine of Rs. 50/—.

Finally Chiranjeevlal was poisoned and he died on or about the 26th or 27th, July 1893 as stated by late Mahatma Anand Swami in his Hindi book 'Veer kaa Jeevan Charitra'.

Likewise in his English book 'Public Spirit' (2nd Edition Page-135) Rai Thakur Datta Dhawan wrote.....“amid all the poverty and privations he (Chiranjeevlal) died manfully at his post”

Amongst the earliest followers of Rishi Dayanand was also an extraordinary brave and a dashing Brahman named Pandit Lekhrum. He was a truthful, fearless, logician, journalist, writer, investigator, a glorious martyr and an unusual gift of God to Mankind.

The early ancestors of Pt. Lekhrum lived at Pothohaar, District Rawalpindi, but his great-grandfather Mehta Narayan Singh had shifted to the village Syadpur in district Jhelum, Tehsil Chakwal. Narayan Singh had two sons—Mehta Tara Singh and Mehta Ganda Singh. Of the three sons of Tarasingh one was Veer Lekhrum who was born on 8th Chaitra S. Y. 1915.

Lekhrum acquired knowledge of Urdu and Persian from a Maulvi who tried to influence him with Islamic views. While this gave knowledge of Islam to Lekhrum it also had a repulsive reaction upon him. However as he grew up he took to Neo-Vedant and finally studied the works of Alakhdhari and learnt of Rishi Dayanand. Having deeply read Dayanand he was completely transformed to Vedic Dharma. This was his turning point in life and he very eagerly longed to see the Rishi personally.

He went to Ajmer, met the Rishi in the garden of Fatheh Mahal and drank deep at the feet of his Preceptor. He raised very intricate questions but the Rishi satisfied him to saturation. Finally he asked the Rishi whether people of other religions could be taken back to Vedic Dharma. The Rishi emphatically replied in the affirmative and advised the method of Shuddhi.

Armed to the teeth Pt. Lekhrum proceeded on his mission and established an Arya Samaj at Peshawar in SY-1937. He also started a monthly journal—“Dharma Updesh.” Immediately on hearing of the conversion of a Hindu to an alien faith he rushed there to save the victim. Now he took a step forward and added reconversion of those born in alien faiths also.

He came over to Lahore to learn Sanskrit and acquired a proficient knowledge of Vedic literature. It was here that he joined the galaxy of his contemporaries—Mahatma

Hansraj, Lala Lajpatrai, Swami Shradhanand and others. He was thus able to refute the six lectures of Padri Kharak Singh by just small but very effective Tracts. Gradually he became the Editor of the Arya Gazette of Ferozepur.

After the demise of Rishi Dayanand and at the behest of the Arya Samaj Multan, the Punjab Pratinidhi Sabha bestowed him with a paltry remuneration of Rs. 25/—p. m. only and enjoined him to write a biography of Rishi Dayanand.

This opportunity opened to him the vast expanse of India to display his potentiality compared to his activity confined to the Punjab and North India so far.

He travelled far and wide to collect very valuable data in all its details to write the Biography of his Mentor, Philosopher and Guide—Rishi Dayanand Saraswati. Thereafter although other writers have also written biographies of the Rishi but none could refrain to ignore and not to quote Lekhram in any of their compilations.

One Abdul Rehman read Lekhram's books—"Taqzeed" and "Nuskha Khabt" and became a Vedic Dharmi named Somdatta at Ajmer. Here he also taught Hindi to a Maulvi and gave Yagñopaveet to a liquor distiller.

At Hyderabad (Sindh) some Hindus and Muslims were inclined towards Christianity where Lekhram proceeded and saved them. A rich person along with his two sons were about to accept Islam. Along with Swami Purnanand (who knew the Sindhi language) Pandit Lekhram saved them. He also published a booklet—"Were Adam and Eve our father and mother?" This book greatly helped about ten Hindu youths from being converted and also cautioned the Sindhis for ever.

Likewise Dewan Suryamal was bent upon becoming a Muslim and left for Alipur. However Lekhram went four times to Sindh and could save the four sons and the family of Suryamal.

Here the Maulvis were challenged and forced to a Shastrarth. He also established respect for Vedic Dharma in the heart of the Brahmo Samaji T. L. Vaswani, M. A. At Larkana some Hindus were forcibly converted to Islam. Lekhram rushed and reconverted them inspite of ill-health. At Shahabad some Hindus were being converted to Islam but Lekhram prevented them. Then he left for Sibi where he reclaimed two Muslims amidst a huge crowd.

Pandit Lekhram led a crusade on Monotheism and when he spoke on this theme even Muslims admiringly heard him in rapt attention. The famous Sindhi Principal Sadhu T. L. Vaswani was saved from conversion to Islam by the logics of Lekhram. His method of Shuddhi included purification of the intellect by his speech and writings. His great skill is justifiably displayed in his book "Kulyaat Arya Musafir" which is a masterpiece of his legacy.

Panditji heard that a Sikh Regiment at Sialkot were about to accept Islam. He lectured to them for three days and saved the Regiment. At Amritsar he received a telegram that

Dayanand Commemoration Volume/206

Shriam Saraswat had become a Christian at Moradabad where he proceeded immediately and in the presence of over 500 people reconverted Shriram back to Hinduism.

At this stage and at the instance of Swami Shradhanand his emolument was raised to Rs. 30/- p. m.

Panditji wrote a book—"Hujjtul Islam" on which Mirza Ghulam Ahmed Qadyani threatened him of the Muslim sword. At another time he was lecturing on the theme that by declaring himself a Prophet of God, Hazrat Mohamed had spread Kufar, when a Muslim youth also warned him of the Muslim sword. However as Pt. Lekhram exposed the false prophets like Mirza Qadiyani the vast audience of Muslims acclaimed him.

Panditji wrote over 33 books, large and small and after completing the biography of Rishi Dayanand, he translated the Ten Principles of the Arya Samaj and 16 other Vedic books into Arabic,

In 1893 at Lahore, Muslims objected to his book—"Jehad" and filed a criminal suit against him which Lala Lajpatrai defended and got it dismissed. Likewise he was also hauled up in criminal suits at Meerut, Delhi and Bombay but the always upheld him.

Unfortunately in February 1897 a very stout and ugly dark skinned treacherous Muslim of a short stature in the disguised garb of a fake disciple came to Panditji's house. He said he was formerly a Hindu but converted to Islam just two years ago. He wanted to return back to Hinduism. With such small information only and without tracing his antecedents he welcomed him. The Muslim remained attached to him like a shadow. That year Idd fell on 3rd March when the Muslim determined to kill him. Panditji was however out of the station but the murderer waited till the 6th March when Panditji was returned to Lahore and reached his residence at about 2 PM. In the evening next day when Pandit Lekram laid down his pen and paper, stood up, stretched and writhed his tired body the brutal Muslim pulled out a dagger and thrust it in the abdomen of his victim. The intestines were deeply cut and would fall out which Panditji held with his left hand and caught hold of the culprit with the right. His wife and mother rushed but Panditji lost grip of the murderer who escaped. Panditji was promptly taken to a hospital where Dr. Perry stiched his intestines for over two hours but Panditji's condition deteriorated and at about 2 O'clock in the night Pandit Lekram breathed his last while Swami Shradhanandji was at his bedside.

In the galaxy of Rishi Bhakts there outstands yet another name of a great Sanyasi popularly known as Swami Shradhanand. He was born in a family of dogmatic Pauraniks and accordingly named Brihaspati—literally meaning the Guru or Preceptor. Later on as he grew he was commonly known as Munshiram. From data easily available Lala Sukhanand was his great-grand-father, Lala Gulabrai his grand-father and Lala Nanakchand was his father. His father was very close to Maharani Heeradevi of Kapurthala State and as such all perks and requisites were freely available to Munshiram who thus turned gradually in to a free-lancer, an atheist, non-vegetarian, alcoholic and a gambler. Heeradevi migrated to Jullundur along with her sons Vikramsingh and Suchetsingh when Nanakchand also came along. It was here that Munshiram took a change for the better and earned the great respect and esteem of the people to be known as Mahatma Munshiram.

In 1902 AD Mahatma Munshiram founded the first Gurukul of the Arya Samaj at Kangri (Hardwar). On 12th April 1917 (Vaishak Samvat 1974) he entered Sanyas to be known as Swami Shradhanand.

Thereafter Swamiji led a chequered career and entered the political life of India. He acted as a Satyagrahi and rose to be the Chairman of the Reception Committee of the Indian National Congress session at Amritsar in 1919. As a non-co-operator he was jailed. Finally dissatisfied with the Congress policy of appeasement of the Muslims he left it and joined the Hindu Mahasabha and raised his banner of Hindu Sanghathan. As the most effective plank of the Sanghathan Swamiji established the Bhartiya Hindu Shuddhi Sabha at Agra in February 1923 as the nucleus of a vast organisation.

In this vast movement one typical case of Shuddhi cost him his life because of the inherent Muslim hatred for him. In 1926 Asghari Begum with her two children and nephews came from Karachi to the Arya Samaj at Delhi to enter Vedic Dharma. Accordingly Swamiji converted her and named her Shantidevi who was lodged at Vanita Vishram Ashram where she learned Hindi and Sanskrit. Her father Maulvi Taj Mohamed Khan and husband Abdul Halim induced her to return to Islam which she declined. At the behest of Muslim Anjumans a suit of abduction was filed against the Office Bearers of the Arya Samaj, Shantidevi, Swamiji and others. Even Khwaja Hasan Nizami hinted threats to Swamiji in his journal 'Darwesh' followed by such threatening letters from other Muslims, but Swamiji continued his mission relentlessly and with greater vigour.

Such over-work shattered Swamiji's health. He developed severe broncho-pneumonia and was under the treatment of Dr. Ansari.

On the morning of 23rd December 1926 Swami Chidanand and Raja Rampalsingh, Secretary and President of the Shuddhi Sabha came to see him. His last message to them was—"Carry on the work of Shuddhi to its completion."

In the afternoon a fanatical Muslim named Abdul Rashid came to see Swamiji for a talk on Islam. Swamiji assured him a talk as soon as he was well. The intruder asked for and drank a glass of water from the attendant, then suddenly took out a revolver and fired two point blank shots at Swamiji. The attendant dashed towards Abdul Rashid when he fired the third shot to which Swamiji succumbed.

Indian history is replete with instances of how, because of their highly digestive culture, Hindus absorbed unto themselves hosts of races from alien faiths as follows :

1. According to "Rajtarangini" :—

- (a) The Kushan tribe who were the decendents of King Kushan entered Bharat and accepted the Shaiv faith.
- (b) In the 5th Century AD Huns entered Bharat in very large numbers and established themselves from Kashmir to Malva. By practice of Arya culture they were absorbed in the Kshatriya Varna when Raja Kandev of Chatisgarh Chedi married Ahilyadevi, a Hun woman.

2. Tribes of Shakas from Persia entered Bharat and scattered in Bengal, Rajputana and other places who were absorbed in Hindu Society to finally hold, as Brahmans, the monopoly of priesthood of "Surya" temples.
3. Alongwith the Huns the Gurjar tribe from abroad also entered Bharat. The Chinese pilgrim Yuanchwang writes that in the 7th Century AD they settled down extensively and named their new settlements as Gujranwala and Gujārat in the Punjab. The present province of Gujarat is still known after their name, where their presnt decedents known as Solanki, Chauhan, Parmar and others still exist.
4. H. H. Risley writes in his book—"Castes and Tribes of India" that in the 5th Century AD there is no trace of the existence of Caste based upon birth. Each sect of society was catagorised in a Varna by virtue of its profession, nature and apptitude. Accordingly when Alexendar withdrew from India most of his soldiers stayed behind. In the course of time their decedents were absorbed in Hinduism to be known as Nagar Brahmans.
5. Bhavishya Purana—Pratisarg Parv, Khand 4, Chapter 21 records that Krishna Chaitanya Prabhu of Bengal sent his disciples—Ramanand to Ayodhya and reconverted back to the Vaishnav faith all those who had gone over to Islam. Likewise the disciples Nimbaditya, Vishnuswami, Vanibhushan and others did the same. Even Vallabhacharya converted Abdul Karim alias Raskhan back to Hinduism.
6. Hindus of Rajasthan did not stay content with the procedures of Shuddhi to bring non-Hindus back to their fold but became retaliatory. They uplift Muslim women and Maharaja Ajitsingh killed a swine and hung its pork in the Khwaja Saheb Dargah at Ajmer in retaliation to such acts upon Hindus by the Muslims.

Maharaja Gajsinhji of Jodhpur spat on the long beard of a Maulvi in the court and in the presence of Shahjahan and his 73 Khans and 72 Umraos. Gajsinhji snatched Anara wife of Asadkhan (Minister of Shahjahan) and kept her as his lady.

Amarsingh Rathor of Marwar brought a princess of the Badshah as his wife.

A time came when the formality of the Shuddhi Rite was not even much adhered to. The Maharaja of Patiala, married Florence a Christian. So did the Maharajas of Kapurthala, Jind and Kota etc. Dalipsingh son of Punjab Kesari Maharaja Ranjitsingh married English Christian women. Current Arya Samajis, Sanatan Dharmis, Sikhs and other continue to reconvert by Shuddhi women of other faiths and marry them.

In the 12th Century AD the Ritual of Shuddhi was abridged to a dip in a pond after the performance of a Yagna. The Anasagar at Ajmer built by Arunodev is a replica of this practice.

Today Hinduism is the victim of a two pronged danger of Islamic and Christian proselytisation, each vying with the other to excel in its onslaught through its men and money. The assault is both ferocious and wide-spread in which Christianity has so far excelled in controlling a network of over 8000 Institutions in India alone consisting of 57 Centres for training Missioneries, 554 Orphanages, 59 Degree Colleges, 889 High Schools and Inter Colleges, 467 Hostels, 1228 Middle Schools, 4877 Primary Schools and 707 Hospitals.

An annual remittance of Rs. 467 Crores is poured into India by 54 Western Christian countries of which the United States alone contributes Rs. 200 Crores. The network of Missionaries spread all over India by these 45 countries are 9727 Padris (Priests) and 25000 Nuns. In 1947 Christians in India were 70 lakhs and in 1981 they rose to 2 Crore 80 lakhs which means an increase by four times within 35 years of our Independence.

While Muslims have already been the most dogmatic brutal fanatics who always employed the sword in wars of Jihad, they are now provided with huge amounts of petrodollars from the Gulf States to Islamise India.

Only recently we have had a bitter taste of mass Islamisation at Meenaxipuram in the province of Tamil Nadu where rushed most of the existing important Hindu Organisations, legislators and Ministers in general and the Arya Samaj in particular to reclaim the converted back to Hinduism. To awaken and restore the soul of Hindus of the South, the Sarvadeshik Arya Pratindhi Sabha held its annual session at Meenaxipuram.

In the past stalwart soldiers of Rishi Dayanand such as Pandit Lekhram, Pandit Gurudatta, Swami Shradhanand, Master Atmaram Amritsari, Mahatma Hansraj, Mahatma Devichand and many others have left a legacy of a network of devoted workers in the Arya Samaj everywhere.

The Arya Samaj is not a Cult or a Faith. It is a Movement set in by the World Transformer Rishi Dayananda Sarasvati. Willy-nilly and consciously or unconsciously Hindus everywhere in general are now practicing Shuddhi and other Tenets of the Rishi in spite of their indifferences on other Concepts.

To fight the menace of Islam and Christianity we today have the Arya Samaj in the forefront as the nucleus of the Shuddhi Movement practically supported by such leading organisations like the Dayananda Salvation Mission, Masurashram, Shradhanand Mahila Ashram, Bharat Sewa Ashram, Hindu Mahasabha, Vishwa Hindu Parishad, Hindu Ekta Andolan, Rashtriya Swayamsewak Sangh and others.

For its own survival therefore let the Hindu World be fully geared to the Shuddhi Movement revived by Rishi Dayananda Sarasvati to Manifest the Vedic Precept of Krinvanto Vishvam Aryam.

□□

[Shri R. D. Sharma : Vedic Parmarth Ashram, Gopal Nivas,
5th Road Santacruz (East), Bombay—400 055]

□□

Theism : From Shankara to Dayananda

□ **Svami Vidyananda Sarasvati**

“Did God create man or did man create God?” is the question posed by Dostoevsky through one of his characters in ‘Brothers Karamzov’. Perhaps the answer to both the parts of the question is in the aftermative, depending on the way one looks at the problem. For the devout and the faithful, the universe and all animate beings owe their existence to God. For the man going through the stress and strain of his times, necessary haven and anchorage are provided by a power—call it by any name you like—Deity, God or Supreme Being. Without the support of such power man would be like a rudderless vessel on the surface of the sea at the mercy of waves and strong winds. It was this feeling which prompted Voltaire to say that if there be no God, it would be necessary to create one.

While the idea of God is thus almost universal, its concept is blurred by the fog of notions, mostly based on authropomarpic expositions. One’s knowledge of God is limited by one’s capacity to understand him. The temperament, the training of the individual as well as the influence of environment determine to a large extent the character of his beliefs. When we know so little of common things around us, we may never be able to say that we know God. And yet in our heart of hearts we are inspired to feel his existence and the more we think, the more we are convinced of his being always with us.

If we look at the history of philosophical thought, we shall see that there are various ways in which the problem of ultimate reality has been approached. Max Muller observed in one of his lectures delivered at the Cambridge University—“If I were asked under what sky the human mind has most deeply pondered over the greatest problem of life and has found solutions which will deserve the attention of even those who have studied Plato and Kant, I should point to India.”

The whole of theistic philosophy in India is professedly based on the Vedas, the Upanishads and other allied literature. While the Vedas register the revealed intuitions of the most elevated souls, the Upanishads record the spiritual experiences of the experts in the field. The Upanishads do not contain any ready-made consistent system of thought. At first sight they seem to be full of contradictions. Hence arose the necessity of systematising the thoughts contained in the Upanishads. This was done mainly through the six systems of Philosophy in the form of sutras. The authors of the sutras were not, strictly speaking, founders of the systems they propounded, but merely systematisers of the thought developed on the subject by successive generations of thinker's for centuries. The thoughts enshrined in these sutras were elaborated and even modified by later thinkers. Though they disclaimed any originality and declared that they were only interpreting the sutras, they differed among themselves as to the nature of the Supreme Being, its causality with respect to the world, the relation of the individual souls to it and the condition of the soul in the state of release. Hence the diversity of views about theism.

The Advaita Philosophy in various shades towers like a pyramid above all schools of theistic philosophy and the philosophy of Shankar has since been almost unalterably identified with it. Shankara opens his commentary of the Brahma Sutra with the statement of the existence of Brahman which is the source of the creation, sustenance and dissolution of the world. Subsequently, however, he modifies it and declares Brahman to be two-fold—the one which is Absolute Being without attributes and the other which is conditioned by limiting adjuncts. It is the latter—the lower Brahman, called Ishvara—which, being associated with the principle of Maya or creative power, is engaged in the creation etc., of the world. Brahman is at once the efficient as well as the material cause of the world. The cause and effect are identical. The world is a 'vivarta' (विवर्त) an apparent—not real—modification of Brahman through Maya, even as a snake is seen in a rope. When viewed in its relation to Brahman, we find that it is all Brahman (सर्वं जल्विद् ब्रह्म) This appearance does not in any way effect Brahman, even as a magician is not affected by the illusions he creates for others. The world of experience is only superimposed on Brahman which forms the substratum of the illusion. The individual soul is a phenomenon, while the truth is Brahman. The so many Jivas are only reflections of Brahman in the internal organs, even as the one sun, seen in a thousand trays of water presents a thousand suns. Release consists in freedom from ignorance. An emancipated soul attains identity with Brahman. The question of its return to this mundane world does not arise.

According to Bhaskara, Brahman is differentiated as well as non-differentiated. The non-differentiated formless aspect, which is merely existence and consciousness, is the causal state and Brahman manifested as the world is the differentiated state. The former aspect is its true nature, while the latter one is adventitious. Brahman is one as cause and multiple as effect, even as gold is one as gold and many as ornaments. Unity and multiplicity are both real and consist.

Bhaskara agrees with Shankara in so far as he says that Brahman is the efficient as well as the material cause of the world. But he differs from him when he says that the world,

though non-different from its cause Brahman, is unreal. Cause and effect cannot be identical. The effects are the modification of the cause itself. They are transitory, while the cause is permanent as the ground of all modifications.

Like the infinite space enclosed in jars, the unconditioned Brahman, on account of the adjuncts, exists as the individual soul. In the state of release, when the adjuncts fall away, the soul becomes identical with Brahman. The limiting adjuncts cannot, however, make the individual soul absolutely different from Brahman, even as the spark is not absolutely different from the fire or as the waves are not absolutely different from the ocean. Bhaskar argues that though Brahman is both 'Nirakar' (निराकार) and 'Sakar' (साकार), he is to be meditated on his formless (निराकार) aspect, because he retains this nature even when he happens to have a connection with the world and the rest.

Ramanuja takes into account Shankar's views and develops a theistic philosophy of his own. He refutes Bhaskar's view of unity and diversity. Again, if Brahman, in its own essence, is transformed into the world, it will be subject to all impurities and defects of the world. If it is argued that in one part it is transcendent and in another suffers impurities, such a being which is impure in one part cannot be called Ishwara. Ramanuja repudiates Shankar's view that Brahman as ultimate reality is without attributes. The texts which refer to Brahman as pure being or as transcendent or as truth and knowledge do not indicate that Brahman is without qualities, but as possessing many auspicious qualities of omniscience, omnipotence, omnipresence and the like. According to Ramanuja, the Supreme Being has not only the powers of creation, maintenance and dissolution, but also of favour (अनुग्रह) and disfavour (निग्रह).

Ramanuja holds all knowledge as referring to an object. Even what we call illusion, there is an element of reality. When we mistake a conchshell for silver, it is because a conchshell resembles silver in a sense. All cognitions are of the real and illusions and dreams are no exception. In dreams also we perceive what is real, though transient.

Brahman comprises within himself all elements of plurality—matter with its various modifications and souls of different classes and degrees. For Ramanuja, the world and the souls apart from Brahman are not real. The relation between Brahman and souls and matter is analogous to that between soul and body or between substance and attribute. The soul and the body, substance and attribute are different from each other; yet they are inseparably connected and form a whole.

The soul desires things according to its free will and the will of God does not interfere with it. The text 'That thou art' (तत्त्वमसि) is interpreted by Ramanuja as expressing oneness without losing the distinctive characters denoted by the two words 'That' and 'Thou'. According to Ramanuja Bhakti (as opposed to Jnana of Shankar) leads to salvation. Devotion to Vishnu in the company of Lakshmi is the central feature of his scheme of devotion. But salvation does not mean refunding into Brahman; for that would mean complete annihilation, not a worthy end for a human being.

Among those who were influenced by the views of Ramanuja may be mentioned the names of saints like Namadev, Jnaneshvar, Ramanand, Kabir, Nanak and Tulsidas. Of these Ramanand gave a systematic account of the theory of 'Avtars' or incarnation of God in physical form.

Madhva proceeds to establish the reality of a Personal God who is omnipresent, omniscient and omnipotent. The world being of the nature of an effect must have an intelligent cause, a maker who is God. He is not devoid of qualities. When he is said to be 'Nirguna' all that is meant is that he is not associated with the qualities and attributes of Prakriti. He is 'Saguna' in that he admits the presence of auspicious spiritual qualities. The Supreme cannot be unknowable or indescribable. When he is said to be so, it only means that he cannot be known completely, or described fully. If he were really indescribable, he could not have been the subject matter of scriptures.

If all selves were the manifestation of God and, therefore, identical, then there would be no difference between emancipated and unemancipated souls. If all difference be due to ignorance, then God, who is free from all ignorance, will perceive himself as one with all individual souls and experience their sufferings. The world, our experience and bondage are all real. But the supreme is the only independent reality that exists in its own right. All others exist as subordinate to and dependent on the central reality of God. We cannot say that God is one, but appears as many because of 'upadhies' or limiting adjuncts. If he is conditioned by upadhies, he cannot be released from them, for his association with the 'upadhies' will be permanent. If 'upadhies' are the product of ignorance then ignorance will be of the nature of Brahman. If the two were different, we will have dualism of Brahman and ignorance.

Nimbarka adopts the view that difference and non-difference are both equally real. Brahman is both transcendent and immanent. It is personal, possessed of a celestial body full of divine beauty and grace. Brahman is the efficient as well as the material cause of the world. Souls and matter are different from God because they have different characteristics; and they are non-different as they are not experienced apart from Brahman. Souls and the universe exist in Brahman from all eternity and do not become separate even when manifested. Even so they retain their specific natures and never absolutely merge in Brahman. If all souls were Brahman itself, the world process would lose all significance; for it is started by God in the interest of the souls, so that they may attain perfection. The freed soul is both different and non-different from Brahman. It is different, because its individuality is not lost; it is non-different because it is dependent on Brahman. Nimbarka agrees with Shankara and Ramanuja in that the freed soul does not possess the power to create, maintain and dissolve the world.

Why should the perfect Brahman, who has no unfulfilled desire, create the world? Nimbarka says that he does so in sport, out of abundance of joy. Brahman is gracious to his devotees and can assume earthly forms to help his devotees to have a direct vision of himself.

Vallabha holds that Brahman is without attributes, and yet possesses all auspicious qualities. In it all contradictions are resolved. God manifests himself through Maya. Maya is not the original cause. It serves God to manifest himself in the world. The manifestation is not an error or illusion. It is as real as Brahman itself. God is related to the world as the spider to its web. He delights in creation and withdrawing it within himself. Both sentient and insentient beings are in essence Brahman, but while in the former the bliss aspect is withheld, in the latter knowledge and bliss aspects are withheld. In the state of bondage, the soul is under ignorance and is, therefore, only a semblance of God, but when it attains release it recovers its true nature with its bliss nature manifested and it becomes one with God. Krishna was Vallabha's chief centre of devotion.

Surdas; followed by Mirabai, was the chief disciple of Vallabha.

Dayanand's theism is based on the eternal trinity of God, Soul and Matter. The three entities, fundamentally different from one another, exist by themselves. All the three are uncreated and imperishable; but the latter two are subordinate to and dependent on God who is the creator of the world. Like an architect He plans and gives name and form to the already existing material. As viewed by Dayananda, absolutism is unable to account for the diversity in the Universe and the lapse of the perfect into imperfect. The problem is solved only when we attribute diversity not to God but to the soul which is free to act and 'prakriti' which is amenable to change, both working under the constitution framed by God.

Dayananda believes in monotheism. He does not distinguish between the Absolute Being, known as Brahman and the lower God called Ishvar. It is the latter which is said to be involved in the creation, sustenance and dissolution of the world. This two-fold Brahman is a creation of Shankar's own imagination and is nowhere to be found in scriptures. In fact the conception of plurality in any form is against the very idea of monotheism. For Dayananda, Brahman, Ishwara, Indra, Vishnu and similar other names are all synonyms, meaning the same God. These are various designations depending upon the functions performed by God whose personal name is 'OM'.

God is both 'Saguna' and 'Nirguna'. By 'Saguna' Dayananda means the possession of some attributes, while by Nirguna he means the absence of certain other attributes. God is full of auspicious qualities and attributes. He is omnipresent, omnipotent and omniscience. No form can be ascribed to God. A limited object must necessarily have limited powers and functions. If he were embodied like the soul, he could not have been omnipresent and the absence of omnipotence in him would have made the ascription of omniscience and other attributes inconsistent. Again, had he possessed a corporeal body, there should have been another being to give him a specific shape and form; for a composite object produced from a combination of some constituents must necessarily presuppose an intelligent and superior Combiner. Material organs are needed when one has to work outside himself. No such assistance is required for working within. God, being immanent in every particle of the universe, does not need any external organs to work on them. Process of birth and death

do not apply to him. And why should he descend in human form and undergo pleasure and pain like ordinary creatures, when, being omnipresent, omniscient and omnipotent, he can have things done otherwise.

God is all powerful. But the Almighty, as conceived by Dayananda, is not a depot, but only a constitutional head. The whole universe is governed by law. Even God is not above law and cannot, therefore, subvert the constitution framed by himself. God is said to be omnipotent, because there are no external limits to his powers. His being Almighty only means that he can accomplish his work of creation, preservation and dissolution of the world and can dispense equitable justice to the souls with inherent power, without seeking external help in any form.

In his love for humanity God combines the apparently opposite virtues of justice and mercy. According to Dayananda, justice and mercy differ only in name, because they serve the same purpose. The very justice of God is his mercy in disguise. Punishment is given with the purpose of restraining a person from committing further Sin and thereby saving him from consequent suffering.

God does not make the soul do good or evil acts according to his caprice. The world consists of active individuals who can be influenced, but not controlled. God does guide and advise us, but never interferes with our freedom of choice and the way we exercise it. God seeks to persuade us but we are free to resist him. Ofcourse when we resist him, we find ourselves up against punishment. Every act, every thought is weighed in the invisible but universal scale of justice and none can escape the day of judgement which is not in the remote future. But God cannot be expected to transgress the rule of law and justice. Dayananda does not credit him with showing any favour to his devotees, Even the most ardent among his devotees must suffer for the sins committed by him.

The relation between the substance and the attributes dose not co-incide with the relation between God and Soul. The attributes ascribed to the soul and the cycle of birth and death and the enjoyment of pleasure and pain show that the soul is not a mere attribute of God. Dayananda reveals the fallacy involved in the analogy that as the one sun, seen through a thousand trays of water presents a thousand suns, the one reality God casts its shadow in different internal organs and appears as many. As argued by Dayananda, the analogy does not apply in the case of God. The sun has a form and so have the trays and water therein. Had they been formless, reflection would have been impossible. The formless God casting its reflection anywhere is beyond comprehension. Reflection also presupposes distance, between the object and the reflecting medium. Applying this principle, reflection of God is not possible on account of his being all-pervading. Neither God is distant from anything, nor anything distant from God. Moreover, if God and souls were identical, the relation between them of being pervader and pervaded could not exist. Again, if God had been converted or transformed in to so many souls through internal organs, all souls should have been similar and should have been endowed with the qualities of God. If it be said that the internal organs being different, God becomes individualised and consequently loses his qualities, it will mean his disintegration.

The individual soul is neither a part, nor a modification of God. It cannot be a part, since the Absolute, being beyond space and time, is without parts. It cannot be a part cut out of the whole, since God admits of no division. Again, one self can not be part of another self. Besides, if the soul be a part of God, then the latter must be afflicted by the pain caused to any of the souls, even as the individual suffers from pain affecting parts of his body. The soul cannot be a modification of God, since the latter is not amenable to change. If all souls, being His transformation, be one with God, all should feel pleasure and pain on an individual's feeling so. But we see that no two persons think, feel or act alike.

The scriptures ordain certain things to be done and certain others to desist from. Does God need to know what is good and what is bad ? Obviously, these injunctions and inhibitions are meant for the individual souls who are likely to be deluded on a wrong path, and not for God who is all knowledge, truth and bliss. The Supreme Being is free from bondage. If we had been God ourselves, why should we aspire for freedom from bondage ? But we all know that we have to undergo transmigration from one body to another and, finally, when we are sufficiently, purified, we attain emancipation. Hence our prayer to "lead us from death to immortality."

The sense of personal communion with God involves a real fellowship with 'another' divine personality. Devotion is loving attachment to God. Devotion thus implies a duality between the worshipper and the worshipped. The distinction between the creator and the creature is the autological basis of devotion. If God and soul were identical, no meaning would be left in the word 'devotion', because the same being cannot be both the deity as well as the devotee. Dayananda does not favour either the path of knowledge (ज्ञान मार्ग) or the path of action (कर्म योग). To him life is a Complete whole. He, therefore, believes in the synthesis of the two.

The souls are also said to be analogous to the sparks emanating from fire. The sparks are virtually the fire itself. Similarly, the souls, which appear to be different, are really part and parcel of god himself. Other things apart, all sparks are alike in their properties, because they are made of the same stuff. This cannot be said of the souls, all of which differ from each other, in almost every respect. The pluralistic doctrine of souls is the only plausible solution and easiest explanation of the world problems. And this is not possible, unless we admit the independent existence of soul, distinct from God. The attributes of God cannot be predicated of the soul. Though both are conscious entities, they are identified and distinguished on account of their attributes.

According to Dayananda, just as the contact of dirt makes clothes dirty, and dirt is removed by washing them in water and another contact with dirt can make them dirty again, similarly the souls, being subject to attachment, are entangled in the cycle of birth and death. True knowledge and righteousness lead to liberation. Thus if one can become free from bondage, he can again be brought into bondage from the state of release. The freed soul shares all the divine bliss of the Lord, but it never loses its identity. It does not become one with God and, therefore, lacks the power to create, maintain and dissolve the universe which only the Lord has.

God is often spoken as a great ocean of which we souls are small drops. It is suggested that just as small drops of water rise from the ocean and after travelling afar, merge again into the ocean, similarly the soul rise from God and ultimately merge into Him. Dayananda does not agree to it. If God is supposed to be an ocean of which the souls are drops, and if the analogy is pursued to its logical end, it would come to mean that as the ocean is a great store of water, consisting of innumerable drops, all the souls put together constitute God and the size and volume of God varies with the rising and merging of souls. It is also argued that as different rivers, running their different courses, disappear into the mighty ocean itself, losing their names and forms, so do all souls become absorbed and merge into God. But neither the analogy, nor the theory of merger deduced therefrom bear the brunt of reasoning. It is true that the rivers, which fall into the ocean, lose their name and form, but their substance remains. The drops of water which constitute them do not lose their identity and continue to exist, thereby increasing the volume of the already existing water in the ocean. Similarly, emancipated souls do lose their name and physical form—and this happens after every death—but they never lose their substance—the 'jivatva'. Liberation does not mean annihilation. A released soul does not become God, it attains Godhead as far as release from pain and sin is concerned.

The immanence of God is the belief of almost all theists, to whichever school they may belong. But pantheism is something different. Instead of saying that God pervades everything, it says that God is everything and everything is God. But the world of becoming cannot be transformation of God, because that will involve negation of 'Triguna' or the three modes of Prakriti. Dayananda distinguishes between two kinds of causes—efficient and material. The efficient cause does not convert himself into anything, but simply changes one thing into another. The material cause is that which takes different names and forms in the hands of a designer. If an inevitable God himself changes, he ceases to be God. If He never changes be himself and is still the material cause of the World, the change which is so obvious in the world remains unexplained. In no case can Dayananda ascribe material causality to God. Divine reason cannot constitute the material cause of the world on the universally accepted principle that the properties or essential qualities inherent in the material cause must be found in the effect. There can be no causal relation between things with essentially different qualities. If we apply our reason to the question of God's causality of the world, we find that there is a difference of nature between God (the cause) and the world (the effect). The world said to be the transformation of God is, on the face of it singularly different from him. The world is non-conscious, impure, consists of parts and comprises pleasure, pain and infatuation. How can a conscious, pure and irreproachable God, who is without parts and without blemish, be its material cause? The Supreme Being is omniscient, blissful and immutable, while the world is not so. God is neither born, nor ever meets death, but the world is created and dissolved. God is invisible and indivisible, while the world is visible and divisible. If the world be produced from God as its material cause, then the inertness and other qualities of matter must be traced to God. The insentience of God implies the insentience of the initial cause. In other words, either God should be as material

as the world, or the world should be as much intelligent and happy as God. That being not so, the material world cannot be believed to have been created out of the intelligent being only.

The theory of the Absolute changing into the world is open to some very serious objections. If God be the constitutive cause of the world, then either the whole of his being enters the world process or only a part. The former alternative contradicts the transcendence of God and represents him as a finite and limited factor of the world. If the entire God is transformed and the multiform world is his exhaustive modification, then there is no God left in the universe and we lapse into lower pantheism. If, to avoid these difficulties, you adopt the other alternative and maintain that only a part of his being enters the cosmical transformation, then, by implication, you assign form to him, for nothing formless can have parts. This also, apart from contradicting his immutability, conflicts with the scriptures which describe him as one without a body.

To facilitate the conception of a cause which, while remaining unaffected, brings out of itself the constitutive elements of the effect, free use is made of the analogy of the spider which produces its web out of itself. It is suggested that just as a spider spins its web from the fibres drawn out from itself and does not take any material from outside, in like manner, the Supreme Being has made the world out of himself. This is known as the theory of agental-cum-material causality (अभिन्ननिमित्तोपादानत्व) of God. As viewed by Dayananda, this apparently convincing analogy, instead of supporting the thesis, obviously refutes it. As a matter of fact, the efficient and the material cause are quite distinct here. Those who insist upon the literal implications of the analogy should know that the spider is the name of a soul that works plus the body out of which the soul sends forth the fibres to produce the web. That the cobweb is produced only so long as the spider is alive needs no evidence. Neither the dead body of the spider is seen producing the fibres, nor the soul of the spider, after leaving the body, has been found producing them anywhere. Thus the material cause of the fibres of the cobweb is the material body of the spider and the living principle or the soul in the spider is its efficient cause. In the same manner, the all-pervading God as the efficient cause created the world out of Prakriti or primordial matter and its atoms contained in him in a subtle or invisible form and, giving name and form, conferred corporeality and visibility on it.

Transformation implies mutation in the substance of the cause, for evolution to the effect. According to Shankara himself, if this world were the actual modification of God, as a jar of clay, God will become 'Vikari' which will be in clear violation of the essential nature of Brahman. Anticipating that this method of explaining the phenomenal world would create difficulties, Shankara took shelter under 'Vivartavada' (विवर्तवाद) or the illusion theory. 'Vivartavada' is the doctrine of apparant (as opposed to real) modification of God into the world. To elucidate the conception of 'Vivarta' the example usually given is that of the rope which appears as a snake to the belated traveller. Without undergoing the least change and remaining a rope all the time, it produces the appearance of a snake in the mind of the passer-by. When we examine the place with a lamp, the snake disappears and only the rope remains.

This delusion is due to superimposition which is again due to ignorance, even as the appearance of the snake is due to darkness. When light comes, the snake disappears and only the rope remains. In like manner, we see God as the world which is non-existent. When knowledge comes and we see the reality, the appearance of the world flees away. That which is proved to be unreal by later experience, is false. The world, superimposed on God is, therefore, unreal and its substratum God is the only reality.

Dayananda believes in the reality of the world. For him the world is not a purposeless phantasm. And according to him there is no basis of any conception of the unreality of the world anywhere in Vedic scriptures. Dayananda does not disbelieve in a transcendental state either. But his transcendental state does not negative the empirical world or reduce it to non-entity. It is transcendental because it is different from the empirical. For Dayananda the transcendental world has its own reality and the empirical world has its own. But neither is the modification or 'Vivarta' of Brahman.

Superimposition is the apparent presentation to consciousness, by way of remembrance of something previously observed (in something else) which at the moment is not there. Dayananda argues that superimposition cannot be conceived unless we admit the existence of two real objects—the thing superimposed and the thing on which it is superimposed—and some resemblance between them. Had there be no real rope, no real snake and no similarities between the two, nobody would ever have had the illusion of a snake in the rope. If we assume that nothing but God really exists, the subject of illusion would be none other than God himself. Obviously, therefore, God himself would be mistaking God (the rope) for snake (God). In other words, it will be God superimposing himself (the world) on God, i.e., mistaking himself for something which does not really exist. That will be depriving him of his omniscience and the seer of all that never really was, nor ever shall be.

It is said that the knowledge of duality is false, because the person who hears the dualist texts of scriptures is under the influence of 'Avidya'. Dayananda hits back by saying that on that basis his knowledge of non-duality is also false, since in reading the non-dualist texts he is still under the influence of 'Avidya'. The account of 'Avidya' as indescribable (Anirvachaniya) cannot be accepted, for it is alleged to be the basis of all falsehood. And who is the 'Kalpaka' or imaginatively shaping agent with regard to the soul or the phenomenal world formed from Avidya or Nescience? Dayananda argues that it cannot be Nescience itself, because Nescience is not an intelligent principle. Nor can it be the soul, because this would imply the defect of what has to be proved being pre-supposed for the purpose of the proof, particularly when the soul itself is said to be formed by Nescience. Obviously, Brahman is left as the fictitiously forming agent of Avidya. No sane person would be prepared to accept such a being as the source of the creation, preservation and dissolution of the world.

We do come across passages in our scriptures, a superficial reading of which cannot but leave an impression of the soul and the world being identical with God. Dayananda

gives a very logical interpretation to such passages to show that they actually mean something quite different. Dayananda asks a very pertinent question—"Granting, but not admitting, that the cause and effect are identical, how can it be maintained that while God, who constitutes the essence of the world—sentient as well as non-sentient—is real, the whole world which not only emanates from him, but has no existence apart from him, is unreal?" The two entities of which one is real and the other unreal can, by no stretch of imagination, be identical.

We have thus a variety of pictures of God. This variety is easily intelligible when we realise that each religious genius or philosopher spells out the mystery of God according to his own endowment—personal, racial or historical. But they are unanimous in attributing omnipresence, omniscience and omnipotence to God. But the position of theistic philosophers of the non-dualistic schools is simply ridiculous and absolutely untenable. If God is the only eternal being, then there must have been a time when only He existed. What did the epithets "all-knowing, all-pervading and all-powerful" then mean? What did he know, when nothing else existed? What did he pervade when there was nothing to be pervaded? And what could all-powerful mean when there was nothing to be done? Similarly, if all else is false, God would be credited with the creation and preservation of falsehood. And if there were no souls, for whom did He create the world? The theism of Dayananda based on the eternal trinity of God, soul and Matter offers the only plausible explanation for all these complexities and answers the three questions: creation by whom, creation for whom and creation from what?

[Svami Vidyanand Sarasvati : D-14/16 Model Town, New Delhi]



Mother Earth

□ Govind Gupta and Priyabrata Das

[Shri Priyabrata Das has created a history in Orissa by reviving the study of the Vedas and by encouraging Yajna. He is a reputed author of several Vedic Anthologies in Utkal language. Here he and his co-author Shri Govind present an interesting study of the Prithivee Sukta of the Atharva Veda.]

The nearest and dearest. The Mother Land. Earth is called 'Dharitee', meaning one that bears and holds us all. We are born, living and dying on her lap. The first thing to know and depend upon, for all that life means, like food and drink, movement in work and play, multiplication and consciousness.

We come from this mother Earth. But how ? Keeping the spark of life aside, our body which has undergone birth, growth and decay, is composed of protoplasm, constituting ribo-nucleic and de-oxyribonucleic acids forming proteins, out of the elements, Hydrogen, Oxygen, Nitrogen and Carbon, chiefly derived from the earth.

Thus came, on the extensive lap of mother Earth, diversified by various forms of rock, soils and waters, different kinds of lives, alga and plants, microbial organisms, such as fungi, amoeba and bacteria, fishes and reptiles, aqueous and amphibious, bipeds like birds and men and quadruped animals.

Once the lives were born, they multiplied with great speed, (simulated in the 57th hymn of *Prithivee sukta of the Atharvaveda*), "like the blowing of dust from the hoofs of fleet-footed horses spread all over the earth"—अथ इव रजो दुषुदे वि ता जनान् य आक्षियन् पृथिवी यादजायत ।

Of these lives, man, endowed with superior intelligence and mobility, has ruled over others.

Where from came this earth with such immense potentiality ? As far as modern science has penetrated into the endless space, the nebula, known to be composed of extremely hot gases, whirling constantly, is supposed to be flinging parts of it centrifugally, one of

which is our solar system, wherein the earth, similarly flung out of the central sun, but fastened by gravitation, was set to revolve round it. So earth derived and continues to derive all her potentials from the sun including all the lives and beauties of nature through the variations of day and night and the seasons.

Our scriptures which are in no way less scientific, however, spell the advent of earth in a different manner.

In the beginning, there was Space alone with the function of Sound. From Space was born Air with the functions of Sound and touch. Air gave rise to Energy with functions of Sound, Touch and Form. Energy, on its turn, created Water with Sound, Touch, Form and Taste. Lastly Earth was born from Water with all the above functions plus Flavour. These are called 'Pancha Tanmatras' or the five subtle elements which, however, had no physical existence or use. Later, half of Space with an eighth part of the rest four, formed the palpable Space. Similarly, half of Air combined with the eighth of other four formed tangible Air. In similar fashion, the tangible Energy, Water and Earth were born. So the earth has been the most favoured of the elements. This is indicated in the 7th, 9th, 10th. and 43rd hymns of 'Prithivee sukta', where it speaks of the "Mother Earth whom the gods ruling over the elements rear with sleepless care" and "whose vital element remained immortal high in space, enveloped by truth" etc.

यां रक्षन्त्यस्वप्ना विश्वदानी देवाः ॥ 7 ॥

यस्यामापः परिचराः समानीरहोरात्रे अग्रमादं क्षरन्ति ॥ 9 ॥

यामश्विनावृमिमाता विष्णुर्मस्यां विश्वक्रमे ॥ 10 ॥

यस्याः पुरो देवकृताः ॥ 43 ॥

What holds the earth ? Beyond the physical bond of gravitation the 'Prithivee Sukta' opens in its first hymn with the mention of subtler bonds :

सत्यं बृहद्रुतमुग्रं दीक्षां तपो ब्रह्म पृथिवीं धारयन्ति

सा नो भूतस्य भव्यस्य पन्त्युरु लोकं पृथिवीं नः कृणोतु ॥ 11 ॥

"Truth, greatness, rectitude, vigour, consecration, austerity, knowledge and sacrifice hold the earthly state" It sounds esoteric. The earth is taken with all her conscious elements lorded over by the superior life of man. This obviously means that human society is not only bound by these qualities for healthy living among themselves, but also, beyond ruling over the other lives, to look after them and not to cause damage to the wholesome abode in any way. In this context, let us quote from hymns 28 & 35 of 'Prithivee Sukta'.

उदीराणा उतासीनास्तिष्ठन्तः प्रक्रामन्तः ।

पद्भ्यां दक्षिणसव्याभ्यां मा व्यथिष्महि भूम्याम् ॥ 28 ॥

यत्ते भूमे विश्वनाभि क्षिप्रं तदपि रोहतु ।

मा ते मर्म विमृत्वरि मा ते हृदयमपितम् ॥ 35 ॥

"The land on which we freely stand, sit or walk with our feet, let us not do anything to damage." "May we never cause harm to you. etc."

It is sad, how these ideas of the hymns have been flouted by men in this industrial age, who jeer at the idea of reverence to earth which to them means nothing but inert dirt. The rivers are disrupted and polluted by their filth, atmosphere with poisonous gases, the cities through congestion and resulting diseases, forests have been denuded, with drought and flood as consequences. Hills and dales are dug up, perforated, blasted indiscriminately. Atomic explosions poison the land irredeemably.

The hymns 15, 16 and 17 state—

“From your soil lives were born, lives move about on you. All mortals, including bipeds and quadrupeds are reared by you and nourished by the life-giving radiance of the rising sun. All such five kinds of lives or *Manavas* are all yours, oh, Earth.

“These comprise the inhabitants of our land. Give me, oh, Earth, enough sweetness of expressions, so that all the population may be led to enjoy united lives.

“The mother of all, including plant life, the immutable and great earth, held in scrupulous law and order, benign and blissful, the land of ours, must be ceaselessly served by us all.”

In the vernaculars of the Eastern region of India, the soil of land is called “MA-TI” which in split syllables means ‘The Mother’. Many, many patriotic men have sung the song of this ‘Ma-ti’, some even while ascending the gallows gleefully, —to mention just one immortal young man, ‘Khudiram’. The great writer Bankimchandra produced the national song ‘*Bande mataram*’ and D. L. Roy sang the ever-famous song ‘*Jananabhooni*’, besides many other famous poets like Rabindranath, Subramaniam Bharati, Iqbal and others.

It has been quoted earlier from the text of ‘*Prithivee sukta*’ of earth’s vital elements which remained immortal high in space, enveloped by truth” and in the opening hymns Earth clearly means a whole entity, including all conscious lives whom she bears and rears. This precious creation is synonymous with ‘*Sansara*’ which is esoterically simulated in the ‘*Upanishads*’ and ‘*Geeta*’ to a Peepal tree which has its roots above, but spreads the branches above and below. The branches represent the lives which either grow upward with high ideals or low according to the virtues attained and trends towards sense object. The leaves represent knowledge (Chandans-Vedas), gathered from the environments, which sustain and modify the lives and the world. The power of intellect and hence knowledge are collected from the elements, as mentioned in the 53rd hymns.

द्यौश्च म इदं पृथिवी चान्तरिक्षं च मे व्यचः ।

अग्निः सूर्यं आपो मेघां विश्वे देवाश्च स ददुः ॥ 53 ॥

“The earth with the radiant sphere above and the endless space all around is ours. The Fire, the Sun, the Water and all other gods of elemental power, have joined together to give us the power of intellect”.

Knowledge was developed by man through devoted culture at the altars of ‘*Yagnas*’ (Endeavours of self-dedication for community), as indicated in the hymn 38 & 39.

Dayanand Commemoration Volume/224

“At your assembly for worship, altars are made for making sacrifice. There the worshippers, wise in the eternal knowledge of Vedas offer prayers with recital in poetry and songs and the presiding priests prepare for invoking the Supreme Power with the choicest intoxication of self-dedication (*like that of Soma-rasa*).

“Where the ancient seven Rishis (sages) with far-penetrating intellect had in such assemblies of devotion and sacrifice zealously uttered messages of the new horizons of creation”.

Men not only gathered and cultivated knowledge from the elemental richness of the earth, but enjoyed with their heart's content, the beauties of nature manifest in the glorious earth and enriched their mind and life.

Hymn 23—“Oh, Earth, the wealth of fragrance that came upto you and held by the plants reared with water, which inspired the singing and dancing once may that fragrance bring us sweetness too. Let not any envy us”.

Hymns 24—“What fragrance of yours got into the blue lotus, the sweet heart of the Dawn, when sun shine got united with it, its cherished sweet flavour was swept off high into the heavens. May that fragrance bring sweetness to us”.

The flavour of mother Earth is not only sweet in fragrance, but is the source of energy that plants, animals and men equally derived.

“The energy of Fire exists in the land, in the plants, even in water and rock. It is present also in men and beasts.” This wonderful concept revealed in the text of the *Atharva Veda* vies with the most modern science. Fire (*Agni*) is only the manifestation of energy as heat and light. But energy exists in chemical and biochemical form in the land, in biological form in the plants, in mechanical and physiological form in water and latently in atomic form in rock and so on. Man and animal contain and are able to produce multiple forms of energy.

Hymn 21—

अग्निवाज्ञा पृथिव्यसिततृप्तिर्वशीमन्त संशितं मा कृणोतु ॥ 21 ॥

“Wearing the apparel of Fire, on, black-bottomed Earth, pray, keep us equipped with power and consciousness”.

Earth is indicated here, as covered all round with ingredients of energy. The subterranean region is mentioned as black, obviously with coal and fuel oil.

It is only at this present juncture of world's paucity in sources of energy, that the scientists are trying to explore and utilise the unconventional sources anumerated in this text.

In this context, hymn 25 speaks,—“The rich and delightful flavour of yours invigorates men and wedded couples, horses and horsemen heroes, antelopes, elephants and the virgin girls. May the same bring me up. But let none envy me”.

Alas, how the abundant resources of energy resting in the black bottom of mother Earth, treasured for aiding all dedicated enterprises of mankind for raising food and other necessities of life, are being misused today, in making the instruments of destruction in fratri-

cidal warfare and plundering the innocents, for heightening the fast lives of people with *Asuric* (demoniacal) propensities. Hobel invented 'Dynamite' for noble purposes, but later found it, to his dismay, being used for monstrous activities.

The prime necessities of life in the days of the Vedas, as well as today, are food, drink, shelter and a peaceful society, free from enemies and diseases. In the texts of the *Prithivee sukta*, man has begged of mother Earth to fetch help from the elemental Powers for profuse rain, so that rivers may run full and pure, the crops may be grown in abundance, the forests may be rich with delicious fruits, fuel and beneficial herbs and cattle may thrive, to provide milk and butter. He has sought safe and suitable shelter and habitation, free from storm and floods, wild animals and marauders, venomous creatures and fatal diseases. Besides, there are the ideas of gathering knowledge, through dedicated austerities at altare of *Yagnas*, assemblies of wise men and from natural environments. It is also said, that, to acquire power, the sources of power have to be kept alive and cultivated through their own contribution, in ingredient materials (*Habih*) and labour.

There is also the desire of man for a brotherhood of all human beings, irrespective of languages, faiths and place, to live in peace and plenty, without jealousy.

Hymns 45—

जनं विभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् ।
सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती ॥ 45 ॥

“The earth that holds people, speaking divers languages and following several faiths, in their respective places, ungrumblingly and undisturbed, may she, like the mother cow, shower favours in thousand streams.”

Hymns 38 to 62 purport as follows.

Let our places of worship be for self-dedication, so that we may look forward to new horizons of creation, as the wisest among us have visualised, May we be strong enough to drive away our enemies, grow plentiful of crops, carry out industries, utilise the riches of this earth, be free from venomous creatures, swindlers, robbers, forecious animals and tribes. May we make comfortable homes, free from the inclemency of nature and live long and healthy life.

The assemblies for worship and gathering knowledge with self-dedication, as mentioned in the hymns 38 & 39, have now ceased to be. Their places have been taken by assemblies of self-centred men, by virtue of wealth and power, to promote dissensions among men, between different languages, different faiths and different places, completing upsetting the ideals.

Though mother Earth has remained immutable, rich and bening through the ages that separate the present man from the man who sang the 'Song Mundance' (*Prithivee sukta*) there has occurred very large departure in the life, activity, thoughts and ideals of man today.

There has been immense development of his knowledge and activity in material science, so much so, that having put one foot down on the moon, he has stretched out his hand towards the galaxy. He can make and unmake umpteen changes in matter, has invaded space

in noval crafts and has built up monstrous power out of nuclear elements, which may destroy even the mother Earth, the very source of all energy and inspiration.

Money which was devised for convenient sharing of the produces of agriculture and industries, has assumed demoniacal authority over ethics, brotherhood and the fragrance of love which once enriched the '*Sansara*' that is, mother Earth.

Hymns 5—

यस्यां पूर्वे पूर्वजना विचक्रिरे यस्यां देवा असुरानभ्यवर्तयन् ।

गवामश्वानां वयश्च विष्टा भगं वर्चः पृथिवी नो दद्यातु ॥ 5 ॥

“Where our fore-runners, in days gone by, did various deeds where the *Devas* (godly ones) overran the *Asuras* (ungodlies), may the same Earth, sheltering animals, like cattle, horses and birds, grant us wealth and power.”

The wealth and power were granted all right, but they have now been snatched by the *Asuras* (demons) born in human society, by running down the godly elements of society.

Where the early man sought consciousness and knowledge at the altars of dedication, where the wise *Rishis* (sages) spoke¹ of the new horizons, now knowledge is sought with the sole objective of money and power from masters who evolve processes of plunder and lewd pleasure in sex and liquor. The ties of affection, between parents and children, brothers and sisters and love of husbands and wives, have grown thin, with the tension and torsion of the forces of money.

Man has forgotten, that the same blood runs in the veins of all mankind. He has forgotten, that ‘anything that exists, any where, in this moving universe, belongs to God. For whatever has come to us to enjoy we have not the least credit, nor right and ‘has to be enjoyed by sharing it with others’ (*Eesopanishad*)

Not only are we now consuming the unearned gifts, by grabbing other’s shares like thieves, but men with savage power, are enlarging their authority and plundering all over the world. Discontent, hatred and murderous propensity, have blackened the beautiful face of Mother Earth.

□ □

1. A Vedic sage stood up before the world and in trumpet voice proclaimed the glad tidings, “Hear ye, children of immortal bliss, even ye that reside in higher spheres, I have found the ancient one who is beyond all darkness, all delusion, knowing Him alone, you shall be saved from death over again.”

—(*Śvetāśvatara Upanishad*)

Dayananda : The Maker of Modern India

□ **K. C. Yadav**

“Among the great company of remarkable figures at the head of the Indian Renaissance one stands out by himself with the peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevation. But amidst them all, one hill stands apart, piled up in sheer strength a mass of bare and puissant granite, with verdure on its summit, solitary, pine jutting out in to the blue, a great cascade of pure vigorous and fertilizing water gushing out from its strength as a very fountain of life and health to the valley. Such is the impress created on my mind by Dayananda.”

The above statement of Aurobindo Ghosh might well demonstrate passionate tone of a poet, but in its spirit and substance it conveys a historical truth. In the galaxy of the great men who rescued India from the clutches of degeneration and despondency in the nineteenth century, Dayananda Saraswati (1824–1883) occupies a very important place. Possessed of sharp intellect and rational thinking and a vision far ahead of his time,² he ceaselessly worked to bring a new life to his country through a stupendous programme of religious reformation, social reconstruction, cultural regeneration and political emancipation. He ‘transfused in to her morbid body his own formidable energy, his certainty, his lion’s blood’,³ and thus earned for himself the coveted title of the ‘Maker of Modern India.’⁴

Dayananda was born in 1824 at Tankara, a small town in the princely State of Morvi, Gujarat, in an orthodox Brahmana family. He left his house in 1836, obviously to devote himself whole heartedly to the introspection on life and its ultimate meaning. He became an ascetic and roamed about for a little over fourteen years,

visiting one place after the other, seeking help of literally hundreds of *sadhus* and *Yogis* for the solution of his problem. But to his bad luck, no one could satisfy him. Indeed this is a sad reflection, as rightly pointed out by Dr. Hemisath; on the religious and intellectual life in Dayananda's day. Despite his frantic search for long fourteen years the inquisitive ascetic could get no teacher 'with a critical enough approach to popular religious beliefs to satisfy his exacting standards.'⁵

However, in 1846, by a stroke of chance, he found at Mathura a teacher of his choice in an old blind *Sanyasi*, Virjananda Sarasvati (C. 1779-1858). Possessed of powerful intellect and prodigious memory, the blind man was well-versed in the *Vedas* and *Shastras* and his mastery over Sanskrit grammar was unrivalled. He introduced Dayananda, after his preliminary indepth study of the Sanskrit grammar, went to the *Vedas* and *Shastras* which revolutionized the whole concept of his thinking. He was no more a pessimistic thinker disinterested in everything except his own well-being. Now he was a true *Yogi*, a man of action, with God in his soul, vision in his eyes and power in his hands', and his chief concern was the well-being of his thirty million countrymen sunk in the densest depths of ignorance, sloth and inertia.

The year 1869 is very important in Dayananda's life when he went to Kashi, the headquarters of the orthodoxy and launched a forceful attack on the monstrous excrescence that had warped both Hinduism and India for thousands of years. Here, on November 16, 1859, was held the historic contest in the presence of about 5,000 people : Dayananda, single-handed on the one side, and three hundred of the most learned and influential *panditas* of orthodox Hinduism, led by Svami Vishuddhanda, etc. on the other. Ishwari Prasad Narain Singh, the ruler of Kashi, was in the chair; and the subject for disputation was whether the *Vedas* Permitted idolatry? The orthodoxy proved no match to Dayananda and felt discomfited under the pressure of his sound scholarship and logical strokes. Ultimately, in the words of the *Hindu Patriot*, 'finding it impossible to overcome the great man (Dayananda) by regular discussions, the Panditas resorted to the adoption of a sinister course to subserve their plans.' They raised pandemonium and the hired *goondas* threw brick-bats and stones on the victor.⁶

Such things could not deviate Dayananda from his chosen path of duty. He accelerated the pace of his activities, Going from one place to another, today in the south, tomorrow in the north and 'transporting himself from one end of the country to another with incredible quickness, he visited almost every part of India from Cape Comorin to the Himalayas and from Calcutta to Bombay.' Erect and tall (over six foot) spare figure topped by a round handsome face with long, sharp nose and deep-set black eyes, he attracted the masses wherever he went. He was a great orator and both his matter and manner were unapproachable in their power to convince. He could be extremely plausible even while facing a wholly hostile audience and very often those who came to heckle him remained to applaud.

He denounced evils and vulgarities spread by the vested interests in the name of religion 'with righteous indignation and divine passion.' *Vedas* in hand, he challenged the Hindu

orthodoxy to prove if they could justify on their basis polytheism, pantheism, idol worship, casteism, untouchability infant marriage, forced widowhood, *Sati*, infanticide and a hundred and one other superstitions degenerating Hinduism. The whole front line and the reserve of the orthodoxy came forward to silence him. But Dayananda's 'profund scholarship, incisive logic, powerful persuasion, and opportune hammerings' brought them to their knees.¹¹

And this done, the reformer strove to build a new India on the debris of the old 'with the puissant mastery of a born architect'.¹² Rammohan Roy and Keshab Chandra Sen had also done some work before him in this direction. Dayanand looked at their map, their building material and all that, with a view to getting some help from them. But to his disappointment their work was found to be totally inadequate. Both the reformers had tried to build 'New India' on the Western foundations, having little to do with her own past. They had tried to make Indian soul lose itself to the 'superior' Western personality in their programme of things.¹³ Dayananda knew fully well that no nation could ever be founded on a foreign base. He, therefore, provided his people for their national edifice a granite foundation of their own ancient past.¹⁴ His theory of the revelation of the *Vedas* is based on this very point. The *Vedas*, as we know, are the original source of religion, culture and civilisation of India. They are the real foundations of the Indian thought, philosophy and knowledge. They are the soul of India. Necessarily, such things could be more than God's word for a nation that wanted to exist and develop its personality to the full. Accordingly, Dayananda presented them as a scripture of divine knowledge, 'divine worship, divine action.' This was his greatest gift to the Indian nation, Commenting on his practical wisdom and foresightedness in this regard, Aurobindo Ghosh says : "What a master glance of practical intuition was this to go back trenchantly to the very root of Indian life and culture, to derive from the flower of its first birth the seed for radical new birth. And what an act of grandiose intellectual courage to lay hold upon this scripture .. and to perceive its real worth as a scripture which conceals in itself the deep and energetic spirit of the forefathers who made this country and nation."¹⁵

After providing the foundations, Dayananda took up the task of building up the national edifice-a magnificent skyscraper.¹⁶ But he felt that single-handed he would not be able to accomplish this gigantic task effectively. He, therefore, founded an organisation at Bombay on April 10, 1875. It was called Arya Samaj¹⁷, and its ranks were thrown open by the liberal leader to all and sundry, irrespective of caste, creed and religion, provided they adhered to the following ten principles :

1. Of all true knowledge and whatever is known from knowledge the Primary Cause is God.
2. God is an embodiment of truth, intelligence and bliss, and one without form, all powerful, just, kind, unborn, infinite, unchangeable, beginningless, incomparable, support of all, all-pervading, omniscient, undeteriorable, immortal, fearless, eternal, holy and Creator of the Universe, He alone is worthy of worship.

3. The *Vedas* are the books of all true knowledge. It is the paramount duty of all Aryas to read them, to teach them, to hear them, and to preach them.
4. We should be ever ready to accept truth and renounce untruth.
5. Everything should be done according to *dharma*, that is, after considering what is truth and what is untruth.
6. The chief object of the Arya Samaj is to do good to the world, i.e. to make physical, spiritual and social improvement.
7. We should treat all with love and justice according to their deserts.
8. We should dispel ignorance and diffuse knowledge.
9. Nobody should remain contented with his personal progress. One should count the progress of all as one's own.
10. Every one should consider oneself as bound in obeying social and all-benefiting rules but every one is free in matters pertaining to individual well-being.

The Arya Samajes were set up almost in all the provinces of India and Dayananda's inspiring message reached the masses through them. He posed searching questions to his countrymen : Why do you feel inferior to others ? What is there that makes you ashamed of calling yourself Indians ? Why have you parted with your national pride and prestige ? Why cannot you walk with heads erect and high ? "In the whole world there is no country like India, he thundered. "The philosopher's stone which we hear so much about is only a myth but the veritable philosopher's stone is India by mere touch of which the iron of foreigner's poverty is converted into gold".¹⁸ He told them to look at their past which was so great and bright. He recited impassioned, though not always scientifically correct historical episodes to substantiate his statements. "The Indians were the sole overlords of the whole world. There were their dependent rulers in other countries".¹⁹ "New Europeans seem to be cultured and educated to you. You praise their cultural achievements. But as a nation they are nowhere as compared to us. Culturally we are far superior a nation."²⁰ "We were sometimes world-teachers", he observed. "All education that has spread in the world come originally from India. Then it went to Egypt, from there to Greece, from Greece to Turkey and then to Europe. From Europe it went to America and other countries".²¹ He quoted the authorities of the foreigners to convince his people of the correctness of his stand. Jacoliet, a French Scholar, he said, had written in his book *The Bible in India* : "India is the fountain-head of all knowledge and all righteousness. All knowledge and all religions have sprung from here" "He (Jacoliet) prays in the book", said Dayanand, "O God ! make my country as advanced in knowledge as India was in olden days".²² But now misfortune has overshadowed the descendants of the world-teachers and world-rulers and they are down-trodden under the heels of foreigners."²³

He made a fervent appeal to his countrymen to take pride in their land and things made by their own brethren in preference to the ones made in other countries.¹ It may be that Dayananda was not the first author of the Swadeshi Movement in India, as Dr. R. C. Majumdar² has pointed out, but it is a fact that he was its first forceful advocate in modern

times. He laid great stress on it as a means for the reconstruction of India's economy, as also its social and political unity.²⁶ "Look at the Europeans", he observed, "they have come into this country for a little more than a hundred years, yet they wear coarse clothes as they do in their own country. They allow into their offices and courts only English shoes and no Indian shoes. This one point is sufficient to show how patriotic they are—they respect the shoes made in their country more than they respect the men of other countries. These Europeans have not forsaken the ways of their country. These qualities and deeds have contributed to their advancement."²⁷

Although appreciative of their reforming zeal, Dayananda lashed out at the Brahmo-Samajists and Prathana Samajists for looking towards the West for inspiration and light.²⁸ "Do you think", he asked them, "that this attitude of yours will do you and your country good... ? There have been in India many men of learning from Brahma onwards. Not to appreciate them and to go on praising Europeans is nothing short of prejudice and flattery".²⁹ Commenting on their following the Western ideals he observed: "When they are born in India, they have eaten and drunk water of this country and are still doing the same, it does not behove them to abandon the path of their ancestors."³⁰ He disliked their founding a new religion 'in their pride for English education.'³¹

Their reforms seemed to be superficial to him. "They are working under false notions", he said, "that they and their country would be regenerated simply by removing the restrictions of food (inter-dining with persons belonging to different faiths) and caste".³² They have no remedy for the country that is ailing. Europeans do not care for them and the people of India look upon them as aliens.... They have not been able to do good to the country."³³

Dayananda was the first man to give the call of *Swarajya* to his countrymen. He said emphatically: "The *Swarajya* is always the best thing. A foreign government cannot be beneficial even when it is free from religious bias, race-prejudices and is just and sympathetic."³⁴ He enjoined this upon his every follower to start his day with the following prayer: "O, Supreme Being, the Great Ruler of the Rulers, stimulate us with appropriate courage, fortitude, moral goodness, courtesy, power, strength of body and mind and such other virtues that we may be independent and enjoy sovereign imperial sway. May no foreigner come to our country to rule over us, and may we never lose our political independence and become enslaved to foreigners."³⁵

Dayananda "transfused into the languid body of India his own formidable energy, his certainty, his lion's blood". After his death, his followers became ardent nationalists and joined the National Movement for liberation in pretty large numbers all over India. Giving the account of their activities in the Punjab, Sir Denzil Ibbetson, the Lieutenant-Governor said: "I have been told by nearly every District Magistrate of the Punjab that wherever there was Arya Samaj it was the centre of seditious talk."³⁶ Later Sir Michael O'Dwyer, his successor, also expressed similar views. "It should be noted in fairness to the orthodox Hindus," he said, "that while the Samaj does not include perhaps more than 5% of

the Hindu population of the Punjab an enormous population of the Hindus convicted of sedition and other political offences from 1907 down the present day are members of the Arya Samaj."³⁷ The Arya Samajists took leading part in the movement in Rajasthan, U. P., M. P., Bengal and even in the foreign countries. Such eminent leaders as Lajpat Rai, Ajit Singh, M. G. Ranade, Shraddhananda, Parmananda, Shyamji Krishan Verma, Rambhaji Dutt, and the revolutionaries like Ram Prasad Bismil, Chandra Sekhar, Bhagat Singh were members of or influenced a great deal by the Arya Samaj.³⁸ Indeed there is truth in the official statement: "The Arya Samaj: its creed is nationalism and national politics appeals to its members."³⁹ Dayananda was undoubtedly 'the real author of the Doctrine of *Swarajya* in modern times.'⁴⁰

A careful perusal of Dayananda's work led V. Chirol to believe that 'the whole drift of Dayananda's teachings is far less to reform Hinduism than to rouse it into active resistance to the alien influences.'⁴¹ In Dayananda's emphasis on cow protection he found a powerful element of spreading disaffection against the British in whose *raj* the sacred cow was killed."⁴² Indeed he is right as his (Dayananda's) following words show: "During the rule of the Aryas (Indians) no slaughter was allowed of cows or other serviceable animals. Then men and creatures lived happily in India ... From the time flesh-eating foreigners have come to India and begun to slaughter cows, etc. and the rule has passed to the wine-drinking officials, the miseries of the Indians are gradually increasing." In his criticism and condemnation of idolworship he gives a similar political message to his countrymen. "Idolatry has done incalculable harm to us," he said. "We depended upon the idols for the defeat of our enemies and the triumph of our arms and therefore did not exert ourselves. The result was that we were defeated and government of the country, independence and wealth with its attendant pleasure, fell to the lot of our enemies. We were robbed of our independence and reduced to the condition of the subject race, suffering in a hundred different ways like the pony of the baker and the donkey of the potter."⁴⁴

Similarly in his programme of criticism of different Hindu sects we find a political message of great significance. He knew, as did others in the field, that the flame of patriotic emphasis will not readily arise from the cold grey ashes of philosophic compromise and that before Hinduism can inspire an active sentiment of nationality, it will have to undergo a good deal of stiffening and consolidation.⁴⁵ Indeed, Hinduism divided into a hundred sects was incapable of generating true national feeling in India. He therefore, presented a programme of consolidating them under one banner—the banner of *Vedic Dharma*.⁴⁶

Dayananda also strove hard to end inter-religion conflicts, and proceeded to unite the people of different religions by urging them to accept universal truths, love each other, live in peace, and work for their common welfare.⁴⁷ He impressed upon them the worthwhileness of the universal brotherhood of men. "My viewpoint is this: all those things which are common are obviously true and must be accepted. And on this very basis we should condemn false things, for they create differences in different faiths. It is my object to put clearly before the public all the secrets and open things of these religions; so that

all and sundry be able to exchange their views and reach at some unanimity. Although I am born in India and living here but without any partiality. "I have pointed out the defects of different religions and sects of this country. Similarly I have treated the faiths of other countries. This, I think, ought to be the mentality of the good people."⁴⁸

"I do not look upon the *Puranas*, Jaina Scriptures, the Bible and the Quaran", he said, "with any prejudice, but accept their good points and reject their defects and endeavour to improve the condition of humanity, so should all men do." He appealed to the "learned men in all religions to give up prejudice, accept all those broad principles, on which all religions are unanimous, reject differences and behave affectionately and then much good can be done to the world. The differences of learned people aggravate the differences among the common masses with the result that miseries increase and happiness is lost."⁴⁹

Dayananda elicited praise from the learned men of all religions for his approach referred to above. Take, for instance, the following tribute paid to him by Sir Syed Ahmed Khan, the great leader of the Muslims; "Besides being a learned scholar, he (Dayananda) was a man of distinctly noble and spiritual nature I was very well-acquainted with the late Svami Dayananda Sarasvati and I always showed great respect to him simply because he was such an excellent and learned man that it behoved men of all religions to respect him, no matter to what religion he belonged. He was in any case such a great man that he has no equal in India".⁵⁰ The great Christian leader Rev. C. F. Andrews spoke of him in almost similar vein: "Svami Dayananda was actually superior to the age in which we now live ... Men could see him, in his spiritual earnestness, his heroic character, his austere mode of life, his high ideals, the Vedic times themselves restored. The personality of the great Svami ... in all the glowing majesty of his heroic spirit was so magnetic, virile, so passionately sincere and brave that others caught his inspiration before he died and carried on his message in his spirit."⁵¹ Another Christian A. O. Hume, the founder of the Indian National Congress, and one of the most formidable opponents of Dayananda held him in very high esteem. "All must admit", said Hume, "that he was a great and good man, an honour to his country he so dearly loved."⁵²

The above discussion shows that Dayananda's contribution in the making of the Indian Nation was substantial. He was, as Sir Jadunath Sarkar has observed, "A true statesman—who could set the forces at work which will go on influencing the lives and thoughts of unborn generations,"⁵³

References

1. Aurbindo Ghosh, Bankim-Tilak Dayananda (Calcutta : 1947). p. 39.
2. It is surprisingly interesting that Dayananda like Vishnu Baba Brahmachari (1823-1892), the great reformer of Maharashtra who produced the first treatise on socialism in India—*An Essay on the Welfare State*, in 1867 (the year when the first volume of Marx's *Das Capital* was published) did not know English and all diffusion of Western ideas in him was as such indirect.
3. Romain Rolland, *Prophets of the New India* (London, 1930), p. 97.

4. Cf. the following statement of the great Indian Historian, Sir Jadunath Sarkar ; "He is a true statesman who can legislate for the future, who can set the forces at work which will go on influencing the lives and thoughts of unborn generations. When the history of India's growth comes to be written that high rank will be adjudged to the naked faquir Dayananda Saraswati." **Dayananda Commemoration Volume**, ed. Harbilas Sarda (Ajmer, 1933), p. 42. Another scholar-statesman of repute, Dr. K. M. Munshi also thinks likewise : "He (Dayananda) was the first great architect of modern India. His vision was clearer and broader than that of any other nation-maker." *Ibid.*, p. 59.
5. C. H. Hemisath, **Indian Nationalism and Hindu Social Reform** (Princeton, 1954), pp. 113-14.
6. For details see Sarab Dayal, **Swanih-i-umri Shri Swami Virjananda Saraswati** (Lahore, 1902); **Maharishi Ka Jiwan Charita** (Delhi 1954) Devendranath Mukhopadhyaya; **Virjanada Charita** tr. into Hindi by Ghasiram (Meerut : 1919); Bhismen Shastri, **Virjanand Prakash** (Delhi, 1959).
7. Issue of 17 January 1870 ; also see **Christian Intelligencer**, Benaras March, 1870 (account of Dr. Rudolp Hoernle).
8. *Ibid.*
9. Madame Blavatsky, quoted in Munshi Ram and Ramadeva, **The Arya Samaj and its Detractors : A vindication** (Lahore, 1910), p. 12.
10. See in this regard the following account of his Calcutta visit as reported in the **Dharmatattva**, Calcutta, in its issue of 1 *Chaitra*, 1974 VS : "Dayananda is a great scholar well read in Hindi scripture with a command of Sanskrit, all his own. He talks in effective, sweet-to the ear and simple Sanskrit, so that even those who do not know Sanskrit, can follow it with ease. He has a keen intellect, comprehensive in its sweep. His patience is extraordinary. He possesses a strong power of attracting others. Though he has had no contact with Western education or science, one is surprised at the comprehensive and liberal way in which he deals with all subjects."
11. For these details see the books listed at fn. 24.
12. Cf. the following statement of Dr. Rabindranath Tagore : "With a clear-sighted vision of truth and courage of determination he (Dayananda) preached and worked for our self-respect and vigirous awakenment of mind that could strive for a harmonious adjustment with the progressive spirit of the modern age and at the same time keep in perfect touch with the glorious past of India when it revealed its personality in freedom of thought and action in an unclouded radiance of spiritual realisation." Vide Harbilas Sharda, *op. cit.*, p. 595.
13. E. C. Majumdar, **On Rammohan Roy** (Calcutta : 1972), pp. 47-48.
14. F. Max. Muller, **Biographical Essay** (Calcutta : n. d.), p. 170.
15. Arubindo Ghosh, *op. cit.*, pp. 44-45.
16. H. D. Griswold, **The Problems of the Arya Samaj** (Lahore, 1901), p. 1.
17. For Arya Samaj, its organisation, work and history see, Radha Kishan Mehta, **Tarikh-i-Arya Samaj** (Lahore : 1948) ; Harish Chandra, **Arya Samaj Ka Itihas** (Lahore : 1949) ; Indra Vidyavachaspati, **Arya Samaj Ka Itihas** (Delhi, 1957) 2 Vols ; Lajpat Rai,

op. cit ; Sarvadeshika Arya Pratinidhi Sabha Ka Tees-Varshiya Itihas (1939); Sarvadeshika Arya Pratinidhi Sabha Ka Sankshipta Itihas (Delhi, 1971); J. N. Farquhar, Modern Religious Movements in India (New York, 1915); C. H. Hemisath, Indian Nationalism and Hindu Social Reform (Princeton; 1964); H. C. F. Zacharias, *Renascent India, : From Rammohan Roy to Mohandas Gandhi* (London, 1933); Valentine Chirol, *Indian Unrest* (London, 1910); *Census Report of Punjab, U. P. especially of 1891, 1911 and 1921*; *Encyclopaedia of Religion and Ethics*, Vol. II; R. Graham, *Arya Samaj as a Reformation in Hinduism* (Dissertation, Yale, 1942), 2 Vols.; K. C. Mehra, *The Arya Samaj as an Educational Movement* (Dissertation, California, 1925); N. G. Barrier, *Punjab Politics and the Punjab Disturbances* (Dissertation; Duke, 1966), D. Pandey, *The Arya Samaj and the National Movement in India* (Delhi : 1912). K. W. Jones, *The Arya Samaj In the Punjab* (Dissertation, California, 1966).

18. Satyarth Prakash, Chapter XI, pp. 391-92.
19. Ibid.
20. Ibid.
21. Ibid.
22. Ibid.
23. Ibid.
24. The Arya Samaj, 21 September, 1905, also see 'Origin and Character of the Swadeshi Movement', vide N. A. I. Home Political Proceedings of Government of India, No. 18, October, 1907, Deposit.
25. *History of Freedom Movement in India* (Calcutta : 1957) Vol. I, p. 355.
26. Satyarth Prakash, Chapter XI, p. 550.
27. Ibid.
28. Amaury De Reinourt is right in saying that Dayananda's was the first outstanding revolt of Indian thought against the invasion of western ideas". *The Soul of India* (London, 1961) p. 234.
29. Ibid. pp. 551-55.
30. Here it seems pertinent to point out that Dayananda was not an obscuranist who abjured anything that was of foreign origin. Here the context is of regeneration of India by removing the national inferiority complex. He strikes here at the notion of European superiority *vis-a-vis* their own position. He thereby does not ask his countrymen to hate anything of foreign origin. On the other hand he makes positive suggestion that the Indians should take over good points from others. To quote his own words: "Those people who do not hesitate to go to other countries, come in contact with various peoples, know their customs and manners acquire holiness, imbibe their merits, shake off their own weakness and thus become powerful. If we accept their (foreigners) good points and leave their bad points, then there is no harm in associating with them". Ibid. pp. 370-71.
31. Ibid. pp. 548-49.
32. Ibid. p. 549.
33. Ibid. p. 552.

34. *Ibid.*, Chapter VIII., pp. 317-18; also see his **Rigvedadi-Bhashyabhumika** (Delhi; VS 2015), pp. 295-317.
35. Dayananda, **Aryabhivinaya** (English tr. by Swami Brahmanada, Bahalgarh: 1972). pp. 303-4.
36. NAI, Home Department (Political-A), Government of India proceedings Nos. 148-235, August, 1907.
37. Sir Michael O'Dwyer, **India as I knew it** (London, : 1925), p. 184.
38. See fn. 24; cf The following observation of A. De Reincourt; "There is little doubt to-day that the great revolt in Bengal in 1905 was largely the indirect result of Arya Samaj's religious nationalism and that Dayananda's organization was the first real nucleus of political nationalism". **The Soul of India**, p. 136.
39. See Michael O' Dwyer, *op.cit*, p. 184.
40. *Ibid*, Also see NAI, Home Political, Hunter Committee Report, Vol. VI, Evidence, K. W. to File No. 164/1923, p. 188. Pandey **Arya Samaj and the National Movement in India, 1875-1920** (Delhi 1972); N. G. Barrier, **The Arya Samaj and Congress Politics in the Punjab, 1894-1908**, *The Journal of Asian Studies*, XXVI, May 1967, pp. 363-79.
41. V. Chirol, *op.cit*. p. 110.
42. *Ibid*.
43. **Satyartha Prakash**, Chapter X, pp. 377-78.
44. *Ibid*.
45. Herbert Risley, **The People of India** (London : 1904), p. 280
46. Herbert Risley admits that "The Arya Samaj (of Dayananda) seems to be striking out a path which may lead in this direction (inspiring the sentiment of nationality)" *Ibid.*, p.244,
47. For this purpose Dayananda invited a conference of the representatives of all religions on the occasion of the Delhi Durbar in 1877. Keshab Chandra Sen, Sayyad Ahmed Khan, Munshi Alakhdhari were among those who responded to the invitation. No success could be achieved. See **Dayananda's letters**, edited by Bhagawadatta. P. 198. "Though the conference led at that time", "says Chamupati, to no practical result, yet it paved the way for the later religious parliaments and conferences in which preachers of different faiths met on a common platform, offered to one another the olive branch of good-will and peace". **Vide The Cultural Heritage of India**, ed-Haridas Bhattacharya (Calcutta: 1956), Vol. IV, p. 635.
48. **Satyartha Prakash**, Introduction, pp. 1-9
49. *Ibid*.
50. **Aligarh Institute Gazatte**, Vol. XVIII, No. 79, November, 6, 1883. P. 1269.
51. Quoted in Harbilas Sharda, *op. cit*, p. 597.
52. *Ibid.*, p. 600
53. *Ibid.*, p. 16.

□□

[Dr. K. C. Yadav, M.A., Ph.D., is the distinguished Chairman,
Department of History, Kurukshetra University, Kurukshetra Haryana]

The Rgvedic Mantras as Clues to Understanding a Pre-epic Poetical Technique and Patterns of Thought in Hellenic Mythological Poetry

□ Mislav Jezic

Foreword

In this paper it will not be possible to expose the theme, announced in the slightly provoking title, in its entirety. Therefore, after giving a very concise outline of the problem, it would be most appropriate simply to illustrate it by means of some examples chosen for the purpose.

The search for the Indo-European origins of the Indo-Aryan cultural heritage started with Rudolph Roth's work on the Petersburger Wörterbuch and Adalbert Kuhn's writings, or perhaps even with the first scholarly study on the Vedas by Eugène Burnouf "Essai sur le Veda, ouvrage pouvant servir d' introduction à l' étude des littératures occidentales", Paris 1863. The development of Indo-European linguistics has since made it possible to discover quite a bulk of mutual correspondences in different Indo-European traditions. One of the most complete and competent reviews of these results is presented in the excellent book by Rüdiger Schmitt "Dichtung und Dichtersprache in indogermanischer Zeit", Wiesbaden 1967.

The title of this paper should not suggest that the Hellenic tradition was in any way influenced by the Vedic texts, nor that the two branches could be treated for themselves without reference to other Indo-European traditions. It should only imply that it is of special interest for any European, whose cultural categories have been deeply influenced by the Hellenic heritage, to weigh up the correspondences between that heritage and the Indo-Aryan cultural phenomena, as these appear so important to scholars of Indo-European philology. *Mutatis mutandis* the same should hold true for any Indian desiring to understand European culture, or to discern the position of his own heritage within the Indo-European framework.

When speaking in any European language of the Vedic mantras and their contents, we shall almost certainly use the Hellenic categories of "myth" and "mythology", mostly as synonymous. In my article "Some Thoughts Comparing R̥gvedic and Hellenic Myths", published in the "Indologica Taurinensia" VI/1978, I first tried to sketch a typological comparison of both mythic poetries, and suggested that the term "mythology", designating a more or less arranged narrative complex of Myths, does not apply to the Vedic mantras. To put it briefly, the mantras unlike the Hellenic myths. 1. do not open with an invocation to the muse or a patron of poetry, 2. have no consistent genealogies, but only use relations of parentage as non-obligatory metaphors for the envisaged relations of divine persons or powers, 3. present us with no plastic imagery, but rather with insights into the invisible truth, 4. usually do not treat of single or unique feats of the gods, but rather of their recurrent or cyclic activities. 5. depict the different anthropomorphic or theriomorphic traits of the divinities in principle only when motivated by each single context, while the Hellenic mythology worked out a conventional, more or less completely anthropomorphic portrayal of the immortals, at least of the Zeus' generation, theriomorphism being at the same time in principle banned from the poetic conventions, 6. were to be recited at sacrifices in order to influence the gods, while the Hellenic hymns, for instance, were to be recited at festivities rendering the gods their share of praise */προοΐμια/*, *prooímia*/before starting to praise the mortal heros */οἰμοί/*, *oĩmoi*/.

Already in the above mentioned article I noted that most differences might be explained away by the connection of the Hellenic myths with the epic, this connection being the constitutive trait of mythology, while lacking in the Vedic hymns. So for example the genealogies, anthropomorphism, plasticity of imagery or single feats might easily be shifted from the epic poetical technique depicting mortal heros to the hieratic poetry celebrating the immortals.¹ In that sense we may speak of mythology proper in India only when treating of the Indian epics and purāṇas.

Further study of the texts only confirmed my conviction that mantra or brahman might be christened "myth", but that "mythology" represents a later stage of development of myths, in fact their transformation according to the structures and narrative technique of epic heroic poetry.

The following examples, excerpted from a book on the R̥gvedic hymns now in print in Croatian, should illustrate some elements of poetical technique and patterns of thought in that preepic hieratic mythic poetry, which-being an Indo-European lore—is relatively best preserved in the Vedas, and of which only traces subsist in the Hellenic mythological poetry.

1. I owe the term "hieratic" and the above mentioned distinction to a casual remark in Wilhelm Christ's "Geschichte der griechischen Litteratur", München 1890, p. 20 : "... und erheben es allgemeine Erwägungen zu einem hohen Grad der Wahrscheinlichkeit, dass jene ältere Poesie/vor Homer/einen hieratischen Charakter trug : auch in Indien gingen dem Mahābhārata die Veden voraus". Later histories of Greek literature, except that of the Croiset brothers, mostly disregarded this very fruitful suggestion.

Βοῶπις Ἥρα and γλαυκῶπις Ἀθήνη

Boṓpis Hēra and glaukōpis Athēnē

The existing correspondences among different Indo-European heritages may be arranged for practical purposes into four classes. These are: /1/ poetical phrases attested in two or more branches, which preserve the same Indo-European expressions and their contents, e. g. /RV IV 13,3:/ "Sūryam...spásam" : /the Homeric hymn to Demeter, 62:/ "Ἥλιον σκοπόν, Ēélion skopón", the "Sun-spy", or /AV XIII 2,2:/ "āsúm...Sūryam" : /Mimnermus, fr. 11, 5 f. D.:/ "ἄκέος Ἥελίοιο, ōkéos Ēelíoio", the swift Sun, etc.², /2/ poetical phrases which preserve the common contents, but change the expression, e. g. /RV I 35,5:/ "rátham híranyapraügam" : /the Homeric hymn XXXI, 15:/ "χρυσόζυγον ἄρμα, khrysózygon hárma", the chariot with the golden pole, etc., and /3/ phrases or motives which underwent some transpositions, but still - in the light of other correspondences - remain recognizable as developments of the same subject, e. g. Ὑπερίων, Hyperíōn, "the Surpassing One", is in the Homeric hymn XXXI the father of Helios, Sūrya in the RV I 35,3 "yāti...pravátā...yāti udvātā...ā...yāti parāvāto", moves on...surpasses...comes from a distance"; we could suppose that Ὑπερίων, Hyperíōn, originated from an attribute of Helios depicting his movement, and actually, in this case, we find it elsewhere used as such /e. g. Il. 8, 480; Od. 1, 8 al./ . Sometimes we even come across /4/ corresponding expressions which partly changed their contents, e. g. the Vedic Dyaus /Div-/ lost the central position in the pantheon, which his Hellenic counterpart Ζεύς, Zeús /ΔιF-, Div-/, notoriously preserved.

There are two divine epithets in the Homeric poems which have

always provoked an uneasy feeling among classical philologists because they did not harmonize with their Homeric contexts. These are the attribute of Hera $\beta\omicron\omega\pi\iota\varsigma$, $\beta\omicron\delta\pi\iota\varsigma$, and the attribute of Athene $\gamma\lambda\alpha\upsilon\kappa\omega\pi\iota\varsigma$, $\gamma\lambda\alpha\upsilon\kappa\omega\pi\iota\varsigma$. Even the Greek-English Lexicon by H. G. Liddell and R. Scott tries to avoid the issue by suggesting the meaning "with gleaming eyes" for $\gamma\lambda\alpha\upsilon\kappa\omega\pi\iota\varsigma$, $\gamma\lambda\alpha\upsilon\kappa\omega\pi\iota\varsigma$, deriving it from $\gamma\lambda\alpha\upsilon\kappa\acute{o}\varsigma$, $\gamma\lambda\alpha\upsilon\kappa\acute{o}\varsigma$, "gleaming". But that is of no great use because for $\beta\omicron\omega\pi\iota\varsigma$, $\beta\omicron\delta\pi\iota\varsigma$, there is no such device, it can at best be explained as "ox-eyed, i. e. having large, full eyes". It is much more probable, however, that $\gamma\lambda\alpha\upsilon\kappa\omega\pi\iota\varsigma$, $\gamma\lambda\alpha\upsilon\kappa\omega\pi\iota\varsigma$, derives from $\gamma\lambda\alpha\upsilon\acute{\xi}$, $\gamma\lambda\alpha\upsilon\chi$, "the little owl, Athene noctua", just as $\beta\omicron\omega\pi\iota\varsigma$, $\beta\omicron\delta\pi\iota\varsigma$, derives from $\beta\omicron\upsilon\acute{\varsigma}$, $\beta\upsilon\varsigma$, "bullock, bull, ox or cow"; the second part of both compounds derives from the root $\text{'}\omicron\pi\text{'}$, $\omicron\pi\text{'}$, "to see; the eye". Therefore $\beta\omicron\omega\pi\iota\varsigma$, $\beta\omicron\delta\pi\iota\varsigma$, might signify: 1. as a tatpuruṣa, "the eye of a bullock, bull, ox or cow", 2. as a bahuvrīhi deriving from a karmadhāraya, "having a bullock etc. for an eye" or 3. as a bahuvrīhi deriving from a tatpuruṣa, "having a bullock's etc. eye", this being its most commonly accepted meaning. Accordingly, $\gamma\lambda\alpha\upsilon\kappa\omega\pi\iota\varsigma$, $\gamma\lambda\alpha\upsilon\kappa\omega\pi\iota\varsigma$, might signify: 1. "the owl's eye", 2. "having an owl for an eye" or 3. "having an owl's eye".

If these meanings do not harmonize with their epic contexts, either we cannot grasp their sense, or we should search for different contexts for them. These contexts should be older than the incongruous context, if we are to search for historical reasons for the incongruities. But such contexts are not preserved in the body of the Hellenic heritage. We should therefore look for them among Indo-European correspondences, in order to reconstruct the lost context of those traces of an older Hellenic hieratic poetry.

In the Rgvedic hymns the "eye" or the "eyes" of the gods are often mentioned. Most often the "eye" is a metaphor for the Sun:

उद्वेति सुभगे विश्वचक्षुः साधारणः सूर्यो मानुषाणाम् ।
चक्षुर्मित्रस्य वरुणस्य देवश्चर्मव यः समदिव्यक तमांसि ॥
(Rv. VII. 60. 1)

úd v etī subhāgo viśvācaksāḥ
sādhāreṇaḥ sūryo mānuṣāṇāṃ /
cākṣur Mitráśya Várunasya devás
cārmeva yāḥ samāvivyak támāmsi /

“The Sun, common to all mankind, rises bringing good fortune and observing all. The god which is the eye of Mitra and Varuna rolled up the dark spaces as a skin.”

/RV VII 63,1/

This is only one of conventional designations of the Sun, the RV V 47, 3 for instance, enumerating uksán “the bull,” samudrá “the confluence of waters”, aruṣāḥ suparṇāḥ “the ruddy eagle, falcon or hawk” and prśnir áśmā “the variegated jewel”. On the other hand, although less frequently, the “eye” may be a metaphor for the Moon too, e. g. the RV X 14, 11 very probably hints by means of the designation “nṛcakṣasau” at the Sun and the Moon.

Bulls, cows etc., play a prominent part too. Bulls or cows draw the chariot of the Dawn/I 92, 2; 124, 11; V 80, 3/, Indra liberated the cows or cattle together with the light/I 33, 10/or with the Sun/I 7, 3; II 19, 3; III 34, 9; VI 17, 3; 32, 2; X 138, 2/etc. The “bull” is most often an attribute of Indra, then of Soma, but also of other Gods: Div/I 160, 3; V 36, 5/, Parjanya/V 83; 1, 2. /, Sūrya /V 47, 3; X 189, 1/ etc.

In the Ṛksamhitā we find the elements of the epithet $\beta\omicron\upsilon\pi\iota\varsigma$, boōpis, as prominent

metaphors or attributes in well motivated contexts. They do not however, at first sight, seem to have much in common with the goddess Hera, But the epithet describes in the Homeric hymn XXXI the goddess Euryphaessa “The Widely Brilliant One” as well. She is the mother of Helios and Selene and the wife of Hyperion. If we suppose that these relations of parentage are here but metaphors for the relations among divine persons or powers, as in the Vedas then we may accept another metaphorical expression of the same relations as highly probable in the hieratic poetical technique, namely the attribute “having a bull etc. for an eye”, or better “having a bull’s eye”, being presumably—the Sun. In the Ṛksamhitā, as we have seen, the cows and bulls are often connected with the light or the Sun, probably being its rays, in

short-being the $\beta\omicron\epsilon\varsigma\ \eta\epsilon\lambda\iota\omicron\omicron$ bóes Ēlíoio “the cattle of Helios”, which is the same Indo-European motive presented in the Hellenic myth.

After having solved the riddle in the clearer case, we may proceed to realize that the same attribute might just as well befit Hera-whatever the etymology of her name or the epic

conception of her figure may be—in so far as she is wife of the “father Sky”, Ζεὺς πατήρ, Zeüs patēr. The wife of the “father Sky” having the Sun for an eye is a good example of the mythic and pre-mythologic patterns of thinking and imagining the world of the Gods.

The epithet γλαυκῶπις, glaukōpis, may easily be explained following the same patterns of thought and imagination. The epithet belongs almost exclusively to Athene, and at first sight does not confer much sense, but thanks to the circumstance that the fragment 42, 3 by Empedocles and the fragment 1009 by Euripides have survived we can discover its meaning with great certainty. In those two fragments the epithet has been namely attributed to the Moon. It is quite befitting for the daughter of the “father Sky” to “have on owl for an eye”, or better to “have an owl’s eye”, the “owl” or the “owl’s eye” being a metaphor for the Moon. The refinement of the epithet becomes more evident if we remember the suggestive similarity between the eyelid closing over the owl’s round eye and the phases of the Moon.

The meaning of both epithets are strange to their epic environment in the Homeric poems. The epithets are traces of an older poetical tradition and technique that had its own ways of moulding thoughts and images, quite kindred to the poetics in the R̥gveda, which provides us with exceptionally rich materials for the study of such archaic hieratic poetry inherited from Indo-European times.

Ὀρθρός and Sarāmā
 Orthros and Sarāmā

It has long since been noticed that Indra’s capture of the cows of the Panis has a parallel in Heracles’ taking away the cows of Geryoneus. Heracles’ feat was described by Hesiod:

Χρυσάων δ’ ἔτεκεν τρικέφαλον Γηρυονῆα
 μειχθεὶς Καλλιρόῃ Κούρῃ κλυτοῦ Ἰλκεανοῖο.
 τὸν μὲν ἄρ’ ἐξανάριζε βίῃ Ἡρακλείῃ
 βουσι παρ’ εἰλιπόδεσσι περιρρυτῶ εἰν Ἐρυθείῃ,
 ἥματι τῷ ὅτε περ βούς ἤλασεν εὐρυμετώπους
 Τέρουυν’ εἰς ἱερὴν διαβὰς πόρον Ἰλκεανοῖο,
 Ὀρθρόν τε κτείνας καὶ βουκόλον Εὐρυτίωνα
 σταθμῷ ἐν ἡερόεντι πέρῃν κλυτοῦ Ἰλκεανοῖο.

Khrysaōr d' éteken triképhalon Gēryonēa
 meikthēis Kallirōēi kūrēi klytū Ōkeanofo
 tōn mēn ar' exanārizē bíē Herakleíē
 busi par' eilipódessi perirrýtōi ein Erytheíēi,
 hēmati tōi hōte per būs ēlassen eurymetōpus
 Tírynth' eis hierēn diabās póron Ōkeanofo,
 Ōrthron te kteínas kai bukólon Eurytíōna
 stathmōi en ēeróenti pérēn klytū Ōkeanofo.

/Theog. 287 - 294/

“Chrysaor begat the three-headed Geryoneus, after having lain with the daughter of the famous Ocean, Callirhoe. He has been slain and spoiled by the force of Heracles near the cattle that drag their hoofs, in the sea-surrounded Erythea, on the same day that he/Heracles/drove the broad-browed cattle to holy Tiryns and crossed the bed of the famous Ocean, after having killed Orthros and the herd Eurytion in the foggy farm beyond the famous Ocean.”

Indra's conflict with the Paṇis is most extensively dwelt upon in the RV X 108, where another mythical personality, Saramā, acts as his messenger to them. From the matronymic Sārameyaū of the two dogs, śvānau, in the RV X 14, 10 it might be inferred that Saramā herself is a bitch. And from passages like the RV I 62 : 3-5, describing the unveiling of the darkness/or discovering of the “flower”-soma/by Indra with the Dawn, the Sun and the “cows”—rays, one might guess that Sarāmā and the Sārameyaū could be the same as the Saraṇyávaḥ : Īndrasyāṅgirasāṃ ceṣṭsū vidāt Sarāmā tānayāya dhāśīm /3 ab/ Saraṇyū-bhiḥ phaligām Indra śakra valāṃ rāvena darayo Daśagvaiḥ/4cd/ “at the incitement of Indra and the Angirases Saramā found the milk for the children...O, mighty Indra, together with the Saraṇyus, the Daśagvas . you have torn asunder the phaliga. the vala/the pen, the stable ?/ with a roar.” Both names Sarāmā and Saraṇyū/f./ may be derived from the root SR, śsarti “to run, flow, speed etc.” as the text of the RV X 108 : 3-4 itself suggests : Sarame . āsaraḥ parākāt āsaram parākāt “O, Sarama/the Hasty One ?/, from afar you hastened . from afar I hastened.”

The myth of the Paṇis corresponds to the myth of Geryoneus not only because of the similarities between Heracles and the heroic Indra on the one hand, and their taking away the famous cattle herds from their mighty owners on the other, but also because of the mythical setting : Heracles crosses the Ocean, Saramā the waters of the /river/ Rasā, which was so hard to cross that the Paṇis ask her, how she did it : “kathāṃ Rasāyā ataraḥ pāyāṃsi ?” /RV X 108,1d/ Apollodorus in his “Bibliotheca” /II 5, 10/ preserved a myth

telling of Heracles' crossing the Ocean in the golden cup of Helios. Saramā herself came flying over the ends of heaven: imā gāvaḥ Sārame yā aśchaḥ pári divó ántān pátanti/kás ta enā áva sṛjād áyudhvī "these cows, which you sought flying over the ends of heaven, who would give them /SRJ/to you without a battle ?" /RV X 108,5/

Although the motive of cow-raids might have derived from descriptions of heroic deeds, as Heracles, and perhaps even Indra, may originate from heroic persons, in these texts we are no longer dealing with simple heroic deeds, because the motive was evidently given a mythical sense, i. e. as hieratic motives could have been transformed in the epic contexts, so also could an ancient tradition of heroic poems have furnished some motives to hieratic poetry.

Another element of the Hellenic myth, the three heads of Geryoneus, may be found in the Vedic texts in a different context, but also describing Indra's liberation/SRJ/of "cows" rays/or waters ?/:

स पितृप्यायुधानि विद्वान् इन्द्रेषित आप्त्योन्नभ्ययुध्यत् ।
त्रिशीर्षाणि सप्तरश्मि जघन्वान् त्वाष्ट्रस्य चिन्निः ससृजे त्रितो गाः ॥

sá pítryāny áyudhāni vidvān
índresita āptyó abhy áyudhat /
triśīrṣāṇaṁ sapṭarāśmim jaghanvān
Tvāṣṭrāsya cin nīḥ sasṛje Tritó gāḥ

"Well-skilled in the use of the weapons of his father/or fathers/, /Trita/ Āptya fought the battle, urged on by Indra. After having killed the Three-Headed One of the seven reins, Trita freed the cattle of the son of Tvaṣṭar" /RV X 8, 8/.

If we were dealing with mythology, this could be taken as evidence that there were originally at least two myths, if we are to trace both Vedic and Hellenic tradition to the Indo-European source. If we suppose, however, that in hieratic poetry narrative motives, just like relations of parentage, simply represent metaphors for relations among divine persons or powers, we should only search for connotations and denotations of expressions, and consider any combination of motives, compatible with them, equally authentic. The original form of myths would depend on the original sense, connotation and denotation, of the expressions and motives constituting them.

Each element of the myth of Geryoneus or of the myth of the Paṇis should be traced through all the different contexts in which it appears. In this paper, however, I should like only to follow the motive of Saramā so far as to allow its denotation to reveal itself. The basic connotation of Saramā and Saranyū seems to be the same, as already mentioned. Saranyū appears as the daughter of Tvaṣṭar in the RV X 17 : 1-2 :

त्वष्टा दुहिते बहुलं कृणोति इतीदं विश्वं भुवनं समेति ।
यमस्य माता पयुह्यमाना महो जाया विवस्वतो न नाश ॥

Tvaṣṭā duhitre vahatūṃ kṛṇotī
Itīdāṃ viśvam bhuvanam sām etī /
Yamasya mātā paryuhyāmānā
mahó jāyā vívasvato nanāśa //

अपागूह्यमृतां मर्त्येभ्यः कृत्वी सवर्णमिददुर्विवस्वते ।
उताश्विनावभरद् यत् तदासीद् अजहादु द्वा मिथुना सरण्यूः ॥

āpāgūhann amṛtām mārtyebhyah
kṛtvī sāvarṇam adadur Vivasvate
utāśvínāv abherad yāt tād āsīd
ājahād u dvā mithunā Saranyūḥ //

“Tvaṣṭar prepares the bridal procession for his daughter. Hearing of this, the whole of this world assembles. The mother of Yama, the wife of the great Vivasvant, vanished while being driven around, They concealed the Immortal One from the mortals, made one of the same hue and gave her to Vivasvant. At the same time Saranyū bore to him the two Aśvins. She relinquished the two making a pair.”

The identity of the myth in the RV X 17 : 1-2 and the RV X 85, 9, where the daughter of Savitar³ appears under the name of Sūryā, leads us still closer to the meaning of Saranyū :

सोमो वधूयुरभवद् अश्विनास्तामुभा वरा ।
सूर्या यत्पत्ये शंसन्तीं मनसा सविता ददात् ॥

Sómo vadhūyúr abhavat
Aśvínāstām ubhā varā /
Sūryām yāt pátye śámsatīm
mánasā Savitādadāt // /

“Soma was the suitor, both Aśvins were the match-makers, when Savitar gave Sūryā, rejoicing in her heart, to her husband.”

A typical instance of the mythical way of thinking in hieratic poetry may be found in the RV I 113, 1cd, which explains why Uṣas, the Dawn, to which the hymn is dedicated,

3. The identity of Tvaṣṭar and Savitar is confirmed on several occasions, e. g. in the RV III 55, 19 and X 10, 5 : devās Tvāṣṭā Savitā Víśvarupaḥ. Elsewhere Savitar and Sūrya seem to be identified with each other/e. g. IV 14, 2 ; VII 63, 2 etc./, although often that not the case.

may be called the daughter of Savitar : यथा प्रसूता सवितुः सवायं एवा रात्र्युषसे योनिमारैक् । yāthā' prāsūtā Savitūḥ savāyaṁ evā Rātry Usāse yōnim āraik".....when the Night, incited/i.e. by Savitar ; or : already procreated/, left the womb free for the Dawn, in order that Savitar may beget/i. e. Uṣas ; or : incite, or : have pressed for him, i. e. soma/."

So Saramā or Saranyū appears to be the daughter of Tvaṣṭar or Savitar, i. e. Uṣas, the Dawn.

This deduction provides us with yet another correspondence between the myth of the Paṇis and that of Geryoneus : Ὠρθηρός , Órthros, namely, means the "Daybreak, Dawn."

Furthermore, he is, according to the Theogonia 309, conceived as a dog who looks after the cows/which are the rays of the Sun/, just as the two Sārameyas in the RV X 14, 10 are watchdogs, or as Saramā in the RV X 108 scents the cattle out.

However, the wedding myth does not apply to just any dawn. The wedding time is even clearly indicated in the RV X 85. St. 19 indicates the time of the "month; नवो नवो भवति जायमानोऽर्जुना के वृषसाभेत्यग्रम्, návo-navo bhavati jāyamāno hnām ketūr uśāsām ety ágram "(The Moon) is being born quite new, she leads in the dawns as the sign of days". The time of the year is indicated in st. 13, as Hermann Jacobi correctly noticed almost a century ago:⁴

सूर्याया वहतुः प्रागात्
सविता यमवासृजत्
अघासु हन्यन्ते गावोऽर्जुन्योः पयुह्यते ।

Sūryāyā vahatūḥ prāgāt

Savitā yām avāsṛjat /

aghāsu hanyante gāvó

'rjunoh páry uhyate //

"The bridal procession of Sūryā moved along. Savitar was dismissing them. In the days of the aghās cattle are slain, in those of the arjunis the bridal procession is driven around."

Jacobi presumed that the position of the Sun in the arjunī, i. e. pūrvaphalgunī (δ, ♋ Leonis) was meant. That is where the summer solstice fell from the middle of the fourth millenium B. C. It seems to me to be more appropriate to think of the position of the Moon among the nakṣatras, and to presume that what is meant is the new moon /cf. st. 19/ between the full moon in the aghān, i. e. maghāḥ (α, ♈, γ, ξ, μ, ε, Leonis), and that in the arjunī, where the winter solstice fell in the third millenium B. C.⁵ This is the more probable as it

4. Uber das Alter des R̥g-Veda, Festsgruss an Rudolph von Roth, Stuttgart 1893, pp. 68-74.
5. Here I prefer not to concern myself with the chronology of the Vedas because the hieratic calenders tend to be preserved even long after they have ceased to correspond to the astronomical data. The signs of the zodiac on the medieval gothic churches in Europe, combined with illustrations of the monthly occupations, may, for instance, display astronomic data dating back to about a millenium and a half before the construction of the church. I do not presume, however such an anachronism in the Vedic hymns.

was customary among peasants of many Indo-European peoples to slay cattle in December in order to prepare winter reserves of meat, and to pass January in celebrations and feasts, as the scenes showing the monthly occupations on the portals of medieval cathedrals confirm.

It would take up too much space to argue in this paper that the other Dawn myths in the Ṛksamhitā very probably refer to the same season too. Let it suffice therefore to point to the probability that the Dawn which liberates the cattle, i. e. the rays of the Sun, is a Dawn on or about the winter solstice, celebrated as the New Year Dawn.

If the myth of Geryoneus inherits correspondent patterns of thought along with the technique of metaphors etc., as it seems to be the case, a heroic deed by Heracles could very probably have been refashioned in accordance with the hieratic mythical pattern, inherited from Indo-European times, describing the liberation of the cattle of the Sun from the foggy farm where they spent the autumn and early winter.

However, the oldest and in the Vedas best confirmed form of poetry expressing mythical contents is not an ākhyāna, like the RV X 108, but a sūkta celebrating a deity, like the very hymns to the Dawn in the Ṛksamhitā. We might presume that the myths which have here been reviewed originated among Indo-European poets in the hymnic form. No preserved literary testimony can bring us so close to those poets, sages or olden days, gone before the dawn of history, as the Ṛksamhitā. We can visualize them calling the Dawn, like their richest and most faithful heirs, the Vedic poets, while she brings them the light of the Sun to illuminate them:

देवीमुषसं स्वरा वहन्तीं
प्रति विप्रासो मतिभिर्जरन्ते ।

devīm Uṣāsam svār āvāhantīm
prātī viprāso matibhir jarante

(RV V 80, 1cd)

□□

[Mislav Jezic : Faculty of Philosophy, Department Of Linguistics and Oriental Studies, University of Zagreb. Address : Martieva 41F, 41000 Zagreb Z. Z. Martinstr, 14, D-5300, Bonn-2]

Our Old Culture—Will it Survive ?

□ **O. P. Bhatnagar**

Our cultural tradition as it exists today is at least five thousand years old. We have in our religion traces of the Harappan culture. From the Vedic times down to the Upanishdic times our cultural tradition developed and inspite of many challenges it exists in its pristine form. Buddhism and Jainism proved a serious challenge in the 6th Century B. C. to the 2nd Century A. D. but it succeeded in not only holding its own basic features but in also transforming the character of the two. Basically the essential aspects of our old culture remained in tact and in them lies strength of its survival.

Let us briefly analyse these aspects. What is amazing is that inspite so many peterogenous elements coming into a clash, a unified way in the social, religious, economic and political life emerged. India, as we know, is a land of almost all races. The Negroid, Alpine, Mongoloid, the Mediterranean and Aryan all tended to amalgamate and provide a basic social frame-work. This fact could be illustrated by the acceptance of caste as the basic social frame work. Theories about its origin are several but it can be safely assumed that it promoted racial integraties and profesional harmony. It also created a sense of security amongst those who belonged to different castes. The emergence of the Ashrama System created an awareness of his sense of duty in an individual and brought about a logical division of life in stages. These had an effect on the development of social, religious cultural and intellectual life through out the centuries in which the system remained undisturbed. The enormous literature of the times bears ample testimony to the intellectual vigour of the people. No aspect of human activity escaped the notice of the scholars. It could be asserted with out fear of contradiction that ancient Indian Society was one of the most well planned societies. It aimed at the elemination of tension in the lines of the groups and individuals. Tension arose with the advent of Islamic cultures in the country. Assimilation of the two cultures would have been easily possible, had they not led to political domination by the new comers. This happened under the Turkish Sultans and the Mughal monarchs.

But the existing society met the challenges in its own unique way and a synthesis on cultural and religious plane was worked out. Bhakti and Sufi movements which developed in the mediaeval age prove the point. The social structure remained in tact and the old society came to terms with the new forces. It suited the new rulers to let the old social structure of the vast masses remain in tact.

With the advent of the modern age in Indian History and the entry of christian civilisation once again fresh tension developed. Once again on account of the political domination of the new comers conflicts began to grow. They tended to grow serious and the society in the 18th and 19th centuries proves the point. A synthetic approach did not develop as it did in the mediaeval times. The christian rulers did not identify themselves with the people in the manner in which the rulers in the mediaeval period did and their aloofness and look of sympathy made the look complete aliens.

From early 19th century, under the British rule a variety of movements took shape which emphasised to alieonness of new riders. The industrial revolution in England and its effect on the policies of the East India Company widened the gulf between the old Society, (Hindu and Muslim) and the christian rulers. In the 19th century movements like Brahma Samaj, Arya Samaj, Ram Krishna Mission and the Theosophical Society, created a new sense of awareness amongst the people. Progress in Science and Technology in the early stages led to the growth of discriminatory economic policy and resulted in the growth of poverty amongst large masses of the people.

The revolt of the year 1857 was a severe jolt to the people as well as the rulers. The British also felt it politic to come to terms with the existing society in the sense that they did not disturb the social order but in the cultural sphere efforts were made to exercise a dominant influence. A careful study of the 19th century movements reveals clearly that the conflicts widened. Indigenous cultural movements inculcated a belief that the Country should go back to the earlier way of life and resist the onslaughts of a new western culture. A compromise seemed out of question and emphasis began to be laid on the old way of life. Its scientific and logical bases began to lose their significance and ritual and superstitions beliefs gained prominence. Rational way of thinking was given up in sheer self defence. Such a state of affairs lasted through out the British rule.

Economic changes of a far-reaching character began to take place and the educated section of the Indian Society began to ignore the rational social and religious bases. Tensions continued to grow and resulted in the awakening of a new political conciousness. Powerful effects of Science and Technology and Western education had their effect and came in the way of genuine understanding between the East and the West.

India as a part of the British Empire got caught in the whirlpool of world events and the over weening internatioeal movements began to affect the attention of the educated sections of the society. A powerful rational movement developed from the closing decade of the 19th Century and from the Twenties of the present century the movement took a very concrete shape, under the leadership of Mahatma Ghandhi. His leadership aimed at chang-

Dayanand Commemoration Volume/250

ing about a genuine synthesis between the East and the West. He was guided by the real spirit of Indian culture.

This statement of mine needs a clear elucidation. Gandhiji symbolised the basic features of the Indian culture. He believed in the eternal verities of life. His emphasis on nonviolence and Truth illustrates my point. I need hardly go into any details about the different aspects of the contribution made by Gandhiji but would straight away and without any fear of contradiction assert that his noble efforts should not be lost sight of, some of the myths which have grown about Gandhism that it was basically a Hindu creed, that it aimed at neglecting scientific progress and that it aimed at social and economic inequality should be abandoned. At no stage Gandhiji suggested that Hinduism is the exclusive way of Indian life. He was never opposed to scientific and technological advancement, nor was he a believer in social and economic inequalities. He believed in the true aspects of religion by conceding to the rational belief and universality of religion. He was prepared to accept the noble aspects of science and technology in relieving human misery. He was opposed, of course, to the enslavement of the individual to science and technology. Gandhiji opposed all kinds of social and economic inequalities. I refer to Gandhiji in particular because he, of all leaders, has pointed a way to the survival of Indian culture in the midst of serious technological changes. Technological progress today threatens the survival of humanity, leave alone the survival of a way of life of a particular culture. It has accentuated the conflict of Capitalist and the Communist ways of life. A new synthesis between the two has to be found out. It is only possible on the soil of India which has adhered to truth on a rational plane. Protagonists of Hindu way of life ignore these fundamental aspects. They mistake the trees for the woods. In its origin and during the course of its development, the Indian way of life has emphasised the social, religious and economic aspects equally. Today we emphasise the religious and economic aspects and ignore the other two fundamental aspects.

If they had been ignored in the years of its origin and progress, Indian culture could not have survived. Caste and Ashram cannot be accepted as they were in the beginning. They aimed at bringing about an equipoise in the life of groups and individuals by emphasising all aspects of life's development. If superstition ritual and narrow aspects of life developed, it is because of the vicissitudes through which the Indian society passed. Social and economic development did not negate spiritual aspects. Religion became associated with narrow political dogmas and as a consequence lost its real appeal.

Through its emphasis on the real aspects of Indian culture it can not only secure the survival of Indian culture but also ensure the survival of humanity as such. The institutions as created by the Indian society from the earliest times ensured the elimination of social and economic conflicts and thus always passed the way for acceptance of new religions and political ideas. Beyond human forces there are undoubtedly inexplicable safe natural forces which influence the life of man. But before tackling the forces which shape man's destiny, man has to set his house in order. Other things will automatically follow. Does Indian

History not prove it ? Various conflicting religious beliefs could flourish and in no way come into conflict with day to day life. Today that India emphasised spiritual aspects and ignored the material aspects is a travesty of Truth. In the too obvious conflict between communist and capitalist ways of life this fundamental aspect is being ignored. Indian culture will undoubtedly survive and pave the way for the survival of human culture if the intellectuals will pose the issues clearly and honestly and not allow the political bias to cloud their vision.

On the occasion of the death centenary of Svami Dayananda when this volume is being published we should think more seriously about the basic issues which face mankind. Svami Dayananda himself voiced his feelings about the protection of the interest of the poor and the weak. Had it not been so, he would not have so fearlessly fought against the evils prevalent in Hindu Society. A reappraised of his approach will be a fitting tribute to his memory.



[Prof. O. P. Bhatnagar, *ex-Head of the Department of Mediaeval and Modern History, University of Allahabad; born July 19, 1909; M. A. 1931 in History; joined the University staff in 1938, and became Professor and Head of the History Department; in 1963; retired from the chair 1971. During service went as a Research Fellow to the United Kingdom in 1949; as John Hay Whitney visiting Professor to the United States of America in 1958-59. After retirement from the University of Allahabad, went as a Visiting Professor to Kabul in Government of India's cultural scheme (1973-77), Presided over the Modern History Section of Indian History Congress (1964), Prof. Bhatnagar has a large number of research papers and publications to his credit. Even after retirement, he is deeply interested in the academic work, and renders social service.*]



Musical Culture In The Vedic Age

□ Dr. Sanat Kumar Banerjee

The glorious culture of the Vedic Age was an achievement based on a devoted process of realization in various fields of knowledge covering a petty long period of many centuries. Our knowledge about that age is based on the evidences of Vedic literature of which the Chief constituents are the four collections (*Samhitas*) known as the *Rgveda*, *Samveda*, *Yajurveda* and *Atharvaveda*.

Not a single work of the Vedic period can be actually dated. On astrological basis, Lokamanya Bal Gangadhar Tilak has proved the antiquity of the Vedas from 6000 to 500 B. C. which he has divided into four ages:—

Aditi age (6000-4000 B. C.)

Mrgasirā age (4000-2500 B. C.)

Kṛttikā age (2500-1400 B. C.)

Concluding age (1400-500 B. C.)

The eminent musicologist and philosopher of India, Svami Prajananand, supporting his comments by the authorities like Grossman and Oldenburg, has remarked that the Vedic age roughly covers a period from 3000 to 600 B. C. on the other hand Dr. B. K. Ghosh says that on linguistic and literary valuations, the *Rgveda*, the oldest Veda, may be said to be of about 1000 B. C., but its contents may be and certainly are in the oldest parts, resembling Atharvanic charms, are surely of much later origin. This is modern historian's conjecture. To an ordinary reader, the *Rgveda* is mainly a collection (*Samhitā*) containing sacrificial hymns by a number of priestly families, recited or chanted by them at the time of rituals or ceremonies. This continued for generations. Dr. B. N. Dutta has aptly pointed out. "Each generations composed a new hymn and this has received place in the Vedas as a litany of that family of the Ṛshi in question". This is the *aitihāsika paksha* of the mythologists.

For a long period this litany of chanting hymns was maintained orally and traditionally. Hence, there is nothing to tell us when the task of collecting the hymns into *Samhitā* was practiced. According to a mythological story this collection work

was done by Dvaipāyana Vyāsa, the author of the Mahabharata and the Bhagwata Purana. Some scholars maintain that Vyasa, denotes a class 'Even to-day the term, Vyasa-Gaddi' denoted the Seat, where the priest sits for reciting Bhagwat Purana.

Again we recollect about a legend of Veda-Vyasa, who in order to maintain properly the Vedic culture, selected his four capable disciples. Then he taught, Rigveda to Pail, Sama to Jaimini, Yaju to Vaisampayana and Atharva to Sumantu. The famous Grammarian Patanjali has mentioned in Mahabhasya about sakhas (branches or schools) of the Vedas. Accordingly we learn that there were; 21 Sakhas of Rigveda, 101 Sakhas of Yajurveda, 1000 Sakhas of Samveda and only 9 Sakhas of Atharva-Veda. Gradually the numbers began to decrease and references of three sakhas of Samveda-Jaiminiya, Ranayaniya and Kauthumia, are available at present.

Ved Samhitas were followed by the Brahmanas, Aranyakas, the Upnishads, Dharma-Sutras and Sutra Literature. The Vedic music, Samgana, evolved through the medium of songs and singing process of the chanters and singers. The process and materials, under reference, continued in three main categories:—

Gramgeya Ganas, Aranyageya Ganas and the Uha or Uhya ganas. These gradually developed into three types of song books. Though a few scholars have treated Uha Gana and Uhya Gana separately.

Samveda has two broad divisions - 'Archika' and 'Gan'. Archika means the collection of Riks. Archikas have two sections - 'Purvarchika' having six Prapathakas or Adhyayas, 'Uttararchika' having nine Prapathakas or Adhyayas. Prof. Baldeo Upadhyaya points out that without repetition, 1504 Richas were borrowed from Rigveda and only 99 new Richas are available in Samveda. Svami Prajananand remarks that vedic song books were really composed of three kinds of Riks or collections of verses-Purvarchika, Aranya Samhita and Uttararchika. The verses were the source or womb (Yoni) of the songs. The Ganas, Gramgeya and Aranyugeya existed simultaneously in the Vedic Society and were regarded as the Vedic ganas. The only difference between them was; the former was sung publicly by all communities of people, whereas, the later was meant for the mystic chanters or the singers of the sacred forest and they were religious and spiritual. Mystic chanters preferred to sing in seclusion. The author presumes that this might have emanated into 'Sahajiy Gan' of Bengal at a later period.

Prof. Baldeo Upadhyaya points out that on the basis of Samyoni Mantras, or the Gan-Mantras, can be divided into four categories—1. Gram-'Geya-Gan' also called 'Prakriti gan' or 'Baya-Gan'. 2. 'Aranaka-Gan'. 3. 'Uha-Gan' 4. 'Uhya-Gan' or 'Rahasya-Gan'.

'Baya-Ganas' are generally based on the first five chapters of Purvarchika, Aranya-Ganas on the Aranya Parvas of these Mantras, Uha or Uhya ganas are generally confined to the Mantras of Uttararchika. The following chart shows the available songs of the different, Sakhas:—

Name of the Gan	Kauthumiya Gan	Jaiminiya Gan
Baya Gan	1197	1232
Aranya Gan	0294	0291
Uha Gan	1026	1802
Uhya Gan	0205	0356
Total :	2722	3681

As regards the Samveda, it is necessary, to keep in mind that word "Saman" means "melody", and that Sam-Sanghita is a collection of melodies. Certain texts are, of course, included in what is known as Samveda, but the role of these texts in Samveda is altogether secondary in fact analogous to the part played by musical notes in music and its importance for Soma-ritual cannot be overestimated.

It was believed that the presiding deities of the vedic sacrifices used to take the offerings of Soma-juice, obtaining from Soma-plants or Soma-Creepers through the medium of the tongues of the fire of the sacred alter. At that time Samans with different notes and measures were sung, Richas were chanted with notes and tunes. It may be mentioned here that the Soma-juice was neither stimulant, nor intoxicant, but it had certain good qualities.

Different Samganas were sung (not only chanted) in sacred occasion of sacrifices (Yaganas) and rites (Satras) to please the Gods, priests and the public. According to Prof. Baldeo Upadhyaya, the whole of the elaborate introduction to the Sam-Samhita contains a detailed exposition of sixty-two technical topics of purvamimansa which have got their bearings upon the various complex problems of the singing Samanas and their utility and application for the purpose of sacrifice.

The Samgana formed a special feature of the musical culture in Vedic Age. Different Vedic recensions (Sakha) presented different types of Samgan in which Kauthumiya, Ranayaniya and Jaiminiya were famous for their different methods of rendering. The correct inonation of words (Sahitya) as well as of tones (Swara) were strictly observed. Dr. B. K. Ghosh has pointed out that by 'Samveda' is to be understood the Kauthuma-Sakha of this Samhita, with which perhaps the Samhita of the Ranayaniya-Sakha was identical. Jaiminiya Samhita has been edited by Cland.

The oft-quoted word 'Sama' or 'Saman' requires an analysis. Sa + am = Sama. The word 'Sa' means vital air or Prana and the word 'am' is fire or energy or agni. In the Rigveda we find the mention of 'Gana' and 'Gatha'. These are the forms of the ancient process of 'Stoma' i.e. Stotra or Stabgana. In Rikmantras, 8-81-5 and 8-31-1 Sayana used the word 'Vak' instead of 'Gatha'.

The word 'Gana' has been conceived in different ways. Sometimes 'Gana' was used in the sense of prayerful stuti or chanting in praise of some dieties. In the Atharva Veda we find both the words 'gana' and 'Stotra' which were used identically. The word 'Udgayati' has been used for 'Prastauti' and there 'gana' meant the 'Stotra'.

Many Rik-stanzas prove the Vedic people used to sing and recite Mant as. Omkara played the role of the vital force (Prana) of the Udganas. In udgita, 'ud' is the vital air or prana, 'gih' or 'gir' is the letter or 'vac' and 'anna' is the source of cause. Hence, Udgita or Saman bears a vital importance for bearing. In Siksha and pratisakhyas 'vac' has been assumed as force (Sakti or Prakriti) and 'Prana' is as 'Siva' (Purasa). Hence, it can be traced that Indian philosophers have mentioned this union of Siva and Sakti as the final cause of music, suggesting the concept of 'Nad-Brahama' and also projecting the idea of 'Nayak-Nayika'. Bharata of the Natya-Sastra said that Prapitamaha (Druhina) collected the materials of music from the four vedas and made the structure of the new type of music, Gandharva.

The Vedic notes were in downward movement (Awaroha Karma). Mostly the scholars assume that in the early Vedic period only three notes were used i.e. Udatta (high), Anudatta (low) and Swarita (medium) and usually a song began from Udatta (high) and ended in the Swarita or Samahar (medium).

By the later Vedic period the octave of seven notes and three registers (Sthanas) like bass (mandra) circumflex or medium (madhya) and high or acute (Tara) appeared as Sikshakar Narad has mentioned. Svami Prajanand has pointed out that usually three, four or five notes were used in the Samganas, but in the Kauthuma recension (Sakha) the Samgana were presented with seven notes, often known as seven Vedic Notes.

According to Naradisiksa the 'Sam' has seven Swaras (notes), three Gramas, twenty-one Muschanas and forty-nine Tanas. Comparing the notes with venu (flute), the following chart can be drawn:—

<i>Sam</i>	<i>Vanu</i>
1. Prathama	Madhyama/Ma
2. Dwitiya	Gandhar/Ga
3. Tritiya	Rishav/Re
4. Chaturtha	Sadaj/Sa
5. Pancham	Nisad/Ni
6. <i>ṣaṣṭha</i>	Dhaivata/Dha
7. Saptam	Pancham/Pa

It is also found in most of the available readings of Nardisiksa of various private collections that the several order of the notes in Samans (Ma, Ga, Re, Sa/Dha, Ni, Pa) were mentioned.

Narad here mentioned two kinds of Ganas, Vaidika and Laukika, in the terms of Veena-and Venu. The Veena (which belonged to the western lyre class) was very sacred musical stringed instrument of ancient India, having various, and as a supporting instrument of Vedic Music, Sam-gana, whereas, Venu (flute class of musical wind instrument, made of bamboo, wood or bone) was used as a supporting instrument of the folk as well as formalised laukika or desi music.

Narada's contention was that the notes of the Veena i.e. Vedic were equivalent to those of the folk and formalised Desi Music. Narada also determined five microtonal units like Dipta, Ayata, Karuna, Mridu and Madhya for the notes, and they were

Dayanand Commemoration Volume/256

afterwards recognised as the casual microtones or Jatis of the twenty-two microtones. as devised by Muni Bharata. The microtonal units, registers and ten qualities (Sukumara, Lavanya etc.), determined by Narada, for the Laukika notes, yet they might be used also in the equivalent Vedic notes.

Sayana devised altogether a different order of the Saman notes in his commentry of Samvidnana-Brahmana in which he counts Nisada as Krusta, Dhaivata as first, Panchma as second and so on. Swami Prajanananda remarked that Sayana's arrangement of notes seem to be of later origin*.

There were two phases in the evolution of Samvedic Scale, as it was analysed by the philosopher musicologist, Thakur Jaidev Singh—Primarily in which only three or four notes were used. Later in which only five notes were used, and so on.

As has already been said that Anudatta, Swarita Udatta or grave, circumflex and high notes were the base notes or accent-tones, from which seven notes of both vedic and Desi music evolved. Thus we get the following medium or Madhya Saptak scale of Desi notes:—

<i>Anudatta</i>	<i>Swarita</i>	<i>Udatta</i>
Re Dha	Sa Ma Pa	Ni ga
2 6	1 4 5	7 3
(Grave)	(Medium)	(high)

The madhya-saptak scales of vedic notes:—

<i>Anudatta</i>	<i>Swarita</i>	<i>Udatta</i>
Tritiya, Mandra	Chaturtha, Pancham, Krusta	Atsvaraya, Dritiya
3 5	4 1 7	6 2
(Grave)	(Medium)	(high)

Those who are inclined to consider Vedic Krusta corresponding Laukika Madhyama, Prathama Ghandhar etc. arrange the notes, vaidic and Laukika as follows:—

Swarita—म स प (Ma, Sa, Pa.)	Prathama	ग Ga
	Dvitiya	रे Re
	Tritiya	स Sa
Udatta—ग नि (Ga, Ni)	Chaturtha	नि Ni
Anudatta—रे ध (Re, Dha)	Mandra	ध Dha
	Atisvarya	प Pa
	Krusta	म Ma

The most plausible one is to equate them to the note beginning of Ga of Kharharpriya of the south which is the same thing as Kafi of the north as K. Vasudeva Sastri of Tanjore has proved.

About method of singing the saman as it can be said that the hymns of the Rigveda were set to music in Samveda, but certain structural changes were made in the text of the hymns when they were given a musical setting in Sama. The important changes were the following :—

* Sayana, lived in the fourteenth century A. D. He was the Minister of the four rulers of Vijainagar-Kampana, Sangama-II, Bukka-I and Harihara-II. Sayana died about 1387 A. D.

1. *Vikara*:—Changes in the letters of the Rigvedic word in the Samvedic setting e. g. 'Agne' of Rigveda becomming 'ogneai' in Samvedic rendering.
2. *Vislesana*:—A Rigvedic word is broken into parts in Samvedic setting e. g. 'Vitaye' of Rigvedic text becomming 'Vai-tayae' ih samvedic song.
3. *Vikarsana*:—The vowel of Rigvedic word being lengthened in Samvedic song e. g. 'ye' becomming 'ya-ye' in Samvedic rendering.
4. *Abyasa*:—i. e. singing 'taya 2 yi' twice as 'toya 2 yi' 'toya 2 yi'.
5. *Virama*:—Pause—Singing part of a word after a pause e. g. of the phrase 'granano dharyadataye', one is to sing 'granano ha', and after a short pause 'Vya dataye'.
6. *Stobha*:—Introduction of exclamatory words in the midst of a song, for example, the introduction of exclamatory words like 'auhavi', 'hau', 'hau', etc. in the midst of a particular song. Stobha in much modern times evolved Non-Tom of Alap.

Gradually there evolved a fixed system of notation (Swarlipi) which was numerical, and the notes of the Samagana were used to be indicated by the figures 1,2,3,4,5,6,7. Svami Prajanananda remarks that mostly samnas were used to be sung in the pentatonic scale with five notes, but some of the recensions (Sakha) used one or two more notes in their scale.

The original musical base of our Vedic period is lost in oblivion because of its dynamism and the scales of octaves were reestablished probably as a consequence of cultural, intercourse, loosing our original heritage.

All the three branches of music-Vocal, instrumental and dance, were fully developed in Vedic age. Though the words—'Udgana', Udgita, Stotra and Gana were used to denote music and the term 'Sangita' was not used. Dance had a seperate existance apart from vocal music. The dances of damsels had an important roles in the festivals and sacrificial ceremonies.

Different types of Veenas, the stringed instuments, 'Venus' or 'Flutes' in the wind instuments and a few types of Dunduvi or 'Drums' deserves mention, which enumerating the musical instruments prevailed in the vedic age. From Rigveda we get the reference of 'Gargara' or 'pinga' or a type of Bow instrument. 'Aghatee', Ghatalika, 'Nadi', 'Banspati' etc. 'Ghat' is that contrivance in 'Vina' which effects the variation of the notes. About the musical instrument 'Vana' there is a difference of opinion among the vedic scholars. Sayana maintains—'Vana' is a Satatantri, Vina, a musical instrument having one hundred strings. Max Mueller, on the other hand, comments that 'Vana' denotes voice as there is no authority for Vina, meaning either lyre of flute in the Vedas.

About the overwhelming influence of vedic culture in India, Prof. E. B. Haveli has aptly remarked that except for a very brief period of its history, the vedic impulse is behind all Indian Art. Though the vedic period may seem to Europeans so barren in artistic creation, it is of supreme consequence for the understanding of Indian Art. For throughout all the many and varied aspects of Indian art—Budhhist, Jain, Hindu, Sikh and even Saracentic—there runs a golden thread of vedic thought binding them, together inspite of all their ritualistic and dogmatic differences. The Vedic period in India must nevertheless be regarded as an age of wonderful artisistic richness. Indian art took upon

itself organic expression in the Vedas and upnishads. It was Aryan philosophy which makes all India one to-day, that synthesises all the foreign influences which every invader brought from outside and tried to thrust in, but however, the essence remains as Elan Vital for India. ☐

[Dr. SANAT KUMAR BANERJEE : Head of Deptt. of Music, Govt. Girls College, Rewa, M. P., Chairman, Board of Studies in Music, A. P. S. University, Rewa (M. P.). M.A. in Sanskrit, M.A. Anc. Hist. & Culture., M.A. in Philosophy., M.Mus. in Inst. Music, LL. B. and Ph. D. 'Musical culture in Vindhya Region'. Disciple of Late Ustad Allauddin Khan Sahib, Maihar.] ☐☐

But cut off from the original moorings by time and covered over by means of tidal waters of innumerable centuries, the Vedas have lost much of their original light and lustre. After the Mahabharata war earned Brahmins ceased to exist and their places were taken up by people who began to play loose and fast with the meanings of the Vedas in order to serve their own selfish ends. Nevertheless, all along the Vedas have been held in very high esteem by all and sundry in India. Even Max Müller had to admit, that in the history of the world, the Vedas fill a gap, which no literary work in any other language could fill.

After a lapse of 5,000 years of degradation, there appeared on the scene of India, Svami Dayananda, who, after drinking deep the Vedic lore at the feet of his blind Guru Virajanda, taught the people the correct method of comprehending the ancient love contained in the Vedas

Principal Gian Chand
Dayananda Brahma Mahavidyalaya, Hissar

Contribution of German Indologists to Vedic Studies

□ Dr. Ganga Ram Garg

The first German scholar to study the *R̥gveda* was Friedrich Rosen (1805-37); whose early death at the age of 32 years, prevented him from finishing the work, for his plan was to prepare the text edition of the entire *R̥gveda* and its complete translation into Latin, with notes. Rosen's work on the *R̥gveda* was published after his death in 1838 in an imperfect state. The text and the Latin translation of the first book were complete : of the notes, only a fourth part, were in a finished state. This edition has since been reprinted by the Johnson Reprint Corporation, New York and London in 1968. Rosen's edition of the *R̥gveda* though incomplete, has served as the basis of Vedic philology in Europe for a pretty long time. His work also affords a few glimpses in what later on developed into comparative mythology. It was he, who, in connection with the legend of the Panis and Cows, first drew attention to the comparable myth of Cacus and Evander. Rosen utilized Yask, Panini and Sayana, though his work is largely based on Sayana's commentary. He was also a scholar of Persian, Arabic and Hindustani and brought out in 1831 ; *The Algebra of Mohammed ben Musa*, edited and translated. This is the oldest work in Arabic on mathematics and it shows that the Arabs borrowed algebra from India.

It was Max Mueller (1823-1900), the most popular name in the field of Indology, who brought out a critical edition of the text of the *R̥gveda* in six volumes. Max Mueller's father was a poet, but he died at the age of 33, when Max Mueller was only 4 years old. In 1845, Max Mueller went to Paris, where he attended Burnouf's classes on the *R̥gveda*. A new world was opened to him and he decided to publish the *R̥gveda* with Sayana's commentary. The following year, he went to London where the East India Company agreed to bear the expenses of printing this work. The first volume was published in 1849, when he was only 26 years of age. The other volumes followed in 1854, 1856, 1862 and 1874, thus taking nearly 25 years in completion. The first edition of 500 copies was sold very quickly and the Maharaja of Vijayanagara agreed to take over the

expenses of the 2nd edition. Max Mueller translated the Hymns to the Maruts or the storm-gods as the first volume of a *Rigveda* translation; the translation, however, was not continued. The second monumental work, for which Max Mueller is remembered is the designing and editing the 50-volume Series : *The Sacred Books of the East*, which took him roughly 22 years (1879-1900). The Series involves the English translation of the sacred books of the whole East and its principal religions. In this Series, Max Mueller translated into English the Vedic Hymns (Hymns to the Maruts, Rudra, Vayu and Vata from *Rigveda*). He also translated the *Brihaddevatā* into English. His *History of Ancient Sanskrit Literature* divides the Vedic history into four periods. Max Mueller was a brilliant speaker and was often invited to speak on Indological subjects. Such lectures have been collected in book form, under the title of *Chips from a German Workshop* (4 volumes; 1867-75). His lectures on the *Origin and Growth of Religion as Illustrated by the religions of India* and *Introduction to the Science of Religion* were also published in book form. Max Mueller's famous book : *India : What Can It Teach Us ?* is based on his lectures for candidates of the Indian Civil Service, on whom he wished to impress the importance of ancient Indian culture. Of special value was the chapter on "the Renaissance of Sanskrit Literature".

Max Mueller is the first scholar, who roused genuine interest for the Vedas among the people of the West and his expert knowledge of the facts of the Veda invested his writing with a kind of authority. He believed that the true history of mankind was the history of man's religion and that from no other source did one understand the origin and development of religion so thoroughly as from the Indian scriptures. In chapter IV of his *A History of Ancient Sanskrit Literature* Max Mullar says: "There is a monotheism that precedes the polytheism or the Veda"; there is only one Divine Being, which is addressed under different names. This is exactly what Dayananda Saraswati emphasised repeatedly in his *Rigvedādi-bhāṣhya-bhūmikā* and *Vedabhashya*, though he did not subscribe to the view that there was polytheism anywhere in the Vedas.

Max Muller was a comparative religionist and a comparative mythologist and he believed a common Indo-European pantheon of gods and a common Indo-European mythology and he has suggested many parallels.

It was Hermann Grassmann (1809-77), who translated the whole of *Rigveda* into German verse (2 Vols., 1876, 1877). Though a mathematician by profession, he turned to Vedic studies as his works on mathematics were too advanced for his age and they were only appreciated later on. He also compiled a dictionary of Rigvedic terms (1872), which is useful even today. Grassmann's translation is a faithful rendering of the original text in German verse. Although some of his translations are considered out-of-date, the book was helpful in making the *Rigveda* known to the general public. His translation is polished and easy and gives the impression that there are no problems in the text.

About the same time as Grassmann's rendering of the *Rigveda* appeared, came out Alfred Ludwig (1832-1912) with his 1st volume of *Rigveda* known in 1875, though it took him eleven years till the last of the six volumes was brought out. Ludwig not only translated the text, but commented upon it and added numerous articles on different

matters. Unlike Grassmann, he planned his work on a grander scale: the first two volumes contain a complete translation of the *Rigveda*, volume three is a kind of exhaustive introduction, volumes four and five constitute a detailed commentary and volume six is a register of citations, an index of conjectures, a glossary, and a metrical and grammatical repertory. Ludwig wrote in a difficult style and had his own method of spelling, the principles of which were not easily understood. Nevertheless, Winternitz preferred Ludwig's difficult style to Grassmann's smooth rendering of the *Rigveda* hymns. Ludwig compared the hymns of the *Rigveda* with the *Sāmaveda* and came to the conclusion that the *Samaveda* was the more archaic text. He also discussed the main tenets of Vedic religion and the development of moral and philosophical ideas. He also commented upon such concepts as *ṛita*, *brahman*, *satya* and *māyā* and considered Varuṇa not the sky-god; according to him Dyauh was the proper sky-god.

Karl Geldner (1852-1929) was another Indologist, who translated the whole of the *Rigveda*. The first volume appeared in 1923; the complete translation appeared in 3 volumes, published in the Harvard Oriental Series 33-35, 1951; it was during the first World War that he devoted all his attention to a translation of the whole of *Rigveda*. Geldner was a great scholar of *Avesta* and his edition of *The sacred Books of the Parsees* is a most valuable contribution to *Avesta* studies. He and Pischel (the latter was chiefly instrumental in bringing him from *Avesta* to the *Rigveda*) have discussed several words from the *Rigveda* quite exhaustively. Geldner's view is that *Rigveda* belongs only to Indian literature and should be studied as such and that Sayana had understood the *Rigveda* better than any other European scholar.

Theodor Benfey (1809-81) translated the *Samaveda* into German in 1848, which is still considered indispensable. Its glossary might be regarded as the first attempt in the direction of a Vedic dictionary; he also translated *Rigveda* but could not proceed beyond 1.130. In Vedic mythology, he suggested some parallels between Vedic and Greek gods.

Albrecht Weber's (1825-1901) first great publication was the edition of the *White Yajurveda*. in its Kanva and Madhyandin recensions with Mahindhara's commentary (1852-59). He also edited the Tattīya Samhitā of the *Black Yajurveda* (1871-72). Though one of the most prolific Sanskritists in Germany, he is known for his Jain studies. He has, however, studied various Vedic legends; on the basis of one of the legends, he suggested expansion of the Vedic Aryans from the region of the river Sarasvati to that of Sadānīra in Kosala-Videha.

The credit for editing the Shaunaka text of the *Atharvaveda* goes to Rudolph Roth (1821-95), who jointly with Whitney, published it in 1850-56. The first volume contains the text and the second the introduction and critical notes. The manuscript that Roth had at his disposal was in a bad state. Having heard that all Kashmiri brahmins belong to the Atharvaveda school, he hoped that a better manuscript might be found in that area. The Maharaja of Kashmir placed a birch bark manuscript at his disposal, which is now in the Tuebingen library. The work begun by Roth and Whitney was continued by their students: Bloomfield and Garbe, who brought to light in 1901 the Paippalada Shakha of the Atharvaveda; they produced in 544 plates by

Dayanand Commemoration Volume/262

chromophotography from the manuscript in the University Library at Tuebingen (3 vols., Stuttgart, 1901). Roth was probably the first, who realized that the *Atharvaveda* was younger than the *Rigveda*, on account of its language. Together with his two pupils, Geldner and Kaegi, Roth brought out metrical translations of typical Vedic hymns (*Seventy Hymns of the Rigveda*), 1875. He contributed many articles to various journals, which deal chiefly with the religion, mythology, textual criticism, and interpretation of the Veda.

Roth perhaps was the only Western scholar, who attached less and less value to Sayana and other indigenous commentators, for they lived centuries after the hymns were composed; he maintained that there was no continuous tradition of exegesis from Vedic to mediaeval times. His slogan was, therefore, 'Away from Sayana'. He, however, found Yaska's explanations of difficult Vedic passages very useful so that in 1852, he brought an edition of *Nirukta* with valuable elucidations.

Roth is, however, best known for his St. Petersburg Dictionary of Sanskrit, in which he collaborated with Bohtlingk. The first volume of this Dictionary, the biggest ever, appeared in 1855, while the seventh volume was printed after 20 years in 1875. It was from Sanskrit to German but its English version has since been printed.

On the advice of Roth, Leopold von Schroeder (1851-1920) published the Maitrayani version of *Krishna Yajurveda*, which appeared in four volumes (1881-86). Another text edition of the Kathaka Shakha of the same *Yajurveda* appeared in 1900-10. Schroeder was one of the chief protagonists of comparative mythology and has written several works in this field.

When Vedic religion was first studied, Vedic gods were considered to be personified phenomena of nature, and they were seen in the context of comparative mythology. Max Mueller's conception of the Vedic religion was essentially naturalistic; he believed that Vedic poets always sought to perceive the 'divine', the 'Supernatural', the 'Infinite', behind the 'natural' and usually, a name was given to a god, which denoted the special characteristic of the nature (or form) of that god, such as Indra (from *indu*-drop) the rainer; Rudra, the howler; Maruts, the thruster; and Varuna, the all-encompasser. Another German scholar, Adalbert Kuhn (1812-89), a contemporary of Max Mueller, believed that as Indo-European people had a common language, they also had not a few religious and mythological concepts (as also customs and manners) in common. He seemed to think of the Vedic mythology not as an 'Indian' mythology, but merely as an aspect of the boundless Indo-European mythology. All that the Vedas do for him is to provide materials for comparison. He has written several volumes on common pantheon of gods and on common mythology. Alfred Hillebrandt (1853-1927), who has published two works in German on Vedic rituals, was of the view that Vedic mythology and Vedic rituals were closely related and his study of Vedic religion was closely literature. Twice Vice Chancellor of Breslau University, he devoted his entire life to Vedic studies, starting with his thesis *Varuna und Mitra*. His *Vedische Mythologie* (3 vols., 1891, 1899, 1902) deal with Soma and related deities, Ushas, Agni, Indra and the remaining gods. Hermann Oldenberg (1854-1920) was another scholar, who, like Hillebrandt was of the view that Vedic religion be studied on the basis of ritual literature. One of Germany's greatest Indologists, he was equally at home in Vedic and Buddhist

studies and made outstanding contributions to both the subjects. In the field of Vedic studies, he published in 1905 a review of the work done; he translated the Agni hymns of the *Rigveda* from the five Mandalas and in two volumes discussed Rigvedic words, grammar and phonetics. His *Religion des Veda* in two parts deals with Vedic Mythology and Vedic Ritual, for he believed that knowledge of ritual is absolutely essential in understanding Vedic religion. For the *Secred Books of the East Series*, he translated Hymns to Agni from *Rigveda*. Johannes Hertel (1872-1955) specialized in fields: Indian fairy tales and the Veda and Avesta. He was of the opinion that the Veda should only be studied together with *Avesta*; his theory that the Veda originated outside India is no longer acceptable. According to him, Agni holds the supreme place in the Aryan Mythology. Richard Pischel (1849-1908) and Geldner relied on indigenous commentators more than on Indo-Aryan parallels. Three volumes of *Vedische Studien* (Vedic Studies) which appeared in 1889, 1897 and 1901 in collaboration, advocate that the Vedas could be understood only by persons, who have a profound knowledge of Indian thought of the later periods, and they regarded the Indian commentator as indispensable. After working as Vice-Chancellor of Hall University in 1900, Pischel became Professor in Berlin in 1902. In 1908, being an authority on Prakrit Grammar, he was invited to give lectures at Calcutta. He died in Madras in December 1908, shortly after he had set foot on Indian soil for the first time. The Calcutta University honoured him by buying his private library. The 'Pischel Collection' was housed in a special room for reference purposes.

There have also been studies on those gods, whose ethical and sociological functions are clearly definable. Heinrich Lueders (1869-1943), who was interested in every subject of Indology from Vedic times to the present day, and who is known as having worked on a critical edition of the *Mahabharata*, towards the end of his life turned his attention to Vedic studies and produced two monographs on the Vedic god Varuna. He showed that Varuna's seat was in the waters and that he was also a guardian of Rita, truth. The manuscript of this book, partly damaged during the War, was reconstructed and published by Ludwig Alsdorf (1904-78), Gottingen in 1951 and 1959. Another German Indologist, who has written on Mitra and Aryaman is Pual Thieme, (1905-); he published his monograph in 1957. He has also his studies on Panini and the Veda and on *Rigveda*. Another modern scholar is Hanns-Peter Schmidt (1930-), whose study in German is *Brihaspati and Indra* (Wiesbaden, 1968). Schmidt is also a specialist in Vedic and Iranian languages and has several published studies to his credit.

The age of the Veda has been a subject of debate and several scholars have written on this subject from Max Mueller onwards. Walter Wust has published a comprehensive work on relative chronology of the Veda in 1925. He was of the view that the Indus Valley Civilization was destroyed by some other people, before the Vedic Ayrans entered India: he, therefore, placed the *Rigveda* activity between 2000-1500 B. C. Paul Thieme has also studied Etymology and Interpretation of the *Rigveda* (Halle 1949).

Among the other Indologists, who are working on the Vedic studies are Georg Buddruss (1929-), whose study on the dialects of Indo Afghanistan region might throw light on the formation and development of Sanskrit and allied languages Mainz, Wilhelm Rau and Marburg.

A brief survey has been presented so that the reader is stimulated to a deeper study of the contributions made by German Indologists, which will always be remembered with gratitude.

□□

[Dr. Ganga Ram Garg, has several works to his credit, including the Concise Oxford Companion to Hindi Literature, published by the Oxford University Press (1963) and An Encyclopaedia of Indian Literature (1982). His latest work, to be released on the occasion of Maharshi Dayananda Nirvana Centenary is: 'World Perspectives on Dayananda (1983)'. Holding a Doctorate Degree from Punjab University, Dr. Garg has been associated with Gurukula Kangri Vishvavidhyalaya, Hardwar for over 31 years, where he has acted in various capacities as Senior Lecturer, Registrar and Vice-Chancellor. Present Address: Vanaprastha Ashram, Jwalapur, Hardwar.]

□□

Ancient India's Contribution To the Early Studies of Zoology

□ J. L. Bhaduri, K. K. Tiwari and B. Biswas

With the advent of the Aryans and the development of the Vedic literature, prehistory passes into history in India. Animal world, to the Vedic people, was not a separate entity, but a part of the great cosmic system embracing the whole world. Biological phenomena, therefore, are not separately treated but, along with other cosmic phenomena, are diffused throughout the Vedic and classical literature. Sifting through this vast mass of literature spread over centuries, a difficult but rewarding exercise, reveals that the ancient Indians were keen observers of the living world, amassing facts of natural history, speculating upon the nature and origin of life, attempting to classify living beings into rational groups based on the modes of reproduction, ways of living or dietary values. Their anatomical, physiological, embryological and genetical observations, however were chiefly based on their knowledge about man. The only other animals receiving similar treatment were the cattle, horse and elephant, that is, animals of economical or military importance.

Animals and Natural History

Natural history is probably the most appropriate term to express the observations recorded by the ancient Indians. Though animal names were galore in ancient texts, the science of naming animals had not achieved the status of taxonomy. Animals were observed and named simply for recognition. Several animal names have been based on some structural peculiarities or some distinct traits in habits, making recognition easy. However, these names are not accompanied by any descriptive details which can be taken as an aid

to identification. Nevertheless, a good many animals mentioned in the ancient texts have been identified with species known today, because their names have passed on through centuries without any change or as easily reconcilable derivatives and are still in use in different parts of India.

Observations on habits and habitats of several animals have been recorded in the sacerdotal and lyrical works. The impact of Nature on the creative faculties of the poets of olden days has received wide acclaim for their beauty and vividness.

Samhitās Brāhmaṇas and Upaniṣads

The 'Samhitās', the 'Brāhmaṇas', the 'Āraṇyakas-Upaniṣads' contain several names of animals as well as observations on their habits and habitats. Macdonell and Keith¹ have compiled a list of over 260 animal names used in the Vedic literature. Rao² has also dealt with Vedic animals while recording the knowledge of Indian fauna through the ages. The majority of animals listed therein comprise mammals and birds, while reptiles (chiefly serpents), fishes and insects are not numerous. The 'Yajurveda' and the 'Atharvaveda' are in particular, full of animals names. The 'Yajurveda' provides a list of animal victims in the 'aśvamedha' with the horse, as the name of the ritual implies, occupying the place of honour. In the 'Atharvaveda' snakes and worms (kṛmi) are mentioned in some details. The Atharvan priest, in giving a series of charms against snake-poison, describes different type of snakes as follows :

'O kairāta, speckled one, upatṛṇya (grass-dweller), brown one listen to me; ye black repulsive reptiles, (listen to me) !....'

'I release (thee) from the fury of the black serpent, the taimāta the brown serpent, . '

'Both āligī and viligī, both father and mother, we know your kin everywhere...'

'The daughter of urugūlā, the evil one born with the black— of all those who have run to their hiding-place the poison is devoid of force.'

'The prickly porcupine, tripping down from the mountain, did declare this . "whatsoever serpents, living in ditches, are here, their poison is most deficient in force".³

The toxic effects of snake-poison are described with prescription of necessary chants to destroy them. The importance of snakes was obvious and a special science—sarpavidyā—formed an important and recognized branch of knowledge from Vedic times.

1. Macdonell and Keith, I and II.

2. Rao (H. S.), pp. 251-80.

3. AV., V, 13.5-9; Bloomfield's translation.

Sixteen types of 'kṛmis', the obnoxious worms, are mentioned in the 'Atharvaveda'.¹ These were regarded as poisonous and spoken of as found in the mountains, forests and in the human body. These were believed to cause diseases of cattle and man. In man, the worms infested the head and ribs and crept into the eyes, nose and teeth. These were described as having dark brown bodies, white in the forepart, with black ears and three heads !

Twenty-eight arthropod names are listed in the Vedic literature, mostly referring to insects, in addition to a few scorpions and spiders. These include ants, bees, cochineal insects, flies, mosquitoes, fireflies and locusts. The depredations caused by the locust to crops were well known, and a few names indicate vermins damaging grains and seeds. Caterpillars and grasshoppers were also distinguished. There is also a reference to crabs.

Of other invertebrates, pearl and conch-shells (Mollusca) are mentioned.

The vertebrates figure per-eminently in the Vedic literature. Seven fish-names appear in the texts, but it is not certain whether these names refer to individual species or to a group as a whole.

Among the reptiles, snakes, as mentioned earlier, figure prominently, and about 29 names are used to denote various types, some of which are doubtless group-names. Other reptiles include the gharial, chameleon, monitor lizard and tortoise.

Birds and mammals occupy a prominent place in the Vedic literature. Several species of birds, many of them recognizable, have been listed. These include common forms like the sparrow, myna, parakeet, cuckoo, pigeon, etc., birds of prey like the vulture, hawk, eagle, owl, aquatic and semi-aquatic forms like the heron, stork, curlew, ducks, geese, swan, and several others.

The mammals known to the Vedic people are of three categories. domestic, semi-domestic and wild. Practically all the species represented in the Harappa culture were known, not surprisingly, because the advent of the Aryans did not make any change in the wild life then extant. The domestic animals were the cow, buffalo, elephant, horse, camel (not very popular), ass, mule, sheep, goat, pig, dog and cat. The jackal and the wolf, and possibly the hyena, skirted the forests around human habitations. The mongoose and the rat were forms common within and around settlements.

Among wild beasts were the carnivores like the lion, tiger, leopard, bear, wolf and hyena. The artiodactyls included the antelope, gazelle, spotted deer, barasingha, sambhar, etc. There is also mention of others, such as the polecat (?), wild boar, monkey, gaur, porcupine, hare and pangolin (?), and the rhinoceros and elephant.

It is rather surprising that the 'R̥gveda' does not mention the tiger, a beast so familiar to the Harappans and so common in the later 'saṃhitās.' The most popular carnivores in the 'R̥gveda' are the wolf and the lion. Among the domestic animals, cattle and horse occupy the place of honour; and there are plenty of special terms to distinguish different kinds among

1. AV., II, 31.1-5.

Dayanand Commemoration Volume/268

these and their calves and foals. In the later stage of the Vedic period, the cow became a very important animal: it was sanctified and its slaughter had been prohibited (except on certain special occasions), a decree that has been so faithfully honoured by the Hindus of all castes even to this day.

The mythology and legends of the Vedic period have been considerably influenced by animals. Many animals, specially the horse and also the kine, goat and deer, figure as the mounts of gods or drawing their luminous cars through the air. The importance of the cow in the Vedic and post-Vedic literature has already been mentioned. In the ritual of sacrifice, the most common practice to appease the galaxy of gods, animals (of several types) figure prominently. The serpent, as a noxious creature, is one of the most conspicuous animals, specially as the foe of Indra, appearing in the form of a demon. Many birds are alluded to as bringing bad omen or good luck.

The ethology of animals did not escape the attention of the Vedic bards. In fact, many animal names take after some peculiar traits either in their structures or in their habits.

The Indian python, frequently referred to in the sacred and mythological lores, is the 'ajagar' (the swallower of goats). The Indian koel's habit of depositing its eggs in the nests of other birds is noticed, and the 'Vājasaneyi' and the 'Maitrāyaṇī Saṁhitās' call this bird 'anya-vāpa' which means sowing for others; its other name 'parabhṛta' also connotes its parasitic habits. The spiders are called 'ūrṇanābha', meaning wool in the navel, an appellation no doubt inspired by the way in which the material forming its web came out of the abdomen.

The cock is 'kukkuṭa', an onomatopoeic word, suggesting the sound emanated by its crowing. Several references are made in the Ṛgveda and Śatapatha Brāhmaṇa to the casting of slough by serpent. Mention is made in the Atharvaveda and Śatapatha Brāhmaṇa of peculiar movements of snakes, earning the name of Datvatī rajju or 'toothed rope'.¹ Similar lines are also found in the Aitareya Āraṇyaka. The poisonous character of snake-bite is frequently mentioned in the Ṛgveda and other saṁhitās. The Atharvaveda mentions the torpidity of snakes in winter when they creep into the earth, a phenomenon now well known as hibernation. The mongoose (nakula) has been regarded as the deadly enemy of snakes and immune to their poison by the use of a healing plant, perhaps a blind belief that still persists among our people.

The carnivorous beasts, the lion and the tiger, were dreaded for their dangerousness. The roaring (nāda) of the lion is compared to the thunder in the Vedic texts. The king of beasts, as it is called, wanders about (kucara) and lives in the hills (giristha) and is the terror of other beasts whom he slays. The lion, being dangerous to men, was trapped, ambushed

1. The figure of speech 'toothed rope', or 'the rope full of teeth', is also used in the 'Atharvaveda'. Thus 'on a distant path shall move the biting rope (the serpent) ...', AV., IV, 32. The 'Śatapatha Brāhmaṇa' has it '...for snakes are like rope, and snakes' haunts are like wells (pits).....' (Śat. Br., IV, 4.5.3).

or chased by hunting bands.¹ The tiger, not mentioned in the 'Ṛgveda,' finds, however, a frequent mention in the 'Atharvaveda' which is taken as an evidence of eastward extension of the Aryan territory during the time when it was said to be composed. The destructive nature of this beast is often alluded to and it passed, 'like the lion, as a symbol of strength. Man-eating tigers (puruṣād) are also mentioned.²

The frog is mentioned as the harbinger of rain. The awakening of frogs at the beginning of the rainy season inspired an interesting hymn in the 'Ṛgveda'³ graphically re-enacting a scene with which people in India are very familiar. The chorus of the croaking frogs is compared to the chants of priests exhilarated by 'soma' and with the clamour of pupils at school repeating the words of their teacher. The relevant portion of the hymn is quoted below :

- (1) The frogs have lifted up their voice, the voice Parjanya hath inspired.
- (2) What time on these, as on a dry skin lying in the pool's bed, the floods of heaven descended.
the music of the frogs comes forth in concert like the cows lowing with their calves beside them.
- (5) When one of these repeats the other's language, as he who learns the lesson of the teacher.
your every limb seems to, growing larger as ye converse with eloquence on the waters.
- (7) As Brāhmaṇs, sitting round the brimful vessel, talk at the somarite of Atirātra.
so, frogs, ye gather round the pool to honour this day of all the year, the first of rain-time.

Post-Vedic literature follows the tradition of the Vedas in recording the names of animals and some observations on their natural history. As food and as offerings for sacrifice, animal life had acquired an important status. The sport of hunting which is one of the time-honoured recreations and means for obtaining protein food must have assisted in amassing observations which gradually accumulated and served as a storehouse of knowledge that stimulated thought and developed concepts about classification, heredity, embryology, etc.

Animals in the Epics

Constant references are made to animals in the two great epics, the 'Rāmāyaṇa' and the Mahābhārata.

1. The 'Ṛgveda' refers to the lion as follows: 'Exceedingly wise they roar like lions mightily' (ṚV., I, 64.8); 'roar as the lions roar' (ṚV., III, 26.5.7); 'like a dread lion' (ṚV., IV, 16.14); 'as a snared lion leaves the trap caught him' (ṚV., X, 28.10).
2. 'The forest animals, the wild animals homed in the woods, the man-eating lions and tigers that roam' (AV., XII, 1.49). Elsewhere, 'Thyself a tiger, dost thou upon this tiger-skin stride (victorious) through the great regions' (AV., IV, 8.4). The tiger's skin was a mark of royalty, as the tiger, and also the lion, was regarded as the king of animals.
3. ṚV., VII, 103; English translation by Griffiths.

Chaudhuri and Roy have provided lists of animals, both aquatic and terrestrial, as extant in the 'Rāmāyaṇa'. They include the commonly known mammals, birds, fishes, insects, etc. The aquatic animals are the mythological 'makara' (whose identity is still in dispute), 'nakra' (crocodile, gharial) and 'timi' (whale). The insects are 'indragopa' (cochineal), 'kośakāra' (silkworm), 'daṃśa' (gnat), 'maśaka' (mosquito) and 'satcaraṇa' which literally means six feet and can be applied to any insect. The scorpion (vṛścika) is also referred to. Fishes have been identified by Hora (1952) as 'Garra mullya' (cakratuṇḍa), *Mastacembalus armatus* (nalamīna), *Labeo fimbriatus* (rohita), *Channa striatus* (śakula) and *Wallago attu* (pāṭhīna). There are a few names signifying snakes. Birds include the 'kāraṇḍava' (coot), 'kurara' (osprey), 'krauñca' (pond heron), 'cakravāka' (brahminy duck), 'koyaṣṭibhas' (lapwing) kadamba (purple moorhen), 'kañka' (gray heron), 'grdhra' (vulture), 'śikhin' (peacock), 'śyena' (hawk or falcon), 'dātyūha' (water-fowl), madgu (aquatic bird, probably cormorant) and 'sārika' (a bird of doubtful identity).

The most familiar animal in the 'Rāmāyaṇa' is indeed the 'kapi' or monkey. There was a varied assortment of these creatures variously called 'golāṅgula', 'gopucchās' (probably synonymous with the Indian langur), 'vānara' (similar to man and living in forests), 'plavaga' or 'plavaṅga' (moving by leaps, a familiar habit of monkeys when running). The monkey was also known as 'śākhāṃgga' (an animal living in the branches of trees, obviously referring to its arboreal habits). Eleven types of deer are listed in the 'Rāmāyaṇa', some of which are no doubt our common species.

The 'Mahābhārata' is full of references to a large variety of animals, many of which are common to 'Rāmāyaṇa' and the Vedic literature. Of great interest in this epic is the 'Āstikaparva', which deals with the 'nāgayayjña' of Janmejaya, a descendant of the 'Pāṇḍavas'. Janmejaya, to avenge the death of his grandfather Parikṣit was the fatal victim of snake-bite, organized a big snake-hunt to decimate the serpent tribe on the earth. In connection with this anti-snake ritual, about 170 species of snakes are listed. Veda has compiled a list of snakes mentioned in Indian literature. This list enumerates 418 names, of which many are no doubt synonyms.

The 'Mahābhārata' has interesting explanations for the poisonous nature of some snakes and their forked tongues (dvijihva). Some snakes are poisonous because they licked drops of the 'halāhala', deadly poison retrieved along with 'amṛta' from the primordial sea when it was churned by the gods and demons.

Similarly, the forked tongue of snakes has a mythological explanation. The much sought-after vessel of 'amṛta' was kept on a bed of sharp-edged grass (kuśa) under strong guard. The snakes sneaked near the repository, crawling unnoticed; their darting tongues were said to be split into two by the sharp blades of 'kuśa'.

Animals in the Medical and Miscellaneous Works

The two great medical works, the 'saṃhitās' of Caraka and Suśruta, give an almost complete list of animals of various groups known till then as also some details about

anatomy, zoological classification, ecology and dietary value of animals, and physiology of man. The treatment followed is basically similar in the two treatises. While Caraka gives some details about parasites, Suśruta's spectrum is much wider, embracing leeches, insects, spiders, scorpions, frogs, fishes, reptiles (specially snakes), birds and mammals.

Suśruta's account of fishes inhabiting various freshwater habitats reveals a keen insight into the correlation between the form and locomotion of fishes, as Hora¹ has pointed out. The rudiments of the science of functional morphology, that is correlation between forms and functions, are clearly discernible in Suśruta's compendium.

Ray and Gupta have given an interesting Scientific synopsis of the 'Caraka Saṃhitā' with references to Caraka's zoology. For Suśruta, the excellent English translation of the Suśruta Saṃhitā in three volumes by Kunja Lal Bhishagratna,² as also Seal's work, are recommended.

Reverting to early natural history one cannot but be impressed by allegorical tales, narrated in the 'Jātakas', dealing with animals. Hora,³ and Hora and Saravati⁴ have given primarily an account of fish in the 'Jātaka' tales and sculptures, but have also casually mentioned other animals, elephants, monkeys, antelopes, crabs, crocodiles (?), sharks (?), etc., occurring in the tales and associated sculptures at Bharhut (200 B. C.) and Sanchi (100 B. C.). The animals mentioned in the inscriptions on rock and pillar edicts of Aśoka have been given by Chakravarti⁵ and Hora.⁶ Jayaram has given an account of the knowledge regarding animal life in India during the early Jaina and Buddhist period. An important development during this period was the propagation of the creed of 'ahimsā', a reaction against the sacrificial ritual of the Vedic Hindus. Though there is no substantial addition to the list of animal names which had already gained currency during the period prior to this, there is a distinct change in the outlook towards animals. It was decreed that animals should not be needlessly slaughtered, though there was no ban on eating meat. For the first time we hear about national parks (abhayāranya), where animals could move about unmolested. In 'Kauṭilya's Arthaśāstra', there are indications of regulations governing fisheries, livestock, hunting, etc.

The period preceding the Christian era and a few centuries immediately after, witnessed intense philosophical-scientific activities, no doubt activated by the Buddhist and Jainist

1. Hora (1), pp. 1-7
2. 'Bhishagratna' is the Ayurvedic title conferred on the author Kunja Lal Bhaduri. On the title-pages of the volumes the prefix 'Kavirāj'—a title equivalent to 'Doctor' as is usually ascribed to medical practitioners—has been used for the author's name. 'Sharma', used as surname by the author on the dedication page of Vol. 1, is often used by the Brahmans.
3. Hora (5), pp. 1-13.
4. Hora and Saravati, pp. 15-30.
5. Chakravarti (M.), pp. 361-74.
6. Hora (2 ii), pp. 43-56.

reaction towards orthodox Brahminism (in centuries preceding the birth of Christ) and Hindu reaction against Buddhism in the following half millennium after the Gregorian Calendar was introduced. This was the period of Hindu Renaissance, which crystallized the different systems of philosophy and produced commendable works on mathematics, astronomy, chemistry, physics, botany, and zoology.

In the post-Christian period, specially in the later half of the first millennium A. D., some remarkable works on Sanskrit poetry were produced. Among these the lyrics and dramas of Kālidāsa have received world-wide acclamation for the poet's deep understanding of Nature. As Macdonell, while discussing the works of that great poet Kālidāsa, aptly remarks about *Ṛtusamhāra*: 'Perhaps no other work of Kālidāsa's manifest so strikingly the poet's deep sympathy with Nature, his keen powers of observations, his skill in depicting the Indian landscape in vivid colours.'¹ This is true indeed not only of Kālidāsa but also of many other Sanskrit poets and dramatists.

Animals and plants figure prominently in Kālidāsa poetry, details about which can be seen in Law's book² on the birds of Kālidāsa, and in various articles by Gupta³ dealing with birds and insects mentioned by the poet. His understanding of animals life can be easily gauged by an account of summer in *Ṛtusamhāra*, in which the effects of heat on animals life are vividly portrayed by the thirst or lethargy that it produces in serpent, lion, elephant, buffalo, boar, gazelle, peacock, crane, frog and fish; and the devastation caused by forest fire is graphically described as the tongues of flame devour trees and shrubs and drive before them crowds of terror-stricken beasts.

Varāhamihira, the great encyclopaedist, did not fail to mention nature and animals in his *Bihatsamhitā*, in which he has extensively described the cow, dog, cock, tortoise, goat, horse and elephant in separate sections.

The *Amarakosa*, a great lexicographic work by Amar Singha, gives meanings, synonyms definitions (at places) of practically all animal names in the Vedic and post-Vedic texts. For a list of animal names current during and before this great lexicon (as important as Pānini's grammar), one can unhesitatingly refer to this work. Though not zoological by any means, the animals have been listed according to their habitats as well as habits.

Classification of Animal

The *Ṛgveda* does not furnish any indication of classification of animals other than the division of common mammals into two groups, viz, the domestic forms (*grāmya* and those living in forests (*āraṇya*), the wild animals. Later in the *Atharvaveda* we come across the term 'jagat', moving or mobile, to encompass the domestic forms *vis-ā-viṣ* 'śvāpada' which include the wild ones. Among the domestic forms, the solid-hoofed (*ekaśapha*) horse, ass and mule and the split-hoofed (*dviśapha*) were further distinguished from one another by the

1. Macdonell, p. 337.

2. Law (S. C.)

3. Gupta, pp. 145-72

presence of incisors in both the jaws (ubhayadanta : in the Ṛgveda and later saṃhitās) and by having incisors in the lower jaw only (anyatodanta) as in the cattle and sheep. Man has been included among the 'ubhayadanta', that is with incisors in both the jaws, in a passage in the Taittirīya Saṃhitā. Man as 'divpada' (biped) was further distinguished from the 'catuṣpada' (quadruped) animals. Mammals were called 'paśu' (also mṛga later on), birds (pakṣī having wings) and reptiles (and perhaps other crawling animals) were 'sarīṣpa' (the crawlers); snakes were 'sarpa', and insects (and probably their larvae) were 'kīṭa' (non-flying) and 'pataṅga' (winged insects). In the Atharvaveda, as we have already seen, obnoxious parasites of man and cattle were called 'kṛmi'; possibly all (or at least some) of the kinds named were worms parasitizing man and domestic animals.

The first attempt to classify animals in a rational (though not natural) way is found in the 'Chāndogya Upaniṣad', where they are divided into three groups according to the nature of their bīja, literally meaning seed. but metaphorically implying mode of origin and development. These three groups of animals are aṇḍaja (born from egg.) jīvaja (born alive or born from womb) and 'udbhijja' (born from sprouts). The 'Aitareya Āraṇyaka' adds one more group, 'svedaja' (born out of sweat), generated by hot moisture to comprise flies, worms etc., which becomes 'jarāyuja' in later works. Further, the term 'jīvaja' of the 'Chāndogya' is replaced by jaruja. The term jarāyu, used in Atharvaveda in the sense of 'serpent's skin', is more frequently used in the later Vedic texts to denote the outer covering (chorion) of the embryo as opposed to ulva, the inner covering or amnion (Ṛgveda, Vājasaneyī Saṃhitā, Aitareya Brāhmaṇa, Śatapatha Brāhmaṇa, etc). The jaruja or jarāyuja, therefore, comprises placental mammals.

The Manu Smṛti divides the living world into sthāvara (fixed or immobile plants) and jaṅgama (the mobile animal world). The animals are further classified into three groups, namely (i) jarāyuja which includes paśu (domestic quadrupeds), mṛga (wild herbivores), vyāla (wild carnivores), ubhayatodanta (with incisors on both jaws), rākṣasa, piṣāca and man; (ii) aṇḍaja which includes birds, snakes, crocodiles, fishes, tortoises and turtles and similar kinds of terrestrial (sthalaja) and aquatic (audaka) animals; and (iii) svedaja which comprises organisms born out of heat and moisture of the earth, viz. stinging gnats and mosquitoes (daṃśa and maśaka) lice (yūka), flies, bugs and others.

The class udbhijja comprises the fixed plant world. Terms such as pratuda and viṣkira came to be used later by Caraka and Suśruta for birds, the former to indicate those which tear food with their beaks and the latter for those which scatter their food with claws. There is also the use of the term pañcanakha (five-clawed) which includes śvāvit (? pangolin), śallaka (porcupine), godhā (monitor lizard), khaḍga (rhinoceros), kūrma (tortoise) and śaśa (hare).

The division of the animal world into four groups according to their modes of birth, first made in the Vedic literature, gained wide currency in the post-Vedic literature and found frequent mention in the Purāṇas and the Mahābhārata. Caraka and Suśruta both followed this classification in their medical treatises.

According to Caraka¹ the jarāyuja (placental animals) includes man, the quadrupeds, etc.; the aṇḍaja (egg-born or oviparous) fishes, reptiles and birds; the svedaja (born of moisture and heat, i.e. spontaneously or asexually reproduced) worms, mosquitoes, etc.; and all animals, born of vegetable organisms, are included in the class udbhijja. He further mentions that each yoni has innumerable divisions and consequently the appearance, etc., of organisms are also exceedingly varied.

Pāṇini defines 'kṣudra jantu' as small organisms of animals without bones (anasthi) or animals so small that hundreds or even thousands of them can be held in the palm of a hand or animals up to the size of the mongoose.² Patañjali further elaborates the definition of small animals (kṣudra jantu) as follows : 'What are kṣudra jantu ? Boneless are kṣudra jantu. Or those that number more than a thousand in a palmful are kṣudra jantu. Or those that cannot be easily crushed are kṣudra jantu. Or animals up to ichneumon (nakula) are kṣudra jantu.'

The definitions of small (or minute) organisms given by Pāṇini and Patañjali are, however, defective, since these include boneless and bloodless (red blood) creatures up to the mongoose (ichneumon), the latter having both bones and blood. Obviously, these are an assemblage of small organisms from very minute to those up to the size of ichneumon.

Praśastapāda, the well-known Vaiśeṣika philosopher, divides animals into two great divisions : ayonija or animals that are asexually reproduced and are of small dimensions (kṣudra jantu) of Pāṇini and Patañjali, and yonija or sexually reproduced from the union of male and female germ elements. The yonija are further subdivided into jarāyuja (man, domestic and wild quadrupeds), or viviparous, and aṇḍaja, the oviparous animals like birds and sarīṣpa (reptiles, etc.).

In Praśastapāda's own words :

tatra śarīram dvividhaṃ yonijamayonijaṃ ca/tatrayonijaman-
pekshaśūkraṣṇitam..../śūkraṣṇitasannipātajaṃ yonijain tattu
dvividhaṃ jarāyujamaṇḍajaṃ ca/mānushapaśumṛgāṇāṃ
jarāyujaṃ pakshisarīṣpāmaṇḍajaṃ/³

He thus modifies the Vedic classification of animals, retaining the aṇḍaja and jarāyuja and including them in the yonija division (organisms formed out of the union of semen and menstrual blood), while including small animals into ayonija or asexually reproduced forms. The svedaja and udbhijja are not, however, mentioned, because probably the division ayonija was developed; to include these. Udayana has defined the term jarāyu as placenta; and the sarīṣpa, recording to the same author, includes insects, fishes, reptiles and snakes.

Suśruta divides animals into four groups, e.g. saṃsvedaja or svedaja, jarāyuja, aṇḍaja and udbhijja. In various texts the order of enumeration is, however, different. Dallaṇa, the

1. CS. Sa., 3.16.

2. MBh., 2.4.1.

3. PBh. dravya, pṛthivīnirūpaṇam.

commentator of Sn̥sruṭa, defines the svedaja as organisms born out of moisture and heat, which are essential in generating all forms of animal life.

Among the examples of the four groupings are mentioned vyāla (carnivorous quadrupeds) and paśu (herbivores) as jarāyuja; birds snakes and sarisṛpas among aṇḍaja; kṛmi, kīṭa and pipīlikā (worms, insects, ants, etc.) among 'svedaja'; frogs and cochineal insect as typifying those that burst forth from the ground, the udbhijja.¹ Ḍallaṇa further thinks that these divisions are really cross-divisions. He mentions that bats and valākās among birds are viviparous (some valākās are oviparous, some are viviparous). Similarly, among the aṇḍaja snakes, ahipatākā (a kind of nonvenomous snake) is viviparous.² The same is true of some species of ants which lay eggs or burst forth from the ground in the udbhijja way.

The sarisṛpas together with the birds and snakes are included among the oviparous or aṇḍaja animals by Suśruta, which contain, in the opinion of Ḍallaṇa; fishes and 'makara (sea-monsters with fierce teeth =? sharks) and also tortoises and crocodiles.

The same commentator explains that the 'svedaja' organisms are produced due to the moisture and heat either of the earth or of the organisms. Among these the worms (kṛmi) arise from the moisture of the faeces in the bowels or from putrefying dead bodies, as Guṇaratna notes in Tarkarahasya-dīpikā. They may also arise from decomposing milk or curd.

The moisture-born kīṭa includes scorpions and the six-spotted venomous insect shaḍvidu. According to Patañjali (also Suśruta in Kalpasthāna, Ch. VII) scorpions arise from cow-dung, excreta of snakes and rotten wood.

The pipīlikā, that is, ants and the like insects, as Ḍallaṇa comments, have a triple mode of birth; they are born from moisture and heat (svedaja), from eggs (aṇḍaja) and sometimes burst forth from the ground (udbhijja).

Śaṅkara (Chāndogya Upanishad, Prapāṭhaka 6, part 3) commenting upon the classification of animals, divides them into three groups only, jivaja (viviparous), aṇḍaja and udbhijja. Śaṅkara, like Caraka, agrees that 'udbhijja' animals arise from vegetable organisms, but he also holds the view that 'svedaja' animals must be included partly under 'aṇḍaja' and partly under 'udbhijja'.

Seal³ thinks that Śaṅkara's explanation takes it that, though vegetable organisms may pass off into animal, inorganic matter without 'bīja' (seed or ovum) cannot give rise to animal life or, in other words, life cannot arise 'de novo', the elementary fact that every

1. Seal, p. 179,

2. Although all snakes are oviparous, in some (Viperidae and some other species of colubrids) the eggs continue development inside the 'uterus' and the young ones are born alive. These are examples of ovo-vivipary. Perhaps Ḍallaṇa observed such cases when noting that ahipatākā is viviparous.

3. Seal, p. 130.

student of biology has to learn in school. Patañjali, however, believes that not only animal organisms but also vegetable organisms, e. g. grasses, can grow from inorganic matter. The 'dūrvā' grass is cited as an example ; it can grow from deposits of hair of goats and cows, just as scorpions are seen to develop from cow-dung. Patañjali explains that these are not cases of growth but merely of unfolding (transformation).

A different system of classification of animals has been devised by Umāsvātī in the ancient Jaina work, 'Tattvārthādhigamasūtra'. Here, the number of senses possessed by an organism is taken into account, and the animal is placed in an ascending series according to this number.

1. Those animals which possess two senses—touch and taste :¹

- (i) 'Apādika'—worms without appendages.
- (ii) 'Nūpuraka'—ring-life with pendants—Annelida.
- (iii) 'Gaṇḍūpada'—knotty-legged animals—Arthropoda (including Crustacea and Myriapoda).
- (iv) Some kinds of molluscs, such as śaṅkha (coch), śuktika (pearl oyster) and 'śambuka' (spiral shell, many snails).
- (v) 'Jalūkā'—leeches (Hirudinea).

2. Animals possessing three senses, viz. touch, taste and smell :²

- (i) 'Pipilikā'—ants.
- (ii) 'Rahiṇikā'—red ants.
- (iii) 'Upacikā', kunthu, tuburuka—bugs and fleas.
- (iv) 'Trapusabīja' and 'karpāsāsthikā'—cucumber-and cotton-weevils ; lice.
- (v) 'Śatapadi' and utpataka—centipede and springtail.
- (vi) 'Tṛṇapatra'—plant-lice.
- (vii) 'Kāśṭhahāraka'—wood-destroyers. e.g. termites or white ants.

3. Animals with the senses of touch, taste, smell and sight :³

- (i) Bharmara, varaṭa and 'sāraṅga'—bees, wasps and hornets.
- (ii) 'Maksikā', 'puttikā', daṃśa and maśaka—dipterous flies, gnats, mosquitoes,
- (iii) Vṛścika and nandyāvarta—scorpions and spiders.
- (iv) Kīṭa-pataṅga—flying and non-flying insects.

-
1. tad 'yathā kṛmyādinām apādika—nūpurakā—gaṇḍūpada—śaṅkha—śuktikā—śambukā—jalūkā—prabhṛtinām....sparsānarasanendriye bhavataḥ—TSū. Bh., II, 24.
 2. 'pipilikā—rohiṇikā—upacikā—kunthu—tuburuka—trapusabīja—karpāsāsthikā—śatapad—yutpatak—tṛṇapatra—kāśṭhahāraka—prabhṛtinām triṇi sparsānarasanaghrdṇāni !
—TSū. Bh., II, 24.
 3. bhramara—varaṭa—sāraṅga—maksikā—puttikā—daṃśa—maśaka—vṛścika—nandyāva—ṛta—kīṭa—patangādinām catvāri sparsānarasanaghrāṇa—cakṣūṃsi ! —TSū. Bh., II, 24.

4. Animals (man and the 'tiryakyonis') with five well-developed and active senses :¹
- (i) Matsya—fishes (Pisces).
 - (ii) Uraga—limbless reptiles including snakes.
 - (iii) 'Bhujāṅga'—limbed reptiles and (?) amphibians.
 - (iv) 'Pakṣi'—birds (Aves).
 - (v) 'Catuṣpada'—quadrupeds (Mammalia).

The first three divisions as stated above come under the invertebrates and include 'svedaja' and 'udbhijja' of the earlier classifications and the fourth includes only vertebrates.

The fourth is further subdivided into the oviparous and viviparous groups:

- (a) Aṇḍaja—fishes and reptiles, including 'sarpa' (snakes), godhā (monitor lizard), 'kṛkalāsa' (chameleons and garden lizards), 'gṛhagolika' (wall-lizards); 'matsya' (fishes), 'kūrma' (tortoise), 'nakra' (crocodiles), 'śiśumāra' (dolphins and porpoises) and 'lomapakṣa pakṣi' (birds with feathered wings).²

Two flaws in this otherwise good classification can be noticed. One is the inclusion of dolphins among 'aṇḍaja' (perhaps their fish-like features and behaviour caused this mistake) and the omission of frogs because they were traditionally believed to be 'udbhijja', that is, bursting forth from the ground.

- (b) Jarāyuja—placental mammals. Here 'jarāyuja' is restricted to mean those mammals that have non-deciduate placenta, e.g. man, cow, buffalo, goat and sheep, horse, ass, camel, deer, yak (chāmara), hog, gavaya (mithun), lion, tiger, bear, panther, dog, jackal, cat, etc.³
- (c) Pataja—mammals with deciduate placenta which is thrown off as an afterbirth, such as śallaka (porcupine), hasti (elephant), śvāvit and lāpaka (hedgehog and other insectivores), śaśa and śāyikā (hares and squirrels), nakula (mongoose), mūsika (rats and mice), and carmapakṣa pakṣi (birds with leathery wings), that is, bats including valguli (flying fox), pakṣivirāla (Microchiroptera) and jaluka (apparently meaning bloodsucking bats or vampires).

Umāsvāti's classification, whatever might be its defects from the modern point of view, was distinctly a bold advance and excelled contemporary efforts made in the western world dominated by Aristotle's ideas and contributions. In fact, in their attempts to introduce systems of classification, the ancient Indians appear to have made much more serious efforts to bring together known animals within the bounds of certain rational groups and achieved a larger measure of success than did Aristotle.

-
1. śeṣānām ca tiryagyonijānām matsyoragbhujāṅgapakṣi—catuṣpadānām surveṣām ca nārakamanuṣyadevānām pañcendriyāni ! —TSū. Bh., II, 24.
 2. aṇḍajānām sarpa—godhā—kṛkalāsa—gṛhagolika—matsya—kūrma—nakra—śiśumārād-inām ! —TSū. Bh., II, 34.
 3. Jarāyujānām manuṣya—go—mahīṣājāvīkāśca—kharoṣṭra—mṛga—camara—varāha—ga—vaya—siṃha—vyāghraṅka—dvīpiṣva—śṛgāla—mārjārādīnām ! —TSū. Bh., II, 34.

In addition to the classification of animals on the basis of their modes of reproduction or possession of a series of senses, Caraka and Suśruta classified animals according to their dietary habits and habitats. Though two systems agree in broad outlines, there are some differences in details worthy of notice.

Caraka's classification is as follows :

- (1) Prasaha—carnivorous and non-carnivorous animals and birds that fall on their food with force.
- (2) Anūpa—animals that live in marshy or water-logged areas or graze on river banks.
- (3) Bhūśaya or vileśaya—subterranean or cave-dwelling animals.
- (4) Vāriśaya—marine and freshwater animals.
- (5) Jalacara—amphibious animals.
- (6) Jāṅgala—mostly species of deer that live in dry and hilly forested lands.
- (7) Viṣkīra—birds that scatter their food in picking.
- (8) Pratuda—birds that pierce or tear their food (worms or fruits) with beak.

Suśruta's classification begins with two divisions which are further subdivided into 13 groups distinguished by natural differences in food and habitat. The first two divisions are: (1) 'Jāṅgala' or animals that live on dry hilly country or jungles and (2) 'anūpa', comprising animals that live in marshy or water-logged lands (or in water).

The 13 classes within these two divisions are:

- (1) 'Jāṅgala' animals: 'jaṅghāla', 'viṣīra' pratuda, 'guhāśaya', 'prasaha', 'parṇamṛga', 'vileśaya', and 'grāmpa'.
- (2) 'Anūpa' animals: 'kulecara', 'plava', 'kośastha', 'pādina' and 'matrya'.

The land animals (jāṅgala) have three groups exclusively made up of birds. These comprise 'prasaha' including birds of prey, like vultures, kites, owls, etc, 'viṣkīra' meaning birds that scatter their food while picking up, and 'pratuda', that is, birds that pierce and tear their food. Except that Caraka's 'prasaha' includes birds as well as mammals, the other two groups are similar. The remaining five groups of 'jāṅgala' animals, with the exception of several kinds of reptiles included under 'vileśaya' and a few under 'parṇamṛga' contain mammals.

The 'parṇamṛga, creatures that live in the trees (arboreal animals), are apes, monkeys, squirrels, and some reptiles and carnivores. The 'jaṅghālas' are wild deer and antelopes, strong-legged and quick-footed, that run about on dry land. The 'grāmya', living in villages, comprises the horse, mule, ass, camel, goat, sheep, cow, etc. They are herbivorous quadrupeds, some of which are 'ekaśapha' or solid-hoofed.

The carnivorous beasts like the lion, tiger, wolf, hyena, bear, panther, cat, jackal, 'mṛgervāru', etc., comprise 'guhāśaya' that live in natural caves or hollows. The wolf (vṛka) is defined as a dog-like animal, smaller in size than the lion and tiger.

The animals leading subterranean life in burrows and holes, and therefore called 'vileśaya', include rodents, insectivores and reptiles.

The 'anūpa' group has a mixed assortment of vertebrates and invertebrates. The 'kulecara' comprises herbivorous quadrupeds, like the elephant, rhinoceros, 'gavaya' (mithun), buffalo and various kinds of deer, that frequent the banks of rivers and ponds. The 'plavas' are aquatic bird like ducks, geese and cranes. Of the remaining three groups, the 'matstyas' are fishes divided into groups, marine and freshwater, 'timi' and 'timīgila' and 'makara' (whales and sharks ?) finding place among marine fishes. Forms of body and peculiarities of locomotion of freshwater fishes from different types of habitats have been described with a certain degree of accuracy.

The 'kośastha' of the 'anūpa' comprises various kinds of molluscs living in shells. The 'pādina' includes a mixed assemblage of animals having pedal, or fin-like appendages, and to this group belong the oval-or oblong-shaped tortoises and turtles (kūrma), crocodile (kumbhīra), white and black crabs (karkaṭa) and the śiśumāra, apparently the dolphin, with a muscular body, sharp protruding snout, breathing with a blow-hole out of water.

In addition to the dietary classification, both Caraka and Suśruta deal with groups of obnoxious and poisonous animals. Caraka's 'kṛmi-varga' dealing with worms or parasites contains four divisions depending on the location of the vermins e. g. (a) those living in the body excretions—'yūka' (lice), 'pīpīlikā' (ants); (b) those living in the blood (blood-parasites)—audumbara, jantumātā, keśada, lomada, lomadvīpa, saurasa; (c) those living in the mucus and phlegm—antrapa, curu, darbapuspa, hṛdayada, mahāgudā, saugandhika, udaraveṣṭa; (d) those living in the faeces—kakeruka, leliha, makeruka, saśālaka, sausuruda.

Except for the first two, it is not possible to identify the others by names only. It should, however, be acknowledged that Caraka ascribed certain diseases of men to parasites living inside various parts of the body.

The creatures with poisonous fangs listed by Caraka under the gomāyuvarga include the rats, snakes (āśivisa), leeches, wall-lizards, spiders, scorpions, frogs, fishes, mongooses, flying insects, centipedes, hornets, tigers, lions, dogs and hyenas. Nine kinds of snakes, of which a few are apparently poisonous, are also listed.

Suśruta has listed 20 kind of worms (kṛmi) or parasites of men, originating in faeces [purīśaja], cough of phlegm [kaphaja] or in blood [raktaja]. Excepting for two or three, all the other names of parasites are different from those of Caraka.

The noxious animals whose poisons are dangerous to man are listed by Suśruta in some detail. The seat of poison of celestial serpents lies in their breath, of terrestrial ones in their fangs, and of cats, dogs, monkeys, 'makaras', frogs, 'pāka-matsyas', monitor lizards [godhā], molluscs 'snails', 'pracalakas', [a kind of insect]. geckos and many insects in their teeth and claws.

Among the noxious forms are listed 18 types of rats, 67 'families' of insects and 30 kinds of scorpions. The scorpions are classified in to 'mandavisha' or mild-poisoned [12 kinds]

1. Ray and Gupta, pp. 25-36.

germinating from cow-dung or any other rotten substances, madhyavisha or medium-poisoned [3 kinds] and strongly poisoned or tikshnavisha [15 types] which germinate from the putrefied dead body of a snake or any poisoned animal. Their characters and effects of venom are also described. Spiders are classed into fatal [non-curable] and non-fatal [curable] types depending on the nature of their poison. Of the 16 kinds of spiders listed, eight are fatally poisonous and the other eight are mildly poisonous. Centipedes are divided into eight kinds, and among insects, following centipedes, are listed eight different kinds of frogs that are said to be venomous.

Snakes are treated by Suśruta in great detail. Five different 'families' are noted, of which one is non-venomous and four (including a hybrid group) are venomous. The venomous group includes dārvikara, the cobras of 26 varieties, hooded serpents, swift in their movements and with marks of chariot-wheels, ploughs, umbrellas, etc., on their hood. Maṇḍali,¹ another group of venomous serpents containing two species, are thick, slow-moving nocturnal and bear circles or rings on their bodies. They do not have hoods. Rājimat,² the third group of venomous serpents, contains ten forms, non-hooded and nocturnal in their habits, bears series of dots or marks, often of variegated colours, on the upper parts and sides.

Twelve non-venomous species and ten of hybrids (vaikarañja) are listed. 'Ajagara', the Indian python (*Python molurus*), is mentioned as non-poisonous.

Suśruta has also extensively dealt with the leeches (jalaukā) which were utilized in sucking out vitiated blood from the body. 'Jalaukā', creatures whose lives depend on water, are divided into 12 'species' of which six are venomous and six non-venomous. Characters of different 'species' are described in some detail, which include the colouration, size, girth, distinctive spots, etc., on the body. The natural habitats of the leeches and their geographic distribution are also given. Venomous leeches are said to originate in the decomposed urine and faecal matter of toads and venomous fishes in pools of stagnant and turbid waters. The origin of non-venomous forms is ascribed to such decomposed matter as the putrefied stems of several aquatic plants and the common zoophytes that live in clear water.

The value of accurate identification of animals and plants was not unknown to the ancient Indians. The nomenclature adopted by them, generally derived from some characteristics of the organism or from their habits or habitats, is an adequate testimony to their efforts in this direction. Apparently, because of their constant familiarity with nature and life around them, they relied almost exclusively on names for identification of living objects and have left little descriptive accounts. For example, Varāhamihira, according to B. K. Sarkar,³

1. The description of maṇḍali (vipers) given by Suśruta is fairly accurate. He lists two species of vipers, and this is in agreement with the current knowledge about Indian snakes. Only two species of vipers, *Vipera russelli* and *Echis carinatus*, are known in India, and the description given by Suśruta tallies fairly well with that of *V. russelli*—the Russell's viper.
2. This corresponds fairly well with coral snakes.
3. Sarkar [B. K.], pp. 208-96.

emphasized the importance of names in different countries ; and hence the animals first be identified by their names ! He also attempted to classify animals according to their habits into nocturnal and diurnal kinds and into those that are seen during both day and night.

References available in ancient texts indicate that the Indian philosophers and scholars of antiquity were also systematists and did try to identify animals and plants more or less along lines now characteristic of modern taxonomists. Seal¹ quotes from some (unnamed) handbooks the precise descriptions of deer and birds given by Ḍallaṇa, the commentator of Suśruta. He further cites the authority of Ḍallaṇa who has referred to the classification of 'kṛ̥ṣas' (insects and reptiles) by Lādyāyaṇa, a noted specialist on 'the group. Lādyāyaṇa gave criteria for distinguishing various types of 'kṛ̥ṣas by structural and behavioural peculiarities like '(1) dottings or markings, (2) wings, (3) pedal appendages, (4) mouth, with antennae or nippers (mukhasandaṁśa—Ḍallaṇa), (5) claws, (6) sharp-pointed hair or filaments, (7) stings in the tail, (8) hymenopterous character (saṁśliṣṭaiḥ pakṣaromabhiḥ), (9) humming or other noise, (10) size, (11) struture of the body, [12] sexual organs . . .and [13] poison and its action on bodies.²

Last but not the least, we should like to refer to Ghosal's elaborate treatment, in his own way, of classification of animals in ancient Hindu literature.³

Anatomy and Physiology

Ghosal states that the growth of knowledge of anatomy in ancient times took place chiefly from the necessity of treatment of human beings and domestic animals, and was based on the animals sacrificed in 'yajña. He further states that there are evidences of development of the knowledge of comparative anatomy in the ancient literature. The data compiled by him, though valuable as an indicator of the interest in animal and plant life, throw little light on the knowledge about anatomy that the ancient Indians actually possessed. He has, however, cited numerous ancient references (mostly in manuscript form) dealing with the veterinary sciences, specially those referring to elephants and horses, which were of importance to the kings and emperors in hunting, and warfares. The treatises on veterinary medicine, the 'Gajāyurveda' and 'Aśvāyurveda', have chapters on the anatomy and physiology of elephants and horses, but besides enumerating various parts of animal bodies along the lines given in the 'saṁhitās' of Caraka and Suśruta, there is nothing descriptive of note.

Embryology

As in anatomy and physiology, embryological knowledge of the ancient Indians was exclusively the product of observations made on human beings.

1. Seal, p. 197.
2. Seal, p. 200.
3. Ghosal's 'Hindu Prānivijnān,' written, in Bengali, presents a comparative study of the history and development of zoology in India and Europe and is a comprehensive source-book on early Indian zoology.

The semen, according to Suśruta, is the final product of metabolic activity of the body. Conception has been considered to be due to the union of sperm and ovum. The various signs of pregnancy, and preparation necessary for a full-term pregnancy, along with the developmental stages of the foetus, beginning from the conception to the delivery, have been fairly accurately described in the Vedic and later Indian literature. The 'Garbhopenisad' is one of the earliest works to record the development of human foetus. A more detailed account of the early development is given by Suśruta. Keswani¹ has summarized the information contained in these two works.

Heredity and Sex-Determination

The question of transmission of hereditary characters occupied the thought of the ancient Hindus since the Vedic times. In the 'Brāhmaṇas' the question is first asked how specific characters are transmitted from the parent to the offspring. The offspring belongs to the same species as the parent—how does it happen? And, the answer given is : species are like so many moulds into which the ovum is cast, even as molten metals are cast into the oven.

Caraka and Suśruta are of the opinion that in the fertilized ovum all organs are potentially present and they unfold in a certain order. Just as the bamboo-seed contains in miniature the entire structure of the bamboo, or the mango-blossom contains the stone, pulp and fibres which appear separated and distinct in the ripe fruit, so is the case with the fertilized ovum. Only the structures are so minute that they cannot be distinguished.²

In Caraka and Suśruta we meet with a theory, very much akin to the idea of pangenesis put forward by Darwin to explain the transmission of hereditary characters. Caraka assumes that the sperms of the male parent contain elements derived from each of its organs and its tissues, like 'gemmules' of Darwin or 'ids' of Spencer. Śankara is of the same view, attributing to the sperm every organ of the parent organism in miniature, which holds 'in potentia' the whole organism that is developed out of it.

To explain, then, why congenital deformities of parents are not transmitted to the offspring, Caraka has an ingenious explanation, attributed to Ātreya, which again resembles the theory propounded by Darwin. If the embryo derives its structure from every organ of the parents, why are congenital deformities like blindness, dumbness, lameness or any other similar defects not transmitted to the offspring? After all, the fertilized ovum is a miniature of all the organs and tissues of the parents. The difficulty is solved by the assumption that though composed of elements arising from the whole parental organism, the fertilized ovum is not influenced by the developed organs of the parents with their congenital or acquired idiosyncrasies. The parental 'bīja' (seed) contains the whole parental organism in miniature

1. Keswani, pp. 206-25.

2. garbhasya sūkmatvāt nopalabhyante vamsāṅkuravat cutaphalavacca indyaths cūthaphale paripakve kesarāmāṃsāsthimajjumaṇ pṛthak pṛthak dṛsyante kālaprakarsat.

—SS. Sa., 3. 18.

but is independent of its developed deformed organs. Only if the 'bija' of an element representing a particular organ or tissue may happen to be defective or abnormal, the corresponding organ or tissue of the offspring will be similarly characterized ; in other words, congenital deformities being somatic in character do not affect the germ plasm, and hence the normal and natural offspring.

The determination of sex of the offspring was another important question that engaged the thought of ancient Hindus.

The influence of the characters of the 'bija', specially as regards sex, health, colour, etc., of the offspring is freely admitted and various recipes and rituals were prescribed and practised to produce the birth of a male child.

It was generally believed that certain items of diet, ghee and milk for the male, and oil and beans for the female parents were favourable to the bija (seed). The sexual characters of the offspring were believed to follow a law of alternate rhythmic change with respect to the menstaural cycle of the female parent before conception. According to this belief fertilization of the ovum on the fourth day after the menses, or on the alternate days succeeding, was favourable to the foetus developing male characters, and on the fifth, seventh and alternate following days to the foetus developing into a female. Another determining sex of the offspring is the relative preponderance of the 'sperm and germ cells' in the fertilized ovum. Suśruta says, the birth of a male child marks the preponderance of semen over the ovum (in its conception); the birth of a daughter shows the preponderance of the female element. A child of no-sex is a product when ovum and sperm are equal (in their quality and quantity.)¹ Translated into modern idiom of hormones this will very much read 'preponderance of male hormones will tend to bring in maleness, that of the female hormones femaleness, the condition of sexlessness arising when the two hormones in the developing foetus are balanced', Goldschmidt's experiments on sexuality on 'Lymantria dispar' conducted during the first two decades of this century have produced results akin to what Caraka and Suśruta deduced about 1,600 to 1,800 years back without any apparent experimental aids.

In a recent publication, Verdi,² without quoting any authorities, writes: 'From time immemorial, there is a belief, in our land, about a link between determination of sex of human progeny and lunar phases. According to many, conceptions taking place during time periods between new moons and full moons—where the nights are called "luminous"—result in male children and conceptions taking place during time periods between full moons and new moons—where the nights are called "dark"—result in female children.

However, some hold that contray is true.

For the detailed study, The reader is advised to go through the authors' chapter on Zoology : A 'Concise History of Sciences in India [New Delhi]'. □□

1. SS Sa, 3, 4-5.

2. Verdi. p. 12.

[Prof. Bhaduri, Dr. K. K. Tiwari and Dr. B. Biswas, the joint authors of the present paper, have been the first rank Zoologists of India. Prof. Bhaduri recently died in September 1982, and was the Professor and Head of the Department of Zoology, University of Calcutta. Dr. K. K. Tiwari is at present the Vice Chancellor of Jiwaji University, Gwalior; M. Sc. 1944 (Nagpur); joined the Zoological Survey of India as a research scholar, 1946; retired as Director, Zoological Survey, 1981; Vice Chancellor since October 1981. Dr. B. Biswas joined the Zoological Survey of India in 1946 as research scholar; retired as Joint Director of the Survey, July 1981; Emeritus Scientist in the Survey since then.]

□□

Among the several luminaries, who illumined the dark horizon of the later nineteenth century India, the trail that Dayanada blazed still guides the Indian people on the path of patriotism and spiritualism.

Born in affluence and luxury, he renounced, the pleasures of the world and chosen the path full of thorns. Facing hardship and difficulties, resting all temptations, he dared to swim against the current of society and rebelled against superstition and tradition for the good of mankind. Reason was the bed-rock on which his faith and religious doctrine were based.

He had a flaming zeal to reshape the destiny of his motherland. He raised his voice against the barriers of caste, colour and creed and the distinctions on the score of race or clime.

He was a passionate lover of truth in the soul, truth in the vision, truth in the intention and truth in the act. Swamiji believed that true Dharma consists in following the truth, which alone triumphs. He went, wherever his quest of truth and wisdom led him. Even in ancient times very few seekers after truth would have endured such hardships for the sake of Light and Truth. In his famous 'Satyarth-Prakash' (Light of Truth), he has stated his views and ideals. This book is the living monument of Light, produced by his vision of Truth.

Swami Dayananda, as a social reformer fearlessly attacked the prevalent evils of contemporary society—idol-worship, untouchability, child-marriage, and Sati. He declared that the consequences of evil could not be evaded by a dip in the Ganges.

He had a wonderful command over Sanskrit Grammar. He studied the ancient scriptures, particularly the Vedas—which he regarded as a source of Divine knowledge and engaged himself in the herculean task of spreading that knowledge.

For the first time in history he asserted and proved that there was no Monism but Trinism in the Vedas.

Swami Dayananda, was totally above Regionalism, Sectrianism or factionalism. He considered the whole of 'Aryavarta' as his home and all human beings as his brethren.

He sacrificed everything for the emancipation of mankind. In his opinion, division and disunity is the main drawback of the society. He gave a call of one God—Om, one religion—Vedic Dharma, one scripture—Hindi, and one caste Arya.

He bore the main brunt of spreading the Vedic message. He considered Vedic civilization as the highest achievement of mankind. For propagation and popularization of the Vedic ideals, he laid down the foundation of Arya Samaj—An institution, to continue his work after him.

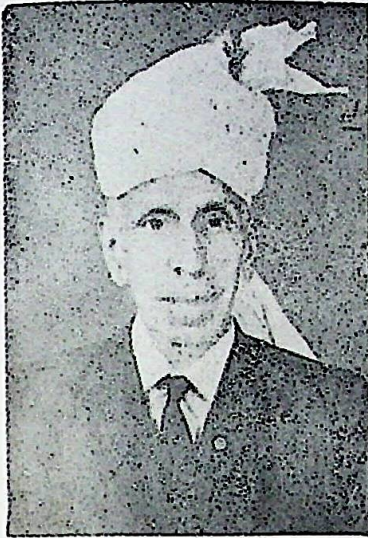
The life-story of Dayananda shows us the path, which is open for every one, to follow, by challenging the decadent social order and religious bigotry of our age.

Who will fulfil the vacuum created by him ?

—Ved Bhikshu

Digitized by Arya Samaj Foundation Chennai and eGangotri

परोपकारिणी सभा के वर्तमान पदाधिकारी



श्री रायसाहब चौधरी प्रतापसिंहजी
करनाल
उपप्रधान
निर्वाचन : १९८०



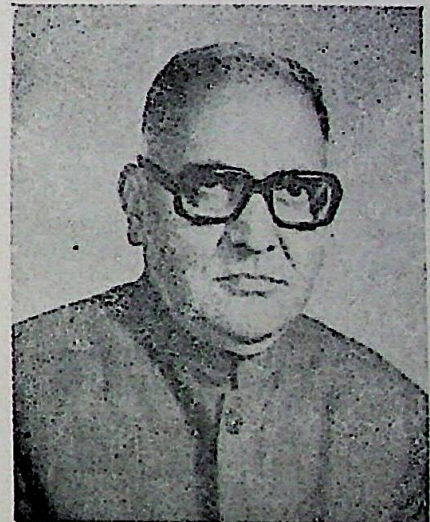
श्री पूनमचन्दजी आर्य
काकड़गाछी, कलकत्ता
उपप्रधान
निर्वाचन : १९८०



श्री श्रीकरणीजी शारदा
अशोक मार्ग, अजमेर
मन्त्री
निर्वाचन : १९५६



श्री डॉ. भवानीलालजी भारतीय
अध्यक्ष, दयानन्द शोधपीठ, चण्डीगढ़
संयुक्त मन्त्री
निर्वाचन : १९७०



श्री कर्मचन्दजी गुप्त
पद्मडेयरी, अजमेर
कोषाध्यक्ष
निर्वाचन : १९७६

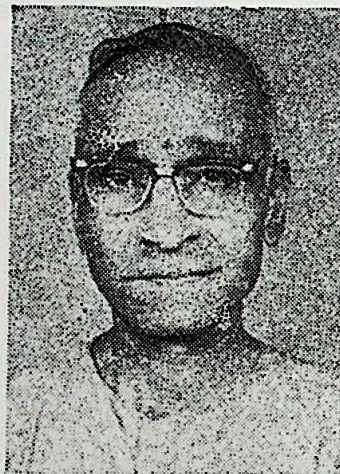
परोपकारिणी सभा के वर्तमान सदस्य



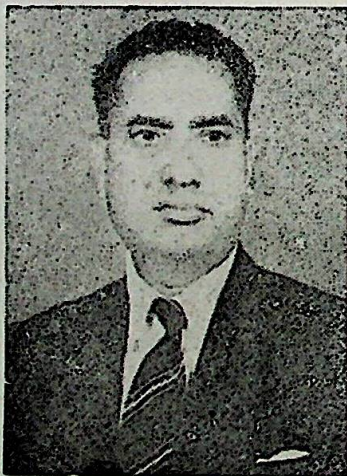
श्री भौमारामजी आर्य
गोखले लेन, अजमेर
पुस्तकालयाध्यक्ष
निर्वाचन : १९७६



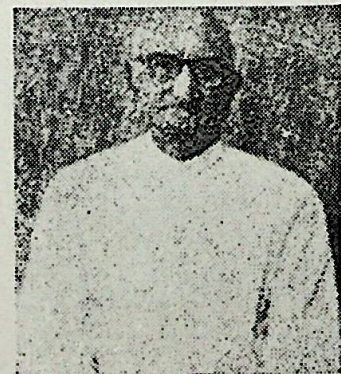
श्री पण्डित आनन्दप्रियजी
आर्यकन्या महाविद्यालय, बड़ौदा
निर्वाचन : सन् १९३८ ई.



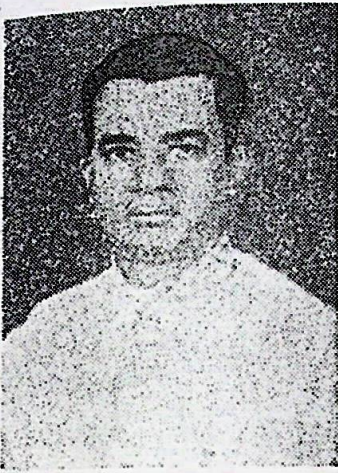
श्री लाला विष्णुचन्द्रजी
कोकिल कुंज, अजमेर
निर्वाचन : सन् १९४६ ई.



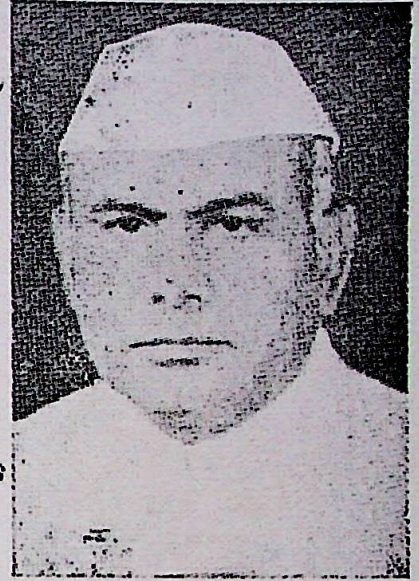
श्री चितरंजनजी वर्मा
जयपुर रोड, अजमेर
निर्वाचन : सन् १९५२ ई.



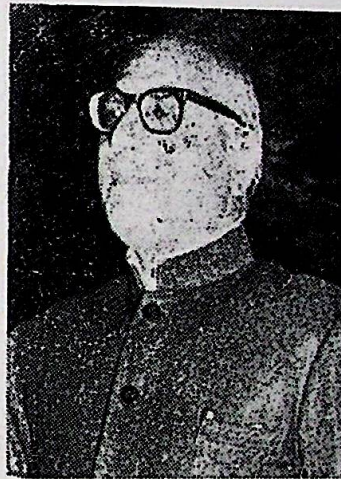
श्री पण्डित उदयवीरजी शास्त्री
संन्यास आश्रम, गाजियाबाद
निर्वाचन : सन् १९६५ ई.



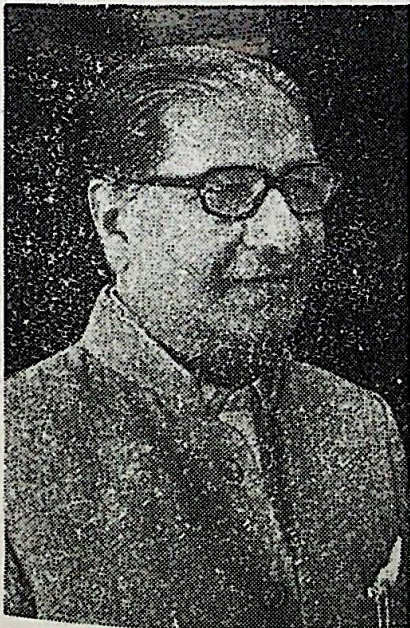
डॉ. हरिश्चन्द्रजी वर्मा
न्यू अलीपुर, कलकत्ता
निर्वाचन : सन् १९६७ ई.



प्रो. शेरसिंहजी
मालवीय नगर, नई दिल्ली
निर्वाचन : सन् १९६४ ई.



डॉ. सुधीरकुमारजी गुप्त
विश्वविद्यालयपुरी, जयपुर
निर्वाचन : १९७२ ई.



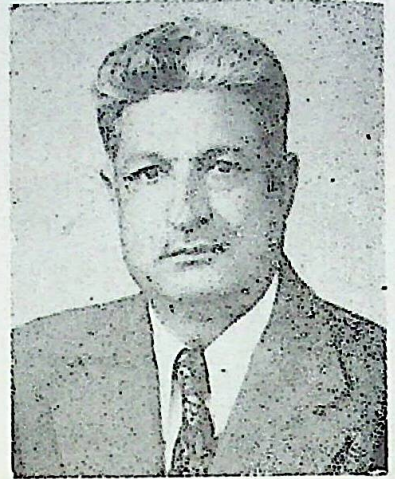
डॉ. सत्यदेवजी आर्य
बापू नगर, जयपुर
निर्वाचन : १९७३ ई.



डॉ. प्रकाशजी शारदा
अशोक मार्ग, अजमेर
निर्वाचन : १९७७ ई.



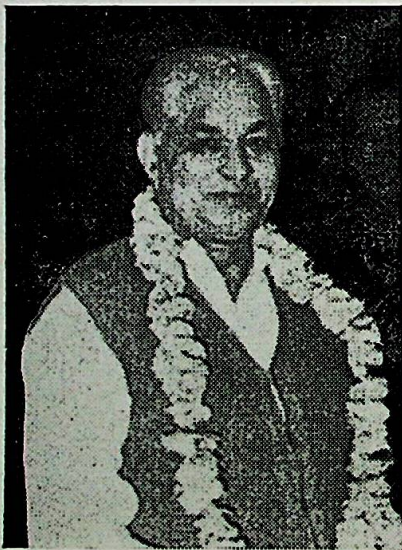
महात्मा आर्यभिक्षुजी
आर्यवानप्रस्थ आश्रम, ज्वालापुर
निर्वाचन : १९७९ ई.



श्री रामनाथजी सहगल
डिफेन्स कॉलोनी, नई दिल्ली
निर्वाचन : १९८१ ई.



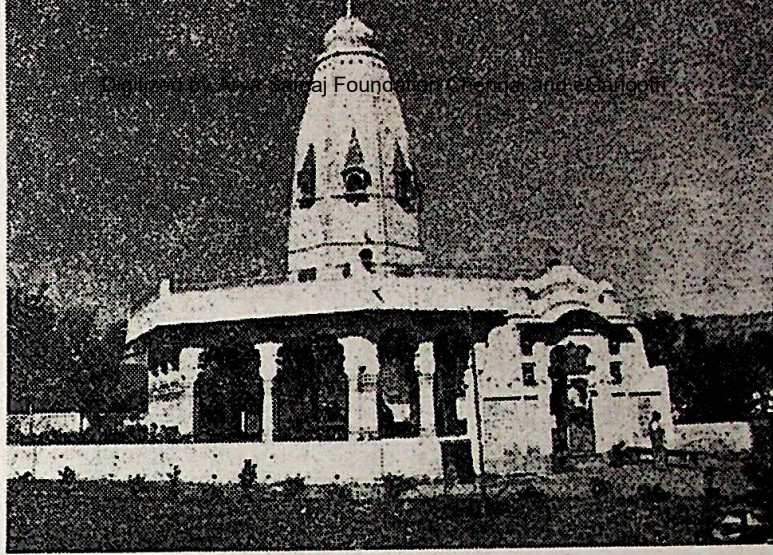
श्री छोटुसिंहजी एडवोकेट
अशोक स्तम्भ, अलवर
निर्वाचन : १९८१ ई.



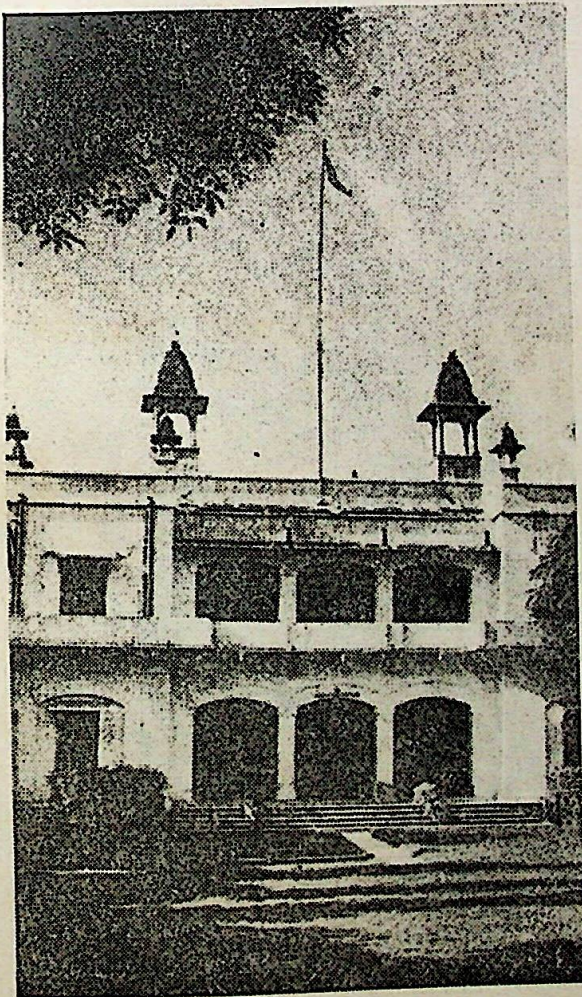
श्री देशराज बहल
ग्रोल्ड राजेन्द्र नगर, नई दिल्ली
निर्वाचन : १९८२ ई.



श्री हरकिशनजी मलिक
राणाप्रताप बाग, नई दिल्ली
निर्वाचन : १९८२ ई.

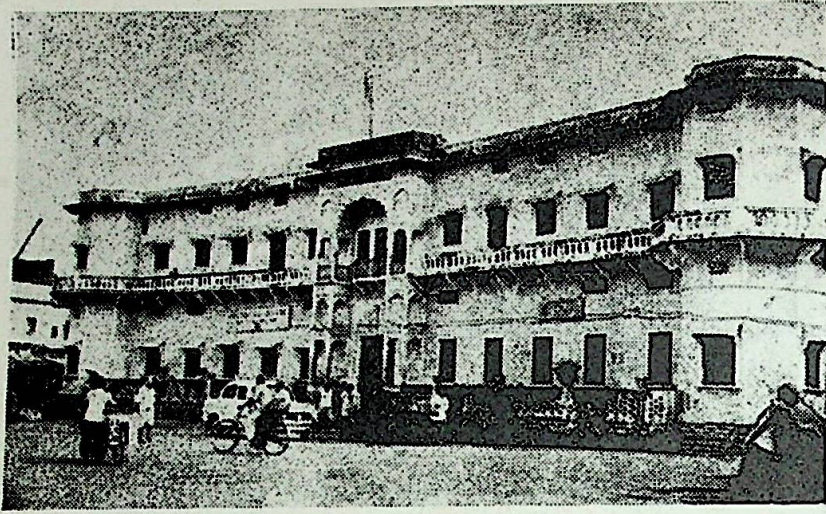


ऋषि उद्यान स्थित यज्ञशाला
जहाँ दयानन्द सरस्वती के अवशेषों को विकीर्ण किया गया था. शताब्दी के
अवसर पर नवनिर्मित यज्ञशाला में चतुर्वेद पारायण महायज्ञ सम्पन्न हो रहा है.

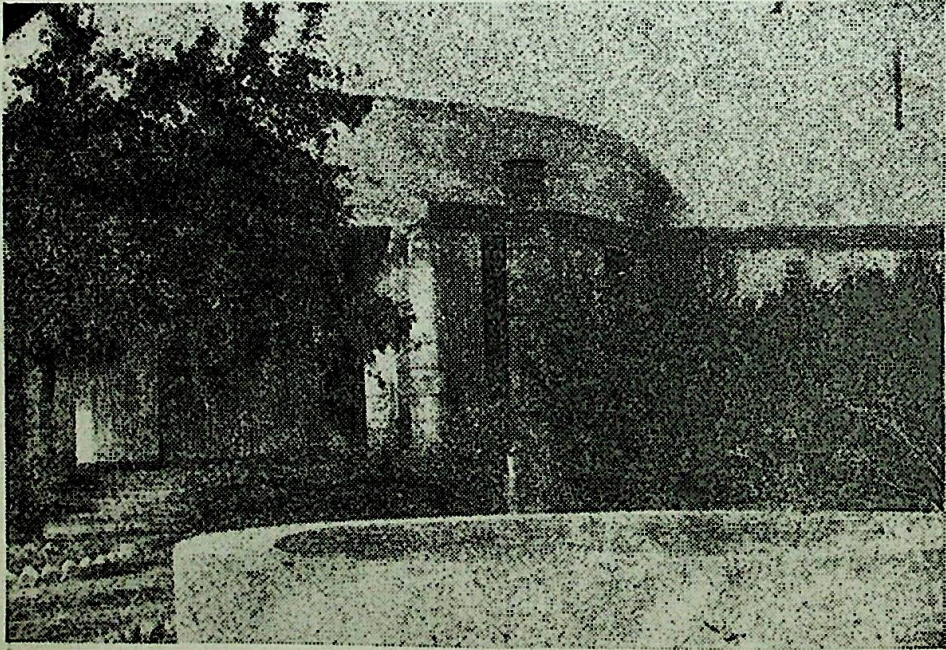


ऋषि उद्यान, अजमेर स्थित सरस्वती भवन
जहाँ महर्षि की उपयोग की वस्तुएँ प्रदर्शित हैं।

दयानन्द आश्रम, कोलकाता स्थित सभा एवम् वैदिक पुस्तकालय
जहाँ महर्षि के हस्तलेख व पुस्तकें सुरक्षित हैं



महर्षि दयानन्द द्वारा स्थापित मुद्रणालय
वैदिक यन्त्रालय : जहाँ महर्षि कृत ग्रन्थों का मुद्रण होता है



भिनाय कोठी—महर्षि दयानन्द निर्वाण स्मारक न्यास,
जहाँ महर्षि का देहावसान हुआ ।

अट्ठारह सौ तिरासी : महर्षि के जीवन के अन्तिम दिवस

□ दीनानाथ सिंह आर्य

[श्री दीनानाथ सिंह आर्य प्रयाग जिले के उत्साही आर्ययुवक हैं और आर्य प्रतिनिधि सभा, उत्तर प्रदेश की अन्तरंग सभा के प्रतिष्ठित सदस्य। स्वामी सत्य-प्रकाश के आग्रह से उन्होंने ऋषि जीवन के अन्तिम वर्ष की झांकी सुविख्यात जीवनियों से संग्रह करके लेखकों के अपने शब्दों में व्यक्त की है। महर्षि दयानन्द के वृत्तों की सामग्री पं० लेखराम जी ने एकत्रित की, देवेन्द्रनाथ मुखोपाध्याय ने बंगाली भाषा में प्रामाणिक जीवन चरित्र प्रकाशित किया। पं० घासीराम जी ने इस सामग्री का पूर्ण उपयोग करके ऋषि दयानन्द का सुन्दर जीवनचरित्र लिखा। स्वामी सत्यानन्द जी महाराज ने ललित भाषा में 'श्रीमद्दयानन्द प्रकाश' लिखा। सर्वप्रथम के जीवनचरित्रों में श्री गोपालराव हरि का 'दयानन्द दिग्विजयांक' (प्रथम खण्ड व द्वितीय खण्ड १८७१ ई० के और तृतीय खण्ड १८८७ ई० का) और श्री चिम्मनलाल वैश्य का 'सरस्वतीन्द्र जीवनचरित्र' (प्रथम सं० १८९१, द्वितीय सं० १९०२) अतिप्रसिद्ध हैं।

—सम्पादक]

देवेन्द्रनाथ मुखोपाध्याय और घासीराम

अजमेर में लोग जोधपुर की स्थिति को जानते थे कि महाराजा एक वेश्या के फंदे में हैं, और यह स्पष्ट ही था कि महाराज (स्वामी दयानन्द) उनके इस दुराचार के विरुद्ध खुले शब्दों में उपदेश किये बिना नहीं रहेंगे, और महाराज के हितचिन्तक अनिष्ट की शंका करते थे।कुछ भक्तों ने भावी विपत्ति के भय से महाराज से हाथ जोड़ कर प्रार्थना की, कि भगवन् यह मूल राक्षस का देश है, वहाँ न जाइये, पर महाराज धुन के धनी थे उन्होंने हितेच्छुओं के वचनों पर कर्णपात न किया, और इतना ही कहा कि यदि लोग हमारी अंगुलियों की बत्तियाँ बनाकर जला दें तो भी कोई चिन्ता नहीं, मैं वहाँ जाकर अवश्य सत्योपदेश करूँगा।

महाराज २९ मई सन् १८८३ को १२ बजे अजमेर से सवार हुए और पाली स्टेशन पर पहुँचे.....पाली से जोधपुर १८ कोस है।वहाँ से रात्रि में ही महाराज ने कूच कर दिया और प्रातः ३१ मई को जोधपुर पहुँचे। राज्य की ओर से रावराजा जवानसिंह ने कुछ दूर बढ़कर महाराज का स्वागत किया। जोधपुर में उन्हें नज़रवाग के सामने भैया फैजुल्लाखाँ की कोठी में ठहराया गया। महाराज के पहुँचते ही सर कर्नल प्रतापसिंह महाराजा के लघु सहोदर और रावराजा तेजसिंह महाराज के स्वागत के लिए आये।महाराज के जोधपुर पहुँचने के सत्रह दिन पश्चात् महाराजा उनके दर्शनों को आये और आते ही नम्र नमस्कार पूर्वक (१००) रुपये और ५ मोहर श्रीचरणों में भेंट कीं।

कुचामन के ठाकुर केसरीसिंहजी जोधपुर के बड़े जागीदारों में से थे। उन्होंने महाराज (स्वामी दयानन्द) के जयपुर में दर्शन किये थे, और तभी से वह महाराज के प्रति अनुरक्त हो गए थे। उनके पुत्र कुँवर शेरसिंह एक सदाशय नवयुवक थे और अपेक्षाकृत उनमें मद्य-मांस का व्यसन भी कम था, उनकी श्रीचरणों में बड़ी भक्ति थी और महाराज भी उनसे बड़े प्रसन्न थे। वह आजन्म महाराज के अनुयायी रहे।

रावराजा तेजसिंह के चरित्र पर महाराज का विशेष प्रभाव पड़ा। महाराज को जोधपुर बुलाने में उन्होंने विशेष उद्योग किया था और महाराज के जोधपुर आने पर राजपरिवार में सबसे अधिक सेवा भी उन्होंने ही की थी।रावराजा तेजसिंह अपने जीवन के अन्तिम दिवस तक महाराज के भक्त बने रहे।

महाराजा सर प्रतापसिंह ने देवेन्द्र बाबू से कहा था कि स्वामीजी के समागम से पहले प्रचलित पौराणिक धर्म के विषय में, विशेषतः ब्राह्मणों के अग्रथा और शून्यगर्त आधिपत्य के सम्बन्ध में हमारे मन में अनेक संशय उठते और उनसे कभी-कभी हमारा चित्त आन्दोलित हो उठता था। जब स्वामीजी जोधपुर पधारे तो उनसे बातचीत करके तथा उनके व्याख्यान सुनकर हमारे सब संशय एक-एक करके दूर हो गये और वैदिक धर्म में हमारा विश्वास पूर्णरूप से दृढ़ और परिपक्व हो गया।

कुछ लोग कहते हैं कि महाराज का जोधपुर जाने में यह अभिप्राय था कि गोरक्षा के आन्दोलन में महाराज जसवन्तसिंहजी की सहायता प्राप्त करें, और उनसे गोरक्षा के मेमोरियल पर हस्ताक्षर करावें। पर रावराजा तेजसिंह ने देवेन्द्र बाबू के सन्मुख इसका खण्डन किया और कहा कि स्वामीजी को जोधपुर केवल उपदेश के लिए ही बुलाया गया था। गोरक्षा के मेमोरियल पर तो दरबार ने स्वामीजी के यहाँ पधारने से पहले ही हस्ताक्षर कर दिए थे। यह मेमोरियल महाराजा उदयपुर ने दरबार के पास भेजा था और दरबार ने उस पर महाराजा के अनुरोध से ही हस्ताक्षर किये थे।

जिस समय महाराज जोधपुर पहुँचे उस समय जोधपुर में मलेरिया (शीतज्वर) का प्रकोप था। महाराज कोठी के ऊपर के कमरे में सब खिड़की और द्वार खोलकर एकान्त में सोया करते थे। उन दिनों ग्रामों की ऋतु थी और महाराज ग्राम अधिक मात्रा में खाया करते थे।

जोधपुर निवास के चार महीने के लगभग सुखपूर्वक व्यतीत हो गए। सितम्बर के अन्तिम सप्ताह के आरम्भ में २५ या २६ तारीख की रात्रि में उनका कहार कल्लू ६००-७०० रुपये का माल (रुपये और मोहर) कमरे में से चुराकर खिड़की की राह से भाग गया। यह कहार बड़े परिश्रम और प्रेम से महाराज की सेवा किया करता था और महाराज को उस पर पूरा विश्वास था।प्रातःकाल होते ही चोरी की सर्वत्र चर्चा फैल गयी। पुलिस में रिपोर्ट की गई। कर्नल मुहैयुद्दीन खाँ कोतवाल और पुलिस वालों ने महाराज से

बहुतेरा पूछा कि आपको किस पर सन्देह है, पर उन्होंने कोई उत्तर न दिया। पुलिस वालों ने पकड़-धकड़ की परन्तु चोर का पता न चला। कल्लू किस प्रकार गायब हो गया, किसी की समझ में न आया। "महाराज को जोधपुरवास से ग्लानि हो गयी, और जोधपुर के मनुष्यों के ऊपर से उनका विश्वास उठ गया, और उन्होंने वहाँ से चलने का संकल्प कर लिया। परन्तु २७ सितम्बर (१८८३) को उनको प्रतिश्याय हो गया। २८ को भी शरीर ठीक नहीं हुआ। २९ सितम्बर की रात्रि को यथानियम उन्होंने दुग्ध पिया जिसे घीड़ मिश्र रसोइये ने पिलाया। वह शाहपुरा से ही महाराज के साथ आया था। महाराज दुग्ध पीकर सो गये परन्तु बीच में ही उदरशूल के कारण उनकी निद्रा भङ्ग हो गई। उनका जो मिचलाने लगा और उन्हें तीन बार वमन हुई। परन्तु उन्होंने किसी को जगाया नहीं। स्वयं ही कुल्ला करके पलंग पर लेट जाते थे। ३० सितम्बर के प्रातःकाल महाराज देर से उठे, और उठते ही एक वमन और हुई। तब महाराज को सन्देह हुआ कि उन्हें कोई विपाक्त पदार्थ खिलाया गया है। अतः उन्होंने उसे निकालने के लिए जल पीकर एक वमन स्वयं कर डाली। पहले भी उन्हें कई बार विष दिया गया था, और वमन करके उन्होंने एक बार उसे शरीर से निकालने में सफलता भी प्राप्त की थी। इस बार भी विष-प्रयोग का सन्देह होने पर उन्होंने उसी रीति का अवलम्बन किया, परन्तु कुछ लाभ न हुआ। वमन करने के पश्चात् उन्होंने कहा कि हमारा जो उलटा आता है, शीघ्र अग्नि कुण्ड में धूप डाल कर सुगन्धि फैला दो और दुर्गन्ध को बाहर निकाल दो। उनकी आज्ञा का तत्काल पालन किया गया।

वमन करने में उन्हें बहुत कष्ट होता था, इससे उनकी अंतर्द्वियों और यकृत पर शोथ आगया था, छाती और उदर में बड़ा शूल चलता था। "यह शूल इतना बड़ा कि उनके सारे शरीर में प्रविष्ट हो गया।" डाक्टर सूरजमल से महाराज ने कहा, कि शूल बहुत तीव्र है और प्यास भी है। डाक्टर ने नाड़ी देखी तो महाराज को कुछ ज्वर भी था। उन्होंने उसे उतारने के लिए डायफोरेटिक मिक्सचर दिया और छाती व उदर को गर्म जल की बोतल से सिकवाया। "महाराजा प्रतापसिंह को जब महाराज के रोगी हो जाने का समाचार मिला तो उन्होंने डाक्टर अलीमर्दानखाँ को रावराजा तेजसिंह के साथ महाराज की चिकित्सा के लिए भेजा। यह एक तीसरे दर्जे का हास्पिटल असिस्टेंट था, परन्तु पहले दर्जे का खुशामदी और कपटी था। अलीमर्दानखाँ ने महाराज को केलोमल और अफीम की ६ गोलियाँ खिला दीं—जितना खिलाना चाहिए था—उसकी चार गुनी। डाक्टर सूरजमल ने अलीमर्दान का विरोध नहीं किया, और एक प्रकार से स्वीकृति ही दे दी। "हम डाक्टर सूरजमल को किसी भी प्रकार इस अपराध से मुक्त नहीं कर सकते।" २ अक्टूबर को अलीमर्दानखाँ ने पेट साफ करने के लिए जुलाव देने का प्रस्ताव किया (यह भी चौगुनी मात्रा में दिया गया। और डॉ० सूरजमल ने इसका भी समर्थन कर दिया।) "४ ता० के लगभग प्रातःकाल तक ४० के लगभग दस्त आये।" सायंकाल को ऐसी दशा हो गयी कि दस्त आने पर मूर्छा होने लगी। डाक्टर सूरजमल ने देवेन्द्र बाबू से कहा था कि स्वामीजी का शरीर बहुत वलिष्ठ था, अतः वह उसे सहन कर गए (साधारण मनुष्य का तो इतने से ही प्राणान्त हो जाता)। रावराजा तेजसिंह आदि को भी यह न सूझी कि जब अलीमर्दानखाँ की दवा से कोई लाभ नहीं हो रहा है और दिन प्रतिदिन रोगी की दशा बिगड़ती जाती है, तो उसकी चिकित्सा बन्द करके किसी अन्य की आरम्भ की जाय। सर प्रतापसिंह और महाराज जसवन्तसिंह ने इतनी भी परवाह नहीं की कि एक बार महाराज को देख तो आवें।"

विष वाली घटना

लोक में यह किंवदन्ती है कि महाराज को उनके रसोइये ने दुग्ध में पिसा हुआ काँच दिया था, उस रसोइये का नाम जगन्नाथ बताया जाता है।

परन्तु जोधपुर में जितने मनुष्यों से देवेन्द्र बाबू ने पूछा उनमें से किसी ने भी जगन्नाथ का नाम नहीं लिया। पण्डित लेखरामजी कृत उर्दू जीवन चरित में लिखा है कि उस रात्रि को धौड़ मिश्र ने महाराज को दुग्ध पिलाया था। जगन्नाथ नाम का कोई रसोइया महाराज के साथ था इसका प्रमाण भी कहीं नहीं मिलता। कोई नहीं बतला सकता कि वह कौन था, कहाँ का रहने वाला था और कब से महाराज के साथ था? लोग तो यहाँ तक कहते हैं कि महाराज को यह ज्ञात हो गया था कि उन्हें जगन्नाथ ने विष दिया है और जगन्नाथ ने उनसे स्वीकार भी कर लिया था कि मैंने यह पाप किया है। इस पर महाराज ने उसे कुछ भी न कहा बल्कि उसे कुछ रुपये मार्ग व्यय के लिए देकर कह दिया कि तू भाग जा अन्यथा पकड़ा जायगा और वह तुरन्त भाग गया। कोई-कोई तो यहाँ तक कहते हैं कि कुछ वर्षों के पश्चात् लोगों ने जगन्नाथ को गंगा जी के तट पर राजघाट जिला अलीगढ़ में देखा था और वह विक्षिप्तावस्था में था। हमें तो यह सारी गाथा कल्पित और मनगढ़न्त प्रतीत होती है। न जाने यह किस के मस्तिष्क की उपज है। किसी ने यह बात प्रचलित की और श्रद्धालुजनों ने इस कारण कि उससे महाराज के दया के अपार होने का प्रमाण मिलता है, उसे झूठ सत्य मान लिया। पण्डित लेखराम कृत उर्दू जीवन चरित में भी कहीं जगन्नाथ के नाम और इस घटना का उल्लेख नहीं है। उसका उल्लेख केवल एक नोट में है, जो प्रकरण से अलग दिया हुआ है। ऐसा प्रतीत होता है कि उक्त जीवन चरित के छपते-छपते मास्टर आत्मारामजी को कहीं से इस कथा का पता लगा, और उन्होंने एक जगह उसे नोट के रूप में लिख दिया।

रावराजा तेजसिंह तथा अन्य लोगों ने देवेन्द्र बाबू से कहा था कि हमारा विश्वास है कि उस रात्रि को कल्लू कहार ने ही महाराज को दूध पिलाया था। उससे पहली रात्रि को ही चोरी हुई थी। कल्लू ने ही कोई विषैली वस्तु दूध में मिला कर दी होगी। यदि ऐसा हुआ हो तो इसमें सन्देह नहीं हो सकता कि उसने यह पाप कर्म नन्हीं जान से ही मिलकर किया होगा। परन्तु हमारी धारणा यह नहीं है कि कल्लू ने चोरी भी की और विष भी दिया। चोरी जिस रात्रि को हुई उससे अगली रात्रि को ही विष नहीं दिया गया, बल्कि उससे एक दो दिन बाद दिया गया।

डाक्टर सूरजमल ने देवेन्द्रबाबू से कहा था कि जो चिह्न महाराज के शरीर में प्रकट हुए वह पिसे हुए काँच के नहीं थे। इसमें तो सन्देह नहीं कि महाराज को विष दिया गया—पिसा हुआ काँच हो या संखिया। मैंने मेरठ के प्रसिद्ध और अनुभवी डाक्टर से पूछा था तो उन्होंने कहा था कि पिसे हुए काँच और संखिया के चिह्न लगभग एक-से हैं। दोनों में उदरशूल और अन्तरदाह होता है। वमन और दस्त होते हैं। परन्तु पिसे हुए काँच से रक्त आने लगता है। यह चिह्न स्वामीजी के रोग में नहीं था, इसलिए यह निश्चयपूर्वक नहीं कहा जा सकता कि उन्हें पिसा हुआ काँच ही दिया गया। अधिक सम्भव यह कि उन्हें संखिया दिया गया हो। अजमेर के हकीम पीरजी से जब स्वामीजी के रोग का हाल कहा गया तो उनकी भी यही सम्मति हुई थी कि स्वामीजी को संखिया दिया गया है।

अब प्रश्न यह है कि विष किसने दिया? पण्डित नानूराम ब्रह्मभट्ट का, जो शाहपुरा से स्वामीजी को जोधपुर लिवाने के लिए गये थे, कथन है कि कलिया नामक व्यक्ति ने एक माली से मिलकर नन्हीं जान के प्रोत्साहन से दूध में विष मिलाकर स्वामीजी को पिला दिया। इस कलिया का नाम ही जगन्नाथ कहा जाता है। राजपूताने के प्रसिद्ध इतिहासज्ञ मुन्शी देवीप्रसादजी का विश्वास है कि नन्हीं जान ने एक माली को लालच देकर स्वामीजी के रसोइये कलिया को बहकवा कर दूध में विष घुलवा दिया। रावराजा तेजसिंह ने दयानन्द शताब्दी पर यह कहा था कि स्वामीजी के पास एक कल्लू रसोइया (कहार) रहता था। उसने दो अशर्फी

और एक दुशाला चुराया था। इस पर स्वामीजी ने मेरे सामने उसे उसके पाप के लिए बहुत ताड़ना की, इसके पश्चात् उसने कुछ दुरात्माओं से मिलकर न जाने खाने के अन्दर या दूध में कुछ चीज दी कि सबेरे उठते ही बहुत जोरों के साथ स्वामीजी को जुखाम की शिकायत हुई। उनको मालूम हो गया कि मुझको कोई जहर दिया गया है। तब वे पानी में नमक मिलाकर कै करने लगे, किन्तु कोई फायदा न हुआ और पसली में शूल शुरू हो गया। तब मुझको बुलाया और कहा कि श्री दरबार को अर्ज करो कि मेरी पसली में बहुत जोर का शूल चलता है तथा मेरी बीमारी सुनकर बहुत से आर्य यहाँ आयेंगे, उनको कष्ट होगा इसलिये अजमेर जाना ठीक है। राव राजा के अनुसार उनकी सूचना देने पर दरबार स्वामीजी के पास आये और उन्हें आबू भेज दिया गया।

(दृष्टव्य : बाबू पूर्णचन्द्र कृत 'दिव्यदयानन्द' पृष्ठ ३७ व ३८)

इस कथन में रावराजा साहब ने सत्य को सर्वथा दवा दिया है। उनके कथन से यह ज्ञात होता है कि जैसे ही स्वामीजी पर रोग का आक्रमण हुआ वैसे ही उन्हें आबू भेज दिया गया। १५-१६ दिन तक स्वामीजी जोधपुर में घोर कष्ट पाते रहे परन्तु रावराजा उसकी ओर संकेत भी नहीं करते। इसके अधिक असत्य क्या होगा कि उन्होंने देवेन्द्र बाबू से यहाँ तक कह दिया कि जहाँ तक मुझे मालूम है डाक्टर अलीमर्दान खाँ ने स्वामीजी को कोई औषधि नहीं दी। विष देने वाले धोड़ मिश्र हो या जगन्नाथ उपनाम कल्ली या कलिया, परन्तु यह बात सत्य नहीं मालूम होती कि स्वामीजी ने यह जानते हुए कि मुझे जगन्नाथ ने विष दिया है, उसे रुपये देकर जोधपुर से भगा दिया हो।

डाक्टर सूरजमल ने देवेन्द्रबाबू से कहा था कि रात्रि में वमन का हो जाना मलेरिया के विपाक्त स्पर्श से असम्भव नहीं है और ग्रामों के अधिक मात्रा में खाने से यकृत का विगड़ जाना भी सम्भव हो सकता है। परन्तु हमें इन दोनों सम्मतियों में सार दिखाई नहीं देता क्योंकि मलेरिया का यदि प्रकोप होता जो ज्वर का होना अवश्यम्भावी था। महाराज को आरम्भ में ही थोड़ा सा ज्वर हुआ था और वह भी डायफोरेटिक मिक्चर (Diaphoretic Mixture) के देने से जाता रहा था। ग्रामों के अधिक मात्रा में खाने से यकृत में इतना विकार नहीं हो सकता था और अन्तर्द्वियों के शोथ और शूल के तो आम कारण हो ही नहीं सकते थे।

डाक्टर सूरजमल ने यह निश्चित सम्मति प्रकट की थी कि दस्तों की संख्या और छालों का मुख्य कारण (Calomel) का अत्यधिक मात्रा में देना ही था। उनकी यह सम्मति वास्तव में ठीक है कि महाराज को दूध के साथ कोई विषैली वस्तु दी गई हो। महाराज को यह सन्देह अवश्य हो गया था कि उन्हें विष दिया गया है, और इसी कारण उन्होंने जल पीकर वमन कर डाली थी परन्तु साथ ही यहाँ यह प्रश्न उठता है कि महाराज ने इस बात को प्रकट क्यों नहीं किया? यदि जो उपचार किये गये उनसे रोग शान्त हो जाता और फिर इस बात को प्रकट न करते तो कोई बात नहीं थी परन्तु जब उनकी पीड़ा बढ़ती ही गई और कोई उपचार सफल न हुआ तो उन्हें अपना सन्देह प्रकट कर देना चाहिए था ताकि रोग का ठीक निदान हो जाता और उपयुक्त उपचार किया जाता। ऐसा न करके उन्होंने चिकित्सकों को चिकित्सा में कोई सहायता न दी और चिकित्सकों से यह आशा रखी कि वह आँख पर पट्टी बांध कर लक्ष्य भेद कर लेंगे। इसके हमारी समझ में दो ही कारण आते हैं—या तो महाराज को निश्चय हो गया था कि उनका शरीर बचने वाला नहीं है या उन्होंने परम दयालुता के कारण अपना सन्देह प्रकट न किया। क्योंकि अगर वह प्रकट कर देते तो अवश्य ही उनके आसपास रहने वालों मनुष्यों और भूत्यों पर आपत्ति आती, जो उन्हें कभी अभीष्ट न हो सकती थी।

प्रथम बार ही जब डाक्टर सूरजमल महाराज को देखने गये थे तो डाक्टर महोदय ने उनसे कहा था कि आप ऋषि तुल्य लोग हैं, आप इस राक्षस भूमि में क्यों आ गये? अन्त में डाक्टर सूरजमल ने जोधपुर

की अवस्था और महाराज के शरीर की इतनी भयावह दशा को देखकर लाला जेठमल से कहा कि जितना भी शीघ्र हो सके उतना शीघ्र महाराज को जोधपुर से अन्यत्र ले जाना चाहिए।

१५ अक्टूबर को अलीमर्दान खाँ भी महाराज की दशा को देख कर डर गया और उसने यह प्रस्ताव किया कि स्वामी जी के शरीर में गर्मी बहुत है, उन्हें आबू भेज देना चाहिए। वहाँ की ठण्डी जलवायु से उनके स्वास्थ्य को लाभ पहुँचने की अधिक सम्भावना है। उसने सोचा होगा कि जोधपुर में ही महाराज का देहपात हो गया तो सारा कलङ्क उसी के माथे पर रहेगा। उस दिन रेजीडेन्सी सर्जन डाक्टर रोडम को भी बुलाकर महाराज को दिखाया गया और उनकी भी यही सम्मति हुई। तदनुसार महाराज के आबू भेजे जाने का उपक्रम होने लगा। आबू में जोधपुर राज्य के बंगले को सुसज्जित करने को लिख दिया गया। १६ अक्टूबर को तीसरे पहर महाराजा जसवन्तसिंह और सर प्रतापसिंह महाराज को विदा करने आये। जोधपुराधीश ने महाराज से कहा कि ऐसी दशा में आपके मेरे राज्य से पधारने में मेरी अपकीर्ति है। परन्तु आपकी यह दशा देखकर मैं कुछ नहीं कह सकता हूँ। तत्पश्चात् २५०० रुपये और दो शाल महाराज की भेंट दिये। यात्रा की सब तैयारी हो गई। दरबार ने अपनी फलालेन की पेटी अपने हाथ से महाराज के बाँध दी ताकि उन्हें लेटने में कष्ट न हो। यह समझ कर कि महाराज का शरीर विशाल है, उनकी पालकी में ३२ कहार लगाये गये, ताकि १६-१६ कहार वारी-वारी से पालकी को ले चलें। खस के दो डेटे और एक पंखा कुली और परिचारक और रक्षक साथ कर दिये गये। डाक्टर सूरजमल, चारण नवलदान और मुरारदान को आबू रोड स्टेशन रेलवे तक महाराज के साथ जाने की आज्ञा हुई। महाराज को हाथों के सहारे कई लोगों ने ऊपर के कमरे से धीरे धीरे उतार कर पालकी में लिटाया। उस समय जोधपुराधीश महाराज जसवन्तसिंह, कर्नल सर प्रतापसिंह, रावराजा तेजसिंह तथा राज्य के अन्य सुप्रतिष्ठित लोग उपस्थित थे। जब महाराज की पालकी उठाई गई तो सम्मान प्रदर्शनार्थ दरबार ने स्वयं उसमें कन्धा दिया और महाराज के अपने राज्य में विपदग्रस्त होने पर अत्यन्त दुःख प्रकाशित करते हुए अश्रुपूर्ण नेत्र और भावावरुद्ध कण्ठ से पुनः जोधपुर पधारने की प्रार्थना की तथा वाग के दरवाजे तक पैदल पालकी के पीछे-पीछे आये। बहुत से लोग बहुत दूर तक पालकी के साथ गये।”

अजमेर पहुँचने के दूसरे दिन राज भगत राम जज और सरदार भगतसिंह एग्जीक्यूटिव इन्जीनियर, महाराज को देखने आये तो उन्होंने डाक्टर लक्ष्मणदास की बड़ी प्रशंसा की और कहा कि इन्होंने मेरी सेवा बड़े प्रेम से की है और जो भी ओषधि उन्होंने मुझे दी है, उसका तत्कालिक फल हुआ है। यदि मैं इनके साथ ही अजमेर चला आता तो बहुत अच्छा होता। दोनों महानुभावों ने महाराज को सान्त्वना दी कि अब भी परमेश्वर आपको शीघ्र रोगरहित कर देगा। महाराज ने उनसे यवनों के छल का वर्णन किया, इससे प्रतीत होता है। कि उन्हें सन्देह था कि अलीमर्दान खाँ ने उन्हें दवा में विष दिया है। दोनों महानुभाव कचहरी में थोड़ी देर बैठकर चले गये। तब महाराज ने कहा, हमें मसूदा ले चलो। परिचर्या करने वालों ने कहा कि ऐसी दशा में कैसे ले चलें, जब आपको आराम हो जायगा तब ले चलेंगे तो महाराज ने कहा कि दो दिन में आराम हो जायगा।”

डाक्टर लक्ष्मणदास कहते हैं कि स्वामीजी ने अलीमर्दान खाँ से कहा था कि हमें कोष्ठबद्ध है, आप हमें जुलाव दे दीजिए और उससे अंग्रेजी रेचक औषधियों के नाम और गुण भी पूछें। अलीमर्दान खाँ ने और रेचकों के साथ Croton oil (क्रोटन आइल) का काफी उल्लेख किया था और उसका यह गुण बताया था कि जिह्वा पर उनकी एक बूँद रखते ही दस्त आने लगते हैं। साथ ही उसमें उसके दोष भी बता दिये थे। परन्तु महाराज ने उसे ही पसन्द किया। प्रथम इन्होंने दो बूँद खाईं। उससे दस्त नहीं आये। फिर दो बूँद और खाईं परन्तु फिर भी कोई दस्त न हुआ। तब दो बूँद और खाईं। उनके खाते ही दस्त जारी हो गये और उनकी संख्या ६०० तक पहुँच गई।

हमें यह बात अलीक प्रतीत होती है। डाक्टर लक्ष्मणदास ने तो यह बात किसी से सुनी होगी, वे स्वयं तो जोधपुर में थे ही नहीं। डाक्टर सूरजमल जो रोग के आरम्भ से महाराज को देखते रहे और जोधपुर से पाली तक उनके साथ रहे क्रोटन आयल (Croton Oil) का जिक्र तक नहीं करते और न दस्तों की संख्या ६०० बताते हैं। अतः डाक्टर सूरजमल का ही कथन अधिक विश्वसनीय है।पण्डित लेखराम कृत उर्दू दयानन्द चरित में जो चिकित्सा डाक्टर लक्ष्मणदास ने की उसके विषय में केवल इतना लिखा है कि डाक्टर साहब ने बहुत ब्रोकिङ्ग किया और अनेक दवायें दी परन्तु उनसे लेशमात्र भी लाभ न हुआ..... उक्त दयानन्द चरित में २९ अक्टूबर की दशा का जो वर्णन है उससे भी डाक्टर लक्ष्मणदास के कथन का समर्थन होता है। उसमें लिखा है कि स्वामीजी का चित्त घबड़ाने लगा, उन्होंने कहा कि हमें बिठा दो। जब बिठा दिया तो कहा छोड़ दो, हम बैठे रहेंगे। सो स्वामीजी बिना सहारे अच्छे प्रकार बैठे रहे परन्तु श्वास शीघ्र-शीघ्र चलता था, जिसे स्वामीजी रोक-रोक कर शीघ्र ही बलपूर्वक बाहर निकाल देते थे और कुछ ईश्वर का ध्यान भी करते थे। इतने में ही संध्या हो गईअब अर्धरात्रि का समय आया तो स्वामीजी को बहुत घबड़ाहट होने लगीरात्रि में डाक्टर लक्ष्मणदास और पण्डित गुरुदत्त बारी-बारी से जागते रहे। ११ बजे के समीप डाक्टर साहब सो गये और पण्डित गुरुदत्त जागते रहे। अभी १२ बजे नहीं पाये थे कि पण्डित गुरुदत्त ने डाक्टर साहब को जगा कर कहा कि स्वामीजी का श्वास चलता हुआ प्रतीत नहीं होता और नाड़ी भी नहीं मिलती। डाक्टर साहब तुरन्त उठे और उन्होंने गिलाश लगा कुछ रुधिर फेफड़ों में से निकाला जिससे श्वास की गति भी ठीक हो गई और नाड़ी भी धीमी-धीमी और बारीक चलने लगी। ३० अक्टूबर को दीपमालिका का त्यौहार था। उस दिन डाक्टर लक्ष्मणदास ने प्रातःकाल होते ही लोगों से कहा कि अब जब तक कोई दूसरा डाक्टर चिकित्सा में योग न देगा तब तक मैं चिकित्सा नहीं करूंगा। अब स्वामीजी का अन्त समय मालूम होता है, क्योंकि जब भी स्वामीजी के आराम होने की सूरत होती है तब ही वह कोई न कोई कुपथ्य कर बैठते हैं।डाक्टर साहब अजमेर के सिविल सर्जन डा. न्यूमैन को बुला लाये। डाक्टर न्यूमैन ने महाराज के धैर्य की प्रशंसा की और महाराज को एक्यूट डवल निमोनिया है, इस बात का समर्थन किया। उर्दू दयानन्द चरित में लिखा है कि डा. न्यूमैन ने ३-४ सेर अलसी को दूध में पकाकर उसकी पुल्टिस बांधने को कहा था।

आर्य पुरुषों ने डा. न्यूमैन की सलाह पर राई की खूब गर्म-गर्म पुल्टिस पीठ पर लगाने आरम्भ कर दी। ५-६ घण्टे तक पुल्टिस लगाते ही रहे, परिणाम यह हुआ कि स्वामीजी की पीठ पर छाले पड़ गये। स्वयं महाराज ने ही यह कहकर कि इससे क्या होता है उसका लगाना बन्द कर दिया और कहा कि अब हमारा अन्त समय है। सब उपचार छोड़ दो। ११ बजे महाराज के श्वास की गति बढ़ने लगी और कुछ-कुछ बोलने लगे। उन्होंने कहा कि हम शौच जायेंगे। लोगों ने उन्हें शौच की चौकी पर बैठाया.....शौच के पश्चात् स्वयं पानी लिया, हाथ धोये, और दातुन की। फिर उन्होंने कहा कि हमें पलंग पर ले चलो। पलंग पर कुछ देर बैठकर लेट गये। श्वास बड़े वेग से चल रहा था और ऐसा प्रतीत हो रहा था कि महाराज श्वास रोक कर ईश्वर का ध्यान करते हैं। किसी ने उस समय उनसे पूछा कि आपका चित्त कैसा है, तो कहा कि अच्छा है, एक मास के पश्चात् आज आराम का दिवस है। लाला जीवनदास ने पूछा कि आप कहाँ हैं, तो कहा कि ईश्वरेच्छा में।

चार बजे महाराज ने आत्मानन्द को बुलाया। वह आकर सम्मुख खड़े हो गये, महाराज ने उनसे कहा कि या तो पीछे खड़े हो जाओ या सिरहाने बैठ जाओ। तब महाराज ने उनसे पूछा कि आत्मानन्द, क्या चाहते हो? उन्होंने यही कहा, ईश्वर से यह चाहते हैं कि आप अच्छे हो जायें। इस पर कुछ देर ठहर कर महाराज बोले कि आनन्द से रहना।महाराज ने दो दुशाले और २००) रुपये मंगवाये और कहा कि आधे-आधे आत्मानन्द और पण्डित भीमसेन को दे दो, परन्तु उन्होंने न लिए।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ / ८

चार बजे के समय बाहर से आये हुए आर्य पुरुष महाराज के समीप गए और सामने खड़े हो गए। महाराज ने सबको कृपादृष्टि से देखा। उस समय महाराज के मुख पर किसी प्रकार के शोक वा घबराहट के चिह्न न थे। महाराज बड़ी सावधानी से रहे और बातचीत करते रहे। इतने में पांच बज गए। महाराज से किसी ने पूछा कि महाराज आपका चित्त कैसा है, तो कहा अच्छा है। तेज और अन्धकार का भाव है, इस बात को लोग कुछ न समझे। जब साढ़े पाँच बजे तो महाराज ने कहा कि जो लोग हमारे साथ हैं, तथा दूरस्थ स्थानों से आये हैं, उन्हें बुलाकर हमारे पीछे खड़ा कर दो, सामने कोई खड़ा न हो। जब सब लोग आ गये, तो महाराज ने कहा कि चारों ओर के द्वार खोल दो और छत के दो रोशनदान भी खुलवा दिये और पूछा कि कौनसा पक्ष, क्या तिथि और क्या वार है? किसी ने उत्तर दिया कि कृष्णपक्ष का अन्त और शुक्लपक्ष का आदि, अमावस्या और मंगलवार है। यह सुनकर छत और दीवारों की ओर दृष्टि डाली, फिर कई वेदमन्त्र पढ़े। तत्पश्चात् संस्कृत में ईश्वरोपासना की और भाषा में ईश्वर का गुण और कीर्तन किया। फिर बड़ी प्रसन्नता और हर्षपूर्वक गायत्री मन्त्र का पाठ करने लगे। कुछ देर तक समाधिस्थ रह कर आँखें खोल दीं और यों कहने लगे—‘हे दयामय, हे सर्वशक्तिमन् ईश्वर ! तेरी यही इच्छा है, तेरी यही इच्छा है, तेरी इच्छा पूर्ण हो। आह्रा !! तैने अच्छी लीला की।’ महाराज उस समय सीधे लेट रहे थे, यह शब्द कह कर उन्होंने स्वयं ही करवट ली और एक प्रकार से श्वास को रोक कर एकदम बाहर निकाल दिया। महाराज की मानवी लीला समाप्त हुई और उनका आत्मा नश्वर देह को छोड़ कर जगज्जननी की प्रेममयी गोद में जा विराजा। महाराज के शरीर छूटने के समय छह बजे थे।

३१ अक्टूबर को उनकी अन्त्येष्टि क्रिया कर दी गयी। महाराज की आज्ञा थी कि उनके शव का नगर के दक्षिण भाग में दाह किया जाय। संस्कारविधि के अनुसार वेदी बनाई गई। ... चन्दन आदि काष्ठ चयन करके उस पर महाराज के शव को रखवा, और उस पर चन्दन, काष्ठ, कपूर आदि सुगन्धित द्रव्य रखकर रामानन्द और आत्मानन्द ने अग्नि प्रवेश करायी और संस्कारविधि लिखित वेदमन्त्रों से घृत की आहुतियाँ देकर शव को भस्मीभूत किया।

श्री चिम्मनलाल वैश्य :

ये कासगंजवासी थे। दयानन्द संस्थान ने इनका लिखा “सरस्वतीन्द्र जीवन चरित्र” १९८० ई० में प्रकाशित किया है। इस ग्रन्थ का प्रथम संस्करण १८९१ ई० में छपा था, द्वितीय संस्करण १९०२ ई० में छपा। इस जीवन चरित्र से हम कुछ पंक्तियाँ ही यहाँ देंगे।

(१) महाराणा उदयपुराधीश के कई बार निवेदन करने पर ११ अगस्त १८८२ ई० को स्वामीजी उदयपुर पहुँचे (पृ० १९०)।

(२) इसी स्थान पर महर्षि ने परोपकारी दृष्टि से एक स्वीकारपत्र लिख कर दरबार उदयपुर से स्वीकार कराया था जिसके अनुसार परोपकारिणी सभा नियत हुई और उसकी पूर्ति का भार २३ सभासदों को सौंपा गया (पृ० १९२) (स्वीकारपत्र की तारीख संवत् १९३९ फाल्गुन शुक्ला ५, मंगलवार, तदनुसार दिनांक २७ फरवरी १८८३ ई०, हस्ताक्षर महाराज सज्जनसिंह)।

(३) स्वामी जी १ मार्च सन् १८८३ ई० को उदयपुर से चलकर नीमाहेड़े और चित्तौड़गढ़ होते हुए ९ मार्च १८८३ ई० को शाहपुरा में पहुँच नाहरनिवास बाग में ठहरे (पृ० १९८)।

(४) जिन दिनों में स्वामीजी उदयपुर में धर्मोपदेश कर रहे थे, उस समय वहाँ के राज द्वारा गोरक्षापत्र जोधपुराधीश के हस्ताक्षरार्थ भेजा गया था, उस समय से महाराजा जोधपुराधीश स्वामीजी को विशेष रूप से जानते थे। उन्ही दिनों में महाराजा सर कर्नल प्रतापसिंहजी, उच्चाधिकारी राज मेवाड़ और रावराजा तेजसिंहजी ने बड़ी अभिलाषा और नम्रता के साथ जोधपुर पधारने के लिए निवेदन किया, जिसको उन्होंने स्वीकार कर लिया था। (पृ० १९९)।

(५) (२७ मई १८८३ को स्वामीजी अजमेर पहुँचे।) एक सभासद ने स्वामीजी से प्रार्थना की कि आप वहाँ (अर्थात् जोधपुर) जाते तो हैं, तो वहाँ नम्रता से उपदेश करना, क्योंकि वहाँ के मनुष्य कठोर, निर्दयी और कपटी भी हैं (पृ० १९९)।

(६) २९ मई १८८३ ई० को प्रातःकाल जोधपुर पहुँच गए। राज्य की ओर से रावराजा जवानसिंहजी स्वागत के लिए आये। थोड़ी देर पश्चात् महाराज सर कर्नल प्रतापसिंहजी और रावराजा तेजसिंहजी स्वामीजी की सेवा में उपस्थित हुए। इसके १७ दिन पीछे श्रीमान् महाराजा यशवन्तसिंहजी जोधपुराधीश स्वामीजी से मिलने के लिए पधारे (पृ० १९९)।

(७) इसी बीच स्वामीजी पर यह बात विदित हुई कि महाराजा साहेब एक नन्ही जान से अनुचित सम्बन्ध रखते हैं। राज्य के सभी काम इसी की सम्मति से होते हैं, और सब कर्मचारी अधिकारी गण भी इससे दबते हैं। (पृ० २००)

(८) संयोग से जिस समय स्वामीजी दीवानखास में पहुँचे, उस समय नन्हीजान की पालकी अन्दर थी और वह पालकी के भीतर से महाराजा साहेब से बातें कर रही थी। स्वामीजी के आने के समाचार सुन शीघ्रता से महाराजा साहेब ने पालकी उठाने वालों को आज्ञा दी—पालकी ले जाओ। उठाने वालों की शीघ्रता के कारण कन्धा ऊँचा नीचा हो गया जिससे पालकी टेढ़ी होने लगी तो स्वयं महाराजा साहेब ने अपने कन्धे के सहारे से उसे सीधा कर दिया और आज्ञा दी, शीघ्र पालकी ले जाओ। इतनी शीघ्रता होने पर भी स्वामीजी ने थोड़े अन्तर पर अपनी आँखों से देख लिया कि महाराजा साहिब ने हमारे आने के कारण अपना कन्धा लगा कर पालकी को उठवा दिया।

(९) उपदेश के समय स्वामीजी ने स्पष्ट शब्दों में कह दिया, कि राजपुरुष सिंह के समान हैं, और वैश्या कुतिया के समान, सिंहों को कदापि न चाहिए कि कुतियों से समागम करें। महाराजा जोधपुर पर इस व्याख्यान का बड़ा असर पड़ा। (स्वामीजी ने इस सम्बन्ध में एक पत्र महाराजा प्रतापसिंह को लिखा)....

इस व्याख्यान और इस उपदेश से नन्हीजान बहुत अप्रसन्न हुई। उधर चक्रांकितों के खण्डन करने से महता विजयसिंह रुष्ट हो गए। भैया फैजुल्ला खाँ तो पहले से ही विरुद्धता में तत्पर थे। महता विजयसिंह ने नन्हीजान को और भी कह सुन कर क्रोधित किया, ब्राह्मण और पौराणिक पंडित भी स्वामीजी को कोसते थे। निदान सब प्रकार संकट ही संकट दिखाई देने लगा और सब लोग स्वामीजी के विरुद्ध उनके समाप्त करने के उपायों में तत्पर हो गए। (पृ. २०२)

(१०) देशहितैषी समाचार में लिखा है कि इस राज्य में स्वामीजी महाराज ४ मास तक आनन्द-पूर्वक रहे, परन्तु पाँचवाँ मास निकृष्ट निकला। सबसे पहले स्वामीजी के रसोइये ब्राह्मण देवता को (जिसका नाम धौड़ मिश्र, तथा जो शाहपुरे का रहने वाला था) गाँठा गया। दूसरे कल्लू कहार, जो भरतपुर का रहने वाला था, उसको अपनी पट्टियों में धरा जिस पर स्वामीजी का बड़ा प्रेम और विश्वास था, और कहार भी बड़ी प्रीति से चाकरी करता था।

वह ६-७ सौ रुपये का धन लेकर खिड़की की राह से भाग गया, द्वितीय, जिस स्थान में वह धन था, उस स्थान के द्वार पर रामानन्द ब्रह्मचारी को सोने की आज्ञा थी, परन्तु उस दिन वह भी वहाँ न सोया। तृतीय, प्रातःकाल होते ही इस चोरी का कोलाहल सर्वत्र हो गया। इतनी सी देर में एक विदेशी कहार जो इस राज्य के कठिन मार्ग और घाटियों से सर्वथा अज्ञान, जिस पर महाराजाधिराज की ऐसी आज्ञा कि उस कहार को पृथ्वी पर से ढूँढ कर लाओ, और तिस पर भी मेरे-तेरे बीच में वह अन्तर्ध्यान हो गया। इससे अधिक और क्या आश्चर्य की बात होगी ! (पृ. २०२)

(११) (पहरे वाले लोग, दारोगा आदि, स्वामीजी के सामने हाथ जोड़े खड़े होते थे, पर पोछे वे सब हँसते थे) स्वामीजी का भरोसा इन सब पर से उठ गया, निदान यह मन में निश्चय कर लिया था कि २७ सितम्बर को इस नगर को छोड़ देंगे। पर उस दिन किसी कारण चलना न हुआ। इतने में आश्विन वदी एकादशी गुरुवार के दिन कुछ श्लेष्मा अर्थात् जुकाम हुआ, चतुर्दशी की रात्रि को घाँड़ मिश्र पाकाध्यक्ष से दूध पीकर सोये, जिसमें कि बहुत बारीक पिसा हुआ काँच मिला था। उसी रात्रि को तीन वमन हुए, परन्तु स्वामीजी ने किसी को नहीं बताया, और आप ही जल से कुल्ली कर सो गये। (पृ. २०२)

[इसके आगे की कहानी बीमारी और उसके उपचार की है। बारह अक्टूबर को आर्यसमाज अजमेर के एक सभासद ने राजपूताना गजट से जान आर्यसमाज अजमेर को खबर दी। बीमारी की इस खबर पर लोगों को सहसा विश्वास नहीं हुआ। हालत बिगड़ती गयी। स्वामीजी ने १६ अक्टूबर १८८३ ई. को जोधपुर छोड़ा और आबू पहुँच गए। पर आराम नहीं हुआ। महाराजा कर्नल प्रतापसिंह भी स्वामीजी को देखने के लिए जोधपुर से आबू आये। अब आबू भी छोड़ने का विचार हुआ। २६ अक्टूबर १८८३ की रात्रि को ३ बजे स्वामीजी को अजमेर लाया गया। कार्तिक वदी अमावस्या मंगलवार सन्ध्या के ६ बजे, दीपावली का दिन, सम्बत् १९४० विक्रमी, ३० अक्टूबर १८८३ ई. को स्वामीजी का भौतिक शरीर पञ्चतत्त्व को प्राप्त हो गया। (पृ. २०७)]

“ता. १० सितम्बर १८८३ ई. के चार बजे महाराजा प्रतापसिंहजी के नौकर भगत और अमरदानजी ने बड़े डाक्टर अलीमर्दान खाँ साहेब को बुलाया। उन्होंने आकर एक पट्टी पेट पर बंधाई और पूर्वोक्त डाक्टर साहेब भी वहाँ उपस्थित थे। फिर उसी दिन आठ बजे सन्ध्या को श्रीयुत रूपराव और राजा तेजसिंहजी आए। उसी समय उनके मुन्शी नित्याभार ने अमरदानजी और दामोदरदासजी को बुलाया। तत्पश्चात् फर्रुखाबाद-निवासी कप्तान साहेब आदि बहुत से योग्य पुरुष भी आये।.....”

“ता. १ अक्टूबर को ३ बजे डाक्टर साहेब आये और ग्लास लगाया। उनसे साँस के साथ जो दर्द होता था, वह तो बन्द हो गया, परन्तु बाकी पीड़ा वैसी ही बनी रही।.....”

“ता. २ अक्टूबर को प्रातःकाल के सात बजे स्वामीजी ने डा. अलीमर्दान खाँ से कहा कि हम जुलाब लेना चाहते हैं। उन्होंने कहा कि बहुत अच्छा; प्रथम बलगम फूले, पश्चात् दस्त आवें, तो अति उत्तम है।—स्वामीजी ने कहा कि जिससे रोग-निवृत्ति हो, वह कीजिए। तब डाक्टर साहेब ने घर पर गोलियाँ बना कर भेज दीं, और जिस प्रकार उन्होंने कहा था, उसी प्रकार खाई।”

“दूसरे दिन, अर्थात् ३ अक्टूबर को जुलाब दिया,..... १० बजे से दस्तों का आना प्रारम्भ हुआ। रात्रि भर में ३० से अधिक दस्त पतले पानी से हुए।,.....[दस्त रुके नहीं, स्वामीजी को मूर्छा हो गयी। हालत बिगड़ती गयी]।

लोगों ने सलाह दी—“महाराज, यह नगर छोड़ने योग्य है।”..... १६ अक्टूबर को आबू जाना नियत हुआ।

“पश्चात् २००० मुद्रा और दुशाले स्वामीजी को भेंट किए, और उनको गर्मी की व्याकुलता देख अपना खस का डेरा और खस का पंखा साथ दिया, और स्वामीजी को पीनस में सवार कराकर, नगर के द्वार तक प्रशंसित श्रीमान् अपने भाई-बन्धुओं और अमीर उमरावों के सह वर्तमान स्वामीजी महाराज की पीनस के साथ-साथ पैदल आये।”.....

फिर चिम्मनलालजी लिखते हैं—

“निस्सन्देह महाराजा जोधपुराधीशजी का श्रीचरणों में बड़ा ही अकृत्रिम प्रेम था।.....” इन्होंने प्रकाशित किया कि जो वैद्य श्रीजी महाराज को चंगा कर देगा, उसको दो सहस्र मुद्रा का पारितोषिक इस राज्य से मिलेगा।” (पृ. १९०)

२१ अक्टूबर को स्वामीजी जोधपुर से आबू पहुँचे। गोपालराव हरिजी ने “दयानन्द दिग्विजयार्क” के आठवें मयूख में महाप्रस्थान का वर्णन दिया है। २६ अक्टूबर को स्वामीजी को अजमेर लाया गया। २९ अक्टूबर की रात्रि को रोग अत्यन्त प्रबल हो गया। ३० अक्टूबर को डा. न्यूमैन को दिखाया गया। शाम को सूर्यास्त के समय इसी दिन महर्षि ने अपने प्राण त्यागे। (पृ. १९२-१९३)

श्री गोपालराव हरि—

श्री गोपालराव हरि महाराष्ट्र निवासी थे। १८७२ ई. में ये स्कूलों के डिप्टी डाइरेक्टर होकर फर्खावाद आये। १२ जुलाई १८७९ ई. को फर्खावाद में इन्होंने आर्यसमाज की स्थापना की, १ अक्टूबर १८७९ को ये इस समाज के मंत्री निर्वाचित हुए। इनका देहान्त १९०० ई. के लगभग हुआ। इनके ग्रन्थ दयानन्द-दिग्विजयार्क के तृतीय अंक के पञ्चम मयूख में स्वामीजी के उदयपुर-प्रस्थान का उल्लेख है—श्रावण कृष्ण १३, सं. १९३९ वि., ११ अगस्त १८८२ ई. को स्वामीजी उदयपुर आये और नौलखा बाग के राजमहल में ठहरे (पृ. १७५)। उदयपुर के महाराणा सज्जनसिंहजी ने संवत् १९३९, फाल्गुण कृष्ण ५, भौमवार को स्वामीजी की विदाई पर सन्मानपत्र दिया। दिग्विजयार्क के छठे मयूख में शाहपुरा प्रस्थान का उल्लेख है—“जिन दिनों श्रीमान् जगद्गुरु स्वामीजी महाराज राजधानी उदयपुर में विद्यमान थे, उन्हीं दिनों की बात है कि महाराजा शाहपुराधीशजी उनका बराबर निमन्त्रण अपनी राजधानी में आगमनार्थ करते रहे। इन्हीं दिनों जोधपुर के राजा का भी निमन्त्रण स्वामीजी को मिला। “श्रीजी महाराज (स्वामीजी) राजधानी उदयपुर से चल कर तीसरे दिन निम्वाहेड़ा स्टेशन पर पहुँच कर रेल द्वारा ३ मार्च १८८३ ई. शनिवार को चित्तौड़ जा उतरे।” वहाँ से “ता. ७ मार्च १८८३ ई. को, श्रीमान् सर्वविद्यानिधान स्वामीजी महाराज शाहपुरा में दाखिल हुए।” शाहपुरानरेश चाहते तो यह थे, कि स्वामीजी बहुत दिनों शाहपुरा रहें किन्तु जोधपुर का निमन्त्रण था। महाराजा नाहरसिंहजी ने स्वामीजी को विदाई के दिन जो सन्मानपत्र भेंट किया (संवत् १९४० मिति ज्येष्ठ कृष्ण ४), उसमें ये शब्द अंकित थे—“आशा थी कि आप ग्रीष्मान्त अत्र स्थित होते। परन्तु जोधपुराधीशों की ओर से दर्शनों की और वेदोक्त धर्म-उपदेश-ग्रहण की, पुनः सत्याचरण, असत्य का त्याग आपके मुखारविन्द से श्रवण करने की अभिलाषा देख के आपने यहाँ पधारना स्वीकार किया, और भवच्छरीर भी करोड़ों मनुष्यों के उपकारार्थ प्रकट हुआ है, यही समझ कर मेरी भी सम्मति भी यही हुई कि आपका पधारना ही उत्तम है। यही समझ के यहाँ विराजने की प्रार्थना नहीं की। आशा है, कृतकृत्य करने के निमित्त पुनरागमन करेंगे।” (पृ. १८४)

“प्रथम तो राजपूताना देश का ऐसा नष्ट मार्ग कि जहाँ खड़े होने को कोसों वृक्ष की छाया नहीं, तिस पर ग्रीष्म ऋतु और आंधीपानी का घेरा। ज्यों-त्यों ता. २७ मई को अजमेर पहुँचे। यहाँ एक दिन निवास करके

अत्रस्थ अपने समस्त भक्तों से मिले। यहाँ से दूसरे दिन रेल पर सवार होकर पाली नामक स्टेशन पर उतरे। वहाँ से श्री महाराजा जोधपुर की ओर से हाथी, रथ, पालकी आदि वाहन और भृत्य आदि जन, अर्थात् सब प्रकार का सुखप्रद राजसी सामान समुपस्थित था। तत्सहित प्रशंसित राजधानी में पहुँचे और भाई फैजुल्ला खाँ की दिव्य कोठी, जो प्रथम से ही इन्हीं के ठहरने के लिए सुसज्जित की गई थी, उतारे गए। इन्हीं के पधारने के समाचार सुनते ही श्री १०८ महाराजाधिराज जोधपुराधीशजी अपने समस्त बन्धु-बान्धव और सरदार-मण्डल को साथ ले श्रीमान् सर्वविद्यानिधान जगद्गुरु महाराज के दर्शनार्थ समुपस्थित हुए। समीप पहुँचते ही ५ सौवर्ण और २५ रौप्य मुद्रा भेंट कीं, और बहु विनय पुरस्सर प्रणाम करके नीचे बैठ गए। परन्तु श्री जी महाराज ने उसी क्षण उनको बहुप्रीतिपूर्वक अपने दोनों हस्तकमलों से उठाकर अपने समीप उच्चासन पर बिठा दिया। उस दिन से निरन्तर यावत्-स्थिति परमगुरु महाराज तत्रस्थ राजा-प्रजा को अनेक सदुपदेश करते रहे, और व्याख्यानों की भी यथापूर्व धूमधाम और खण्डन-मण्डनादि होता रहा। “इस प्रकार श्रीमान् जोधपुराधीशों की प्रबलप्रीति, उत्साह और लालसा देख उनके कल्याण की अपेक्षा से उस राजधानी में श्री जी महाराज चार मास तक बहुत आनन्दपूर्वक रहकर अपना नित्य नैमित्तिक कृत्य करते रहे। परन्तु पंचम मास यहाँ पर उनको अच्छा नहीं गया।” (छठा मयूख, पृ. १८५)

[गोपालराव हरिजी ने सप्तम मयूख में कहीं भी जोधपुर की विरोधी प्रवृत्तियों का उल्लेख नहीं किया, न नन्हीजान का, न नौकर द्वारा चोरी का। लेखक के ये शब्द हैं—]

“जैसे सर्वकलानिधान श्रीमान् रामचन्द्रजी महाराज का विजय और राज्याभिषेक हुए, पीछे तुरन्त काल का आगमनादि हमको सुनना पड़ता है, ठीक उसी प्रकार यहाँ का प्रसंग है। अर्थात् राजधानी जोधपुर में पञ्चम मास श्रीमान् जगद्गुरु स्वामीजी महाराज को बहुत ही खेद के साथ व्यतीत हुआ। “विस्तार उसका यह है कि सं० १९४० वि. आश्विन कृष्ण एकादशी, गुरुवार के दिन कुछ श्लेष्मा अर्थात् जुकाम, श्री जी महाराज को हुआ, उसके चौथे दिन, अर्थात् चतुर्दशी की रात्रि को धूँड़ मिश्र पाकाध्यक्ष से, जो शाहपुरा का रहने वाला था, दूध पीकर सोये। पीछे स्वामीजी महाराज को रात्रि भर में तीन वमन हुए, परन्तु उन्होंने उस समय किसी को नहीं जगाया। स्वयं जल से कुल्ली कर कर सोते रहे। उनका सदैव यह नियम रहा कि प्रति-दिन प्रातःकाल उठ वन में वायु के ग्रहणार्थ जाते थे। परन्तु इस अमावस को बहुत दिन चढ़े उठे, और उठते ही फिर उनको वमन हुआ। इस पर सन्देह हुआ कि यह क्या बात है। तब दो-तीन वमन उन्होंने खुद आप जल पी पी कर कर डाले। और शीघ्र अग्निकुण्ड में धूप डलवाकर कोठी से दुर्गन्ध-निवृत्ति के पश्चात् जब उदर में शूल उत्पन्न हुआ देखा, तो डाक्टर सूरजमलजी को बुलाया।”

जगन्नाथ रसोइये का नाम, दूध के साथ काँच पीसकर दिया जाना, और स्वामीजी का जगन्नाथ को रुपया देना, तथा देश की सीमा से बाहर भाग जाने की सलाह—ऐसी कथाएँ हैं, जो लोक-प्रचलित हैं—उनकी पुष्टि करना भी कठिन है, और उनका अस्वीकार करना भी।

□□

अन्तिम वर्ष में महर्षि दयानन्द द्वारा लिखित ऐतिहासिक पत्र

[पं० भगवत्दत्त जी ने महर्षि के लिखित पत्रों का एक संकलन प्रकाशित किया था। इस संकलन का परिर्वाधित और सुसम्पादित संकलन विगत कुछ वर्षों में पं० युधिष्ठिर मीमांसक जी ने हमें फिर से उपलब्ध कराया है। १८८३ ई० में महर्षि ने बहुत से पत्र लिखे, जिनसे उनकी स्पष्टवादिता और निर्भीकता व्यक्त होती है। जोधपुर नरेश और उनके परिवार को लिखे गए ये पत्र इतिहास की अमूल्य धरोहर हैं। हम इन पत्रों को यहाँ उद्धृत कर रहे हैं। —स्वामी सत्यप्रकाश]

पत्र संख्या ३५९]

[१]

[पृष्ठ संख्या ४३४

श्रीयुत मान्यवर रावराजा तेजसिंह जी आनन्दित रहो।

आज पूर्व प्रेषित पत्रस्थ पूर्वकृत प्रतिज्ञानुसार आज से दसवें दिन पत्र लिखकर आप के पास भेजा था—मुझको निश्चय है कि आपने श्रीमान् प्रतापसिंह जी तथा श्रीयुत केसरीसिंह जी की सम्मति मेरे बुलाने में अवश्य ले ली होगी। और इन महाशयों के द्वारा श्रीयुत महोदय महाशय जोधपुराधीशों की भी अनुमति स्वीकृत करके लिखी होगी। अब आपसे पूर्वलिखित पत्रस्थ प्रीति उत्साह और परोपकार दृष्टि के अनुरोध से आप को मैं लिखता हूँ कि यदि आप लोगों की ऐसी ही इच्छा है कि मुझको शीघ्र जोधपुर में बुलाना अंगीकृत है तो मैं भी आप महाशयों की इच्छानुकूल लिखता हूँ कि इस पत्र के पहुँचने की मिति से आगे पाँच दिन के भीतर पाली में सवारी के लिये दो रथ और एक सैज गाड़ी, दो ऊँट और एक हाथी और पुस्तकादि भार के लिए एक सवारी और दो सवार और आठ सिपाहियों का एक पहरा, पहरे के लिए भिजवा दीजिए। हमारे पास १० तथा १२ आदमियों से अधिक नहीं हैं।

और सवारी के साथ एक बुद्धिमान् पुरुष आना चाहिये कि जो पाली में सवारी रख, रेल में बैठ के मेरे पास शाहपुरा आ जाय। परन्तु वह रूपाहेली के स्टेशन पर उतरे। और दो दिन पहले शाहपुरा में पत्र द्वारा खबर भेज दे कि जिससे शाहपुरा से सवारी उनके लिए स्टेशन पर उपस्थित रहे कि वे रेल से उतर, सवारी

में बैठ, शाहपुरा में आनन्दपूर्वक चला आवे। आपका भेजा हुआ माननीय पुरुष शाहपुरे में जिस दिन आवेगा उससे दो तीन दिन में यहाँ से यात्रा कर उचित समय पाली में पहुँचेंगे। जोधपुर में आके अत्यानन्दपूर्वक मैं आप लोगों से मिलूँगा। आगे मेरे ठहरने के लिए जहाँ तक हो सके बगीचे में स्थान होना चाहिये। न वह नगर से अतिदूर, न अति निकट। जलवायु जहाँ का शुद्ध और एक मील से अधिक दूर और आध मील से कम दूर न हो। और पूर्वोक्त ऊँटों में एक सवारी का साँडिया और दूसरा साधारण। जब हम पाली में पहुँचेंगे तब उसको एक चिट्ठी इस बात की कि जिस स्थान में मेरा ठहरना हो, क्या क्या सामग्री उपस्थित करनी होगी पत्र लिखकर उस साँडिये सवार के हाथ आप के पास भेजी जाय, एक दिन पूर्व ही। जिस के अनुसार आप उस स्थान में बिछौना आदि का यथावत् प्रबन्ध कर दीजियेगा। इस का उत्तर शीघ्र भेजिये और सबसे मेरा आशीर्वाद कह दीजियेगा।

मिति वैशाख शु. ४, गुरुवार।

[दयानन्द सरस्वती]

पत्र संख्या ३६३]

[२]

[पृष्ठ संख्या ४३८]

श्रीयुत कविराज श्यामदास जी आनन्दित रहो।

मेरे पत्र का उत्तर वारहट किशनजी के हस्ते शाहपुराधीशों के द्वारा पहुँचा। बाँच कर आनन्द हुआ। और इस बात से परम आनन्द हुआ कि श्रीमानों का शरीर आरोग्य होता आता है। निश्चय है कि परमेश्वर की कृपा से अब आरोग्य हो जायेगा और इसी द्वारा देश मेदपाट और (तद्) द्वारा आर्यावर्त्त देश की उन्नति की भी आशा है।

(१) जो जोधपुर से पत्र आया था वह रावराजा तेजसिंह का था। और उसमें यह लिखा था कि तेजसिंह जी ने प्रतापसिंह जी से कहा और प्रतापसिंह जी ने श्रीमान् जोधपुराधीशों से और जोधपुराधीशों ने प्रत्युत्तर दिया कि स्वामीजी को शीघ्र बुलवाओ। और मुझसे पूछा कि किस स्टेशन से और कितनी सवारी और कितने आदमी आपके साथ हैं कितनी सवारी भेजें इत्यादि। और असल पत्र रावराजा तेजसिंह जी का आपके पास भेजता हूँ। बाँच कर लौटा दीजिये। और मैंने पहले पत्र में लिखा था कि दस दिन पीछे हम एक पत्र जोधपुर को आपके पास भेज देंगे। सो आज भेजा है। उसमें यह लिखा है कि हमारे साथ अधिक से अधिक १० दस तथा बारह आदमी होंगे। और उनके लिये दो रथ, एक सिकरम और मेरे लिये एक सिकरम अच्छी इत्यादि लिख दिया है। अब उनका और आप का प्रत्युत्तर आने पर जैसा होगा वैसा विचार किया जायेगा। और अब श्रीमानों की सम्मति लेकर वहाँ का वर्तमान लिखा कीजिये। और आप अपने नेत्रों की ओषधि शीघ्र कीजिये।

मिति वैशाख शुक्ला ४ सं. १९४०

[दयानन्द सरस्वती]

पत्र संख्या ३६६]

[३]

[पृष्ठ संख्या ४४१]

श्रीयुत रावराजा तेजसिंह जी आनन्दित रहो।

मुन्शी दामोदरदासजी का ता. २७ (१७१) मई का लिखा पत्र हमारे पास पहुँचा, समाचार विदित हुआ। उनके पास इसलिये नहीं भेजा कि वह भाषा से होगा। आपने पाली में सवारी आदि मुन्शी दामोदर दास और वारहट अमर्दान जी को भेजा और पाली में सवारी छोड़कर शाहपुरा में आने की आज्ञा दी। एक डेरा भिजवाया और मेरे रहने के लिये बाग में बंगला नियत किया। बहुत अच्छी बात की। यह पुरुषार्थ सब आप ही लोगों का है। इसलिये श्रीमान् जोधपुराधीशों, महाराज श्रीमान् प्रतापसिंह जी श्रीयुत महाराजा भतीजा

फतेसिंह जी और आप आदि को अति प्रीति से आशीर्वाद और बहुत धन्यवाद देता हूँ। इसको स्वीकार कीजिये और यहाँ श्रियुत महाराजाधिराज शाहपुराधीशों द्वारा रूपाहेली स्टेशन पर ता. २९ मई के दिन आप के भेजे हुए पुरुषों के लिये सवारी पहुँच जायेगी। और जब आप के भेजे पुरुष यहाँ पहुँचेंगे तत्पश्चात् मैं भी यहाँ से चल कर उचित समय पर जोधपुर पहुँच के आप लोगों से अत्यानन्दपूर्वक मिलूँगा। और मैं इसी बात से प्रसन्न हूँ कि जो मुझ से आप लोगों का यत्किञ्चित् उपकार हो और आप लोग मुझसे आनन्दपूर्वक उपकार ग्रहण करें। क्योंकि जो कुछ अपने आर्यावर्त देश की उन्नति है सो सब आप ही लोगों के द्वारा अवश्य हो रही है और होगी। अन्य किसी के द्वारा नहीं। क्योंकि यथा राजा तथा प्रजा—

यद्यदाचरिति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥१॥

राजा और राजपुरुषों के सत्य धर्मयुक्त उत्तम पुरुषार्थ ही से सबको सब प्रकार के आनन्द प्राप्त होते हैं। अलमतिविस्तरेण बुद्धिमद्वयेषु ॥ अन्य सब सज्जनों से मेरा आशीर्वाद कहियेगा। और पाली में हाकिम के नाम ऐसा तार भेज दिया है कि ता. २६ मई को रूपाहेली के स्टेशन पर सवारी उपस्थित होगी।

मि. वै. सु. १३ सोमवार सम्बत् १९४०

[दयानन्द सरस्वती]

शाहपुरा

पत्र संख्या ३७०]

[४]

[पृष्ठ संख्या ४४५]

श्रियुतार्यार्जुनवद्य-शुभगुणगणाऽलंकृतेभ्यः श्रीमन्महाराजाधिराजेभ्यो दयानन्दसरस्वतीस्वामिन आशिषो-
भूयास्तुतमां शमिहास्ति तत्र भवदीयं च नित्यमेधमानमाशासे ।

विदित हो कि हम कुशलतापूर्वक कल संध्या के समय में अजमेर में पहुँच गये। और पुस्तकादि के सहित आज सब आदमी प्रातःकाल पहुँच गये हैं। विशेष विदित किया जाता है कि शाहपुरा से चल कर जहाँ घोड़ा बदलता है, उससे आगे दो ग्राम छोड़ के जो रूपाहेली का भोजरांस ग्राम है वह एक कोश रह गया। तब बड़े वेग से आँधी और पानी आया। वहाँ एक घण्टा तक भींगते रहे। जब आँधी और पानी बन्द हुआ तब भोजरांस ग्राम जो कि रूपाहेली का है, उसमें पहुँचे। वहाँ प्रथम ही मुझको लेने के लिये रूपाहेली के ठाकुर उस ग्राम में आ ठहरे थे। उनके रात्रि में वहाँ रहने से मेरे ठहरने और घोड़े आदि के रहने के लिये सब प्रबन्ध उन्होंने कर दिया। और दूसरे दिन मध्याह्न में भोजन कर मध्याह्न समय में अर्थात् गाड़ी के छूटते ही समय पहुँचा। वहाँ से बरल के स्टेशन पर पहुँचा। देखा तो वहाँ न कोई सिपाई और न कोई गाड़ीमान उपस्थित था। इसलिये अजमेर को तार देकर सूधा अजमेर में पहुँचा। आज यहाँ से आधी रात के समय पाली का टिकट लेकर पाली को जावेंगे। राज के मुख्य दो अंग हैं कि अच्छे काम करने वालों को पारितोषिक और बुरे काम के करने वाले को दण्ड देना। जो दूसरी चौकी अर्थात् घरटे में घोड़ों के साथ सवार भेजा था, वह घोड़ों को छोड़ अपने घर का रास्ता लेकर चला आया। और एक मशालची गाड़ियों के साथ भेजा था सो भी न जाने कहाँ शाहपुरा में छिप रहा। उसका मुख भी नहीं देखा। यदि दोनों बगधी के साथ सवार होते तो इतना कष्ट न उठाना पड़ता। इसलिये उनको शक्त दण्ड हो—तो सब चेतन हो जावेंगे। नहीं राजाज्ञा को कुछ भी नहीं समझेंगे। आगे जैसी आप की इच्छा हो वैसा कीजिये। सब से मेरा आशीर्वाद कहियेगा।

ज्ये. व. ६ सोम १९४०

[दयानन्द सरस्वती]

अजमेर

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/१६

पत्र संख्या ३७४]

[५]

[पृष्ठ संख्या ४४८]

श्रीयुत महाराज राजाधिराज श्री नाहरसिंहजी आनन्दित रहो ।

विदित हो कि जेष्ठ वदी ४ शनिवार के दिन शाहपुरा से चलकर जेष्ठ वदी १० गुरुवार के प्रातःकाल योधपुर में आनन्दपूर्वक पहुँच गये । और पहुँच के कुछ देर से श्रीयुत महाराज प्रतापसिंहजी और श्रीयुत रावराज तेजसिंहजी आदि भद्रजन प्रीतिपूर्वक मिले । और हम यहाँ फँजुल्लखाँ जी के बाग में ठहरे हैं । और जो आप पत्रादि लिखें सो इसी बाग के पते से लिखना । यह बाग और इसमें मकान तथा जलवायु भी अच्छा है सो जानना । और जो आपने २०० रु. चितौड़ी कोंचमान के हस्ते भेजे सो पहुँचे । यहाँ का जो विशेष समाचार होगा सो लिखा जायेगा । और आप भी वहाँ का जो विशेष समाचार हो सो लिखियेगा ।

बूंदी से पत्र का प्रत्युत्तर आया वा नहीं ।

[दयानन्द सरस्वती]

(राज मारवाड़ योधपुर)

पत्र संख्या ३८३]

[६]

[पृष्ठ संख्या ४५४]

श्रीयुत माननीयवर शूरवीर महाराजे श्री प्रतापसिंह आनन्दित रहो !

यह पत्र बाबा साहब को भी दृष्टिगोचर करा दीजियेगा । (१) मुझको इस बात का बहुत शोक होता है कि श्रीमान् योधपुराधीश आलस्य आदि में वर्तमान, आप और बाबा साहब दोनों रोगयुक्त शरीर वाले हैं । अब कहिये इस राज का कि जिस में १६,००,००० सोलह लाख से कुछ उपर मनुष्य बसते हैं, उनकी रक्षा और कल्याण का भार आप लोग उठा रहे हैं । सुधार और बिगाड़ भी आप ही तीनों महाशयों पर निर्भर है । तथापि आप लोग अपने शरीर का आरोग्य संरक्षण और आयु बढ़ाने का काम पर बहुत कम ध्यान देते हैं । यह कितनी बड़ी शोचनीय बात है । मैं चाहता हूँ कि आप लोग अपनी दिनचर्या मुझ से सुन के सुधार लें । जिससे मारवाड़ तो क्या अपने आर्यावर्त देश भर का कल्याण करने में आप लोग प्रसिद्ध हों । आप जैसे योग्य पुरुष जगत में बहुत कम जन्मते हैं और जन्म के भी बहुत कम चिरंजीवी शतायु होते हैं । इसके हुए बिना देश का सुधार कभी नहीं होता । उत्तम पुरुष जितना अधिक जीवे उतनी ही देश की उन्नति होती है । इस पर ध्यान आप लोगों को अवश्य देना चाहिये । आगे जैसी आप लोगों की इच्छा हो वैसे कीजिये ।

(२) आगे जो यह सुना जाता है कि आगामी सोमवार के दिन यहाँ के लालजी आदि की मेरे साथ वातचीत होने वाली है । उसमें आप की सम्मति है वा नहीं । यदि सम्मति है तो सायंकाल के सात बजे से साढ़े आठ बजे तक सभा में बराबर उपस्थित होंगे वा नहीं । जो आप और बाबा साहब उचित समय सभा में उपस्थित न रहेंगे तो मैं भी इन स्वार्थी देश के बिगाड़ने वाले पुरुषों के साथ वाद करने के लिये उपस्थित न होऊँगा । कारण यह कि उनमें सभ्यता की रीति बहुत कम देखने में आती है । और पक्षपात भी अधिकतर है । एक आप को छोड़कर अन्य पुरुष भी समय पर सभा में निष्पक्षपाती होकर सत्य बोलने वाला अब तक मेरी दृष्टि में नहीं आया है । इससे आप का उस सभा में उपस्थित रहना अत्यन्त उचित समझता हूँ ।

(३) यदि सोमवार को शास्त्रार्थ कराने की इच्छा हो तो कल सायंकाल ७ बजे से साढ़े आठ बजे तक उसके नियम एक दिन पहले बन जाने अवश्य चाहिये कि जिससे दूसरे दिन बराबर शास्त्रार्थ चले । इसलिये लाल जी को कल सायंकाल बुलवा लेना चाहिये । और आप लोग भी सभा में उपस्थित हों कि सब के सामने पक्षपात रहित नियम नियत लिखित हो जावें ।

(४) इस पोप लीला की निवृत्ति करके यहाँ से अन्यत्र यात्रा करने का मेरा विचार है। अनुमान है कि बाबा साहब ने आप से कह भी दिया होगा।

इन उपरि लिखित सब बातों का उत्तर लेखपूर्वक आज सायंकाल तक मेरे पास भिजवा दें।

अलमति विस्तरेण महामान्यवर्येषु।

मि. आ. व. ३ शनि सं० १९४०।

[दयानन्द सरस्वती]

विज्ञापन ४०८]

[७]

[पृष्ठ संख्या ४४९]

ओ३म् नमः सच्चिदानन्दादिलक्षणाय परमेश्वराय।

सब सज्जन लोगों को विदित हो कि श्रीयुत परमहंस परिव्राजकाचार्य श्री स्वामी दयानन्द सरस्वती जी ज्येष्ठ वदी १० गुरुवार के प्रातः समय योधपुर में आ के फैजुल्लाखां जी के बाग में ठहरे हैं। जो कोई उनसे मिलना चाहे वह सायंकाल के ५ बजे से रात्रि के १० बजे तक आनन्दपूर्वक मिल के सभ्यता के साथ बातचीत करे वा सुने। उक्त स्वामीजी सन्ध्या के ६ बजे से ८ बजे तक फैजुल्लाखां जी के बाग में सनातन वेदादि सत्यशास्त्रोक्त विषयों में ज्येष्ठ वदी १३ रविवार सम्बत् १९४० के दिन से वक्तृत्व करेंगे। जिन महाशयों को श्रवण करने की इच्छा होवे पूर्वोक्त स्थान और समय पर उपस्थित होकर सभा को सुशोभित करें। सब विषयों के सुनने के पश्चात् यदि किसी विषय में सन्देह रह जाय तो वह उसमें आनन्दपूर्वक प्रश्नोत्तर कर लेवे। सुनने और प्रश्नोत्तर होने के पश्चात् सज्जनों को यही योग्य है कि सत्य का ग्रहण और असत्य का परित्याग करके स्वयं सदा आनन्दित होकर सबको आनन्दित किया करें।

मिति ज्येष्ठ वदी १२ शनि सम्बत् १९४०।

पत्र संख्या ३८९]

[८]

[पृष्ठ संख्या ४६१]

बाबू नन्दकिशोरसिंहजी आनन्दित रहो—

विदित हो कि तुम्हारे तीन चार पत्र हमारे पास आये। उनका उत्तर समय पर इसलिये नहीं लिख सके [कि] इस समय वेद भाष्य का अधिक काम कर रहे हैं। तुमने उदयपुर से लेकर शाहपुरा तक कई पत्र इस विषय में भेजे कि जब आप की यात्रा करने में दश पन्द्रह दिन शेष रहें तब हमको विदित करना। इस बात का अभिप्राय जो होगा वह तुम जानते ही होगे और कुछ लिखा भी था।

यहाँ के श्रीयुत महाराजे योधपुराधीश और महाराजे प्रतापसिंहजी तथा रावराजा तेजसिंहजी आदि ने प्रीति के साथ पाली में सवारी भेजकर मुझको बुलाया। अब यहाँ श्री योधपुराधीश तथा महाराजे प्रतापसिंहजी आदि प्रेम प्रीति के साथ समागम करते हैं। और दो एक व्याख्यान भी दिये। और प्रतिदिन राजपुरुष तथा प्रजापुरुष आते जाते हैं। यथाबुद्धि पूछते भी हैं। हम यहाँ फैजुल्लाखां जी के बाग में ठहरे हैं। और जो विशेष लिखने योग्य होगी सो पश्चात् तुम को लिख विदित करेंगे। और जो अंगरेजी में बायबिल का पूर्वापर विरुद्ध आयतें लिखी हैं, उसकी देवनागरी ठीक ठीक कराके शीघ्र योधपुर में हमारे पास भेज देना। सबसे हमारा आशिष कह देना।

लिखने योग्य वहाँ का जो समाचार हो सो भी लिखना।

आषाढ वदी १० शनि संवत् १९४०।

[दयानन्द सरस्वती]

राजमारवाड़ योधपुर

महर्षि दयानन्द निर्वर्ण-शती स्मृतिप्रन्थ/१८

पत्र संख्या ३९०]

[९]

[पृष्ठ संख्या ४६२

श्रीयुत मान्यवर श्रीमहाराजाधिराज शाहपुरेश आनन्दित रहो ।

मैंने दो पत्र आप के पास भेजे । उसका उत्तर भी आज तक नहीं आया । एक ५० रु. का मनीआर्डर भेजा था जो कि शाहपुरे के डाकखाने का था । रजिस्ट्री कराके भेजा था । उस की रसीद आज तक नहीं आयी । इसलिये वहाँ के डाकखाने से रुपये लेकर हुंडी कराकर यहाँ मेरे नाम भेज दीजिये और रसीद भी । और जो छीतर दत्त जी भी वेदभाष्य के रुपये दें तो इसी के साथ भेज दें, क्योंकि वेदभाष्य उनके पास पहुँच गया है । और छात्रशाला का आरम्भ हुआ कि नहीं । अग्निहोत्र का आरम्भ हो गया यह बहुत अच्छी बात हुई । मिति आषाढ़ बदी ७ मंगलवार के दिन सर्वाधीश महाराजा जोधपुराधीश पधारे थे । दो घंटे तक बातचीत कर और उपदेश सुनकर और प्रसन्न होकर पीछे पधार गये । और महाराजा प्रतापसिंहजी तथा रावराजा तेजसिंहजी नित्य आया करते हैं । जैसा चाहिये वैसा तो बदोबस्त नहीं है परन्तु ठीक-ठीक है । और जवाहरसिंहजी का वर्तमान आप ने कुछ नहीं लिखा । और जो बात आपके पूर्व प्रतिज्ञात पत्र से कुछ विरुद्धाचरण हो सो भी मुझको लिखिये । और सब को मेरा आशीर्वाद कह दीजियेगा ।

मि. अ. व. ११ सं. १९४०

[दयानन्द सरस्वती]

जोधपुर राजमारवाड़

पत्र संख्या ३९९]

[१०]

[पृष्ठ संख्या ४७१-४७३

स्वस्ति श्रीमद्राजराजेश्वर महाराजाऽधिराजवर्येभ्यः श्रीमद्योधपुराऽधिपतिभ्यो मत्प्रेरिता आशिषः सन्तु ।

(गुप्त समाचार)

पुरुषाः सुलभा राजन्सततं प्रियवादिनः ।

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥ १ ॥

हे धृतराष्ट्र ! इस जगत् में बहुत पुरुष सुलभ अर्थात् सुख से प्राप्त होते हैं जो सदा दूसरे की खुशामद की बातें करके अपना मतलब सिद्ध करते । परन्तु सुनने में अप्रिय और परिणाम में कल्याणकारी वचन का उपदेष्टा और सुनने वाला ये दोनों पुरुष अति दुर्लभ हैं ॥ १ ॥

यथा योधृषु वर्तमानो जयः पराजयश्च राजनि व्यपदिष्यते । —महाभाग्य

जैसा सेना की हार वा जीत राजा की ही हार और जीत मानी जाती है वैसा ही श्रीमानों को अवश्य चाहिये ।

विषयेन्द्रियसंयोगाद्यत्तदप्रेमृतोपमम् ।

परिणामे विषमिव तत्राजसमुदाहृतम् ॥ गीता ॥

जो विषय और इन्द्रियों के संयोग से आदि में अमृतरूप सुख प्रतीत होता है वही परिणाम अर्थात् पश्चात् विष के तुल्य होकर महादुःखदायक हो जाता है ।

आप स्वयं बुद्धिमान हैं । इतने ही से बहुत समझ लेंगे । सौभाग्य की बात है कि आप में अनेक प्रशंसनीय शुभगुण आरोग्य और राज्यैश्वर्य सम्पन्नता वर्तमान है । परन्तु शोक की बात है कि ऐसे आप बुद्धिमान् होके नीचे लिखी हुई थोड़ी सी बातों में न जाने क्योंकर प्रवर्तमान रहते हैं । वे ये हैं—यदि आप मद्यपान, वेश्यासंग, पतंग उड़ाना, घुड़दौड़ आदि छूत नहीं छोड़ते और राज्यपालन कर्म में कम से कम छः घण्टा परिश्रम और महा-

लक्ष्मीरूप राजकन्या स्वपत्नियों से अधिक प्रेम नहीं करते हैं इत्यादि शोचनीय बातें—आप में हैं। आप निश्चय समझिये कि जितने आप के आधीन पुरुष कीर्ति वा निन्दा का काम करेंगे वह सब आप ही पर गिने जायेंगे। यदि आप स्वयं मद्यपानादि में प्रवृत्त न हों तो क्या कोई भी इन में आप को प्रवृत्त कर सकता है। जो स्वार्थी, खुशामदी हैं वे तो सदा यही चाहते हैं कि राजा प्रमाद में लगें तो हमारे सब प्रयोजन सिद्ध हो जायें। परन्तु संसार में इन का नाम कोई भी न लेगा किन्तु—

प्रधानाप्रधानयोः कार्ये संप्रत्यय । —महाभाष्य

भलाई और बुराई प्रधान पुरुष के साथ लगती है, गौण अर्थात् अप्रधान के साथ नहीं।

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ गीता ॥

जैसा अच्छा वा बुरा आचरण श्रेष्ठ पुरुष करता है वैसा ही इतरजन करने लग जाते हैं। और जिसका प्रमाण उत्तम पुरुष करता है उसी का प्रमाण सब लोग करने लगते हैं। अर्थात् (यथा राजा तथा प्रजाः) जैसा राजा होता है वैसी ही प्रजा भी होती है इसलिये प्रधान पुरुष बहुत विचार से उत्तम आचरण करे कि जिससे उसको संसार के विगाड़ने का अपराध न लगे। बुद्धिमानों के सामने विशेष लेख करना उचित नहीं होता।

अब मुझको यह बड़ा सन्देह है कि जो आप जैसे दीर्घजीवी न्यायकारी राजा बने रहें तो सब प्रजा का कल्याण होवे। और जो मद्यपानादि कर्म हैं वे अवश्य आयु बुद्धि बल पराक्रम आरोग्यता कीर्ति धर्म अर्थ काम और मोक्ष तथा प्रजा के पुत्रवत्पालना करने में परम विघ्नकारी है। इसलिये मुझको निश्चय है कि आप निष्कपट और सत्यवादी हैं। इस पर जैसा विचार होगा उत्तर यथावत् शीघ्र लिखेंगे। यद्यपि यह प्रथम ही पत्र आप के समीप भेजा जाता है तदपि यदि आगे आवश्यकता होगी तो मैं और आप जब समझ न हो सकेंगे तब पत्रों ही से यथोचित बात होगी। जैसा मैं आवश्यक कार्य करने वा पत्र के उत्तर देने में क्षण मात्र विलम्ब नहीं करता वैसे श्रीमान् भी करेंगे। यदि आप ही पूर्वोक्त निषिद्ध कर्म करने और विहित न करने में प्रवृत्त रहेंगे तो अन्य पुरुष सब आप के दृष्टान्त से वर्तेंगे। जब तक कोई भी विघ्न सुखनाशक नहीं खड़ा होता। विघ्नों का निवारण बुद्धिमान् प्रथम ही करते हैं कि जब तक वे प्राप्त न हों। नहीं तो बुद्धिमान् और निर्बुद्धि में दूसरा क्या भेद है। निर्बुद्धि लोग विघ्न के पूर्व कुछ भी ध्यान नहीं देते और विघ्न आये पश्चात् घबरा भी जाते हैं। विद्वान् लोग वैसे नहीं होते।

यत्तदग्रे विषमिव परिणामेमृतोपमम् ।

तत्सुखं सात्त्विके प्रोक्तमात्मबुद्धिप्रसादजम् ॥ गीता ॥

जो ब्रह्मचर्यादि कर्मों का आचरण आदि में विषतुल्य दुःख प्रतीत होता है वही पश्चात् अमृत के सदृश विदित होता है। वही आत्मा और बुद्धि को प्रसन्न करने वाला सुख है कि जो विद्या सुविचार सत्संग और योगाभ्यासादि उत्तम कर्मों से प्राप्त होता है।

जामयो यानि नेहानि शपन्त्यप्रतिपूजिताः ।

तानि कृत्याहृतानीव विनश्यन्ति समन्ततः ॥ १ ॥ मनुस्मृतौ ॥

जो विवाहित स्त्रियाँ पति माता-पिता बन्धु और देवर आदि से दुःखित होके जिन घर वालों को शाप देती हैं वे जैसे किसी कुटुम्ब भर को विष दे के मारने से एक बार सबके सब मर जाते हैं, वैसे उनके पति आदि सब ओर से नष्ट भ्रष्ट हो जाते हैं। और

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/२०

संतुष्टो भार्यया भर्ता भर्ता भार्या तथैव च ।

यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ १ ॥ मनुस्मृतौ ॥

अर्थ—जिस कुल में स्त्री से पति और पति से स्त्री अच्छी प्रकार प्रसन्न रहती है उस कुल में निश्चय कल्याण अर्थात् आनन्द बढ़ता है ॥ १ ॥

देखिये जैसे किसी की स्त्री उपपति अर्थात् दूसरे पुरुष से प्रसिद्ध वा अप्रसिद्ध प्रीति करे तो उसके पति को कितना बड़ा क्लेश होता है । इसी प्रकार पति के परस्त्री वा वेश्या-गमन से पत्नी को महादुःख होता है । और वह उनका क्लेश कुटुम्ब भर का नाशक और उनकी प्रसन्नता सब कुटुम्ब को आनन्द देने वाली है । इसलिये आप अपना अमूल्य समय मद्य वेश्यासंग आदि में न लगा के न्याय धर्म से प्रजापालनादि शुभ कर्मों में व्यय करके धन्यवादार्थ सर्वत्र सत्कीर्ति हूजिये ।

किमधिकलेखेन महामान्यवर्यतमेषु ।

पत्र संख्या ४०३]

[११]

[पृष्ठ संख्या ४७७]

श्रीयुत महिमहेन्द्र महामान्यार्यकुल दिवाकर आनन्दित रहो । श्रीमानों को विदित हो कि मैं जोधपुर में भाद्रपौर्णमासी तक रहना चाहता हूँ । पश्चात् कहां जाना होगा इसका निश्चय अब तक नहीं किया है । जब निश्चय हो जायगा तब श्रीमानों को विदित कर दिया जायगा । महाराजे प्रतापसिंह और राव राजा तेजसिंहजी उदयपुर में श्रीमन्महोदयों को मिलने के लिए आने को कहते थे । अनुमान है कि पूने से वहीं आवेंगे ।

यदि आवें तो अच्छे प्रकार आप शिक्षा करेंगे । इस में कहना वा लिखना क्या है ।

किन्तु आर्य राजोत्कर्ष, वैदिकधर्म की उन्नति करने आदि का उपदेश यथायोग्य कीजियेगा । कुछ ओषधि लिखके भेजी जाती हैं । इनको यथायोग्य उपयोग में लावें ।

[१२]

[पृष्ठ संख्या ४९७]

गुप्त समाचार

१. जो-जो श्रीमानों के प्रशंसनीय गुण कर्म स्वभाव हैं उनके कलंक नीचे लिखे हुए काम हैं ।

२. एक वेश्या से जो कि नन्नी कहाती है उससे प्रेम । उसका अधिक संग और अनेक पत्नियों से न्यून प्रेम रखना आप जैसे महाराजों को सर्वथा अयोग्य है ।

३. जैसे—हड़के कुत्ते के दाँत वा लाल लगने से उसका दोष छूटना अति कठिन है, वैसे ही वेश्या मद्यपान चौपड़ कनकौवे आदि में व्यर्थ काल-खोना और खुशामदी लोगों का संग राजाओं के लिये महाविघ्नकारक, धन आयु कीर्ति और राज्य के नाश करने वाले होते हैं । मुझको बड़ा आश्चर्य है कि आप बड़े बुद्धिमान् और शौर्यादि गुण युक्त होकर इन से पृथक् क्यों नहीं होते ।

पत्र संख्या ४९९]

[१३]

[पृष्ठ संख्या ४९९]

प्रसिद्ध समाचार

श्रीमद्राजराजेश्वर महाराजाधिराज श्रीजोधपुरेश आनन्दित रहो ।

अब मैं यहाँ बीस पच्चीस दिन रहना चाहता हूँ यदि कोई नैमित्तिक प्रतिबन्ध न होगा । मैंने यह समझा

है कि यहाँ आकर आप का धनव्यय व्यर्थ कराया क्योंकि मुझसे आप का उपकार कुछ भी नहीं हुआ। और आप की ओर से मेरी सेवा यथोचित होती रही। जब श्रीमान् गुण-ज्ञाता हैं इसीलिये जब-जब मुझ को अवकाश मिलता है तब-तब पत्र द्वारा कुछ निवेदन कर देता हूँ। उस मेरे निवेदन को देख सुन कर आप प्रसन्न होते हैं इसीलिये तीसरी बार लेख करने के लिये मुझको समय मिला।

(१) जैसा राजकार्य आजकल आप कर रहे हैं वैसा ही यावत् शरीर रहे तावत् करते रहियेगा। इसको जहाँ तक हो सके वहाँ तक अधिक-अधिक करते जावें कभी न छोड़ें। क्योंकि न्याय से राज्य का पालन करना ही आप लोगों का परम धर्म है।

(२) आप अपने पुत्र जो कि महाराजकुमार हैं उनको खाने-पीने आदि से संकोचित मत रखियेगा। सदा पाव भर गाय के दूध में मासा भर सोंठ को मिला छान थोड़ा गरम कर ठंडा करके ब्राह्मी ओषधि के साथ पिलवाते रहिये जिस से महाराजकुमार के बुद्धि बल पराक्रम आयु और विद्या बढ़ती रहे।

(३) जो एक रत्न आप के बन्धु महाराजे प्रतापसिंहजी हैं उनको कभी राज्यकार्य से पृथक् मत कीजियेगा। क्योंकि ऐसा पुरुष आप और राज का हितैषी दूसरा कोई नहीं दीखता।

(४) इस देश में वर्षा प्रायः न्यून होती है। इसके लिये यदि मेरे कहे अनुसार एक-एक वर्ष में (१०,०००) दस हजार रुपयों का घृतादि का नित्यप्रति और वर्षाकाल में चार महीने तक अधिक होम करावेंगे वैसे प्रतिवर्ष होता रहे तो सम्भव है कि देश में रोग न्यून और वर्षा अधिक हुआ करे।

(५) आप में आदर्यादि प्रशंसनीय बहुत गुण हैं। इनको यदि राजनीति में प्रवर्त रखें तो देश का सौभाग्य और श्रीमन्महाशयों की पृथिवी भर में उत्तम कीर्ति फैल जावे।

पत्र संख्या ४३४]

[१४]

[पृष्ठ संख्या ४१०]

श्रीयुत रावराजा तेजसिंह जी आनन्दित रहो !

(१) यहाँ ओषधि का एक पत्र जिसमें चौतीस ओषधियाँ हैं, जिस में से कई परीक्षित हैं, सो भेजते हैं। आप सम्भाल लीजिये और किसी में शंका रहे तो पूछ लीजिये।

(२) आज सन्ध्या को उसी पूर्वोक्त काम के लिए मुन्शीजी को भेज दीजिए।

(३) एक चमड़े की वेग जो कि उस चोर ने दो ठिकाने से काट दी है यदि किसी कारीगर से एक दिन में सुधरवा दें तो आप के पास भेज दें। परन्तु विलम्ब एक दिन के सिवाय न हो, तो, अर्थात् शनिवार को अवश्य मिल जाय। यदि ऐसा न हो सके तो आगे बनवा लेंगे।

(४) यहाँ से पाली तक सवारी का प्रबन्ध जैसा आप ने किया हो वैसा किसी पुरुष द्वारा वा पत्र लेख से मुझको आज विदित कर दें। सवारी का प्रबन्ध ऐसा होना चाहिये कि जैसे पहिले और तो सब सवारी ठीक थी परन्तु असबाब की गाड़ी के बेल विगार के थे, बहुत पीछे रह जाती थी। अब के ऐसा न होना चाहिये किन्तु सवारी और असबाब की गाड़ी बराबर चले और बेल अच्छे जुतवाने चाहिये कि सवारी के बराबर चले जायें।

(५) अमरदानजी के मुख से सुना कि महाराजे प्रतापसिंहजी ने अमरदानजी से कहा कि हम बारह घण्टों में पाली को पहुँचा देंगे सो आप पूछ के उत्तर लिखिये कि वह क्या सवारी होगी।

(६) जो मेरे साथ के मनुष्य और पुस्तकादि असबाब जावेंगे उस के साथ आप के सुपरीक्षित दो सवार

और एक वा दो मेरे साथ । तथा असबाब के साथ पहरा अच्छा भेजना चाहिये जैसा कि आप के पूना जाने के पश्चात् मुरदावली और एक अच्छे सिपाही का पहरा यहाँ बिना आठ दिन की बदली के रक्खा था, उसका प्रतिफल चोरी हुआ, इसलिये पहरा और सवार भेजना चाहिये, जो कि होशियारी से पाली तक अच्छे प्रकार पहुँचाये । यह मैंने आप को स्मरण दिलाने के लिये लिखा है । निश्चय है कि आप स्वयं अच्छा प्रबन्ध करेंगे । इन सब बातों का प्रत्युत्तर आज ही मेरे पास भेज दीजिये ।

(७) और सन्ध्या का अनुवाद अंग्रेजी का गुटका आप ले गये थे वह भिजवा ही दीजिये ।

अलमतिविस्तरेण बुद्धिमद्वयेषु ।

मिति आश्विन वदी ११ बृहस्पतिवार सम्बत् १९४० ।

[दयानन्द सरस्वती]

जोधपुर मारवाड़

यह ओषधियों का खरड़ा श्रीमान् योधपुराधीश और महाराजे प्रतापसिंह जी को भी दिखला देना ।

पत्र संख्या ४३६]

[१५]

[पृष्ठ संख्या ५१२

श्रेयुत रावराजा तेजसिंह जी आनन्दित रहो !

अब तक सवारी का आपने क्या प्रबन्ध किया ? इसका हाल अब तक मैंने कुछ भी नहीं पाया । यदि आप से डाक का बन्दोबस्त न हो सके तो चार सवारी और बढ़ा देनी होगी । २ साँढ़िये, एक बड़ा रथ कि जिसमें मैं अच्छी तरह बैठ के जा सकूँ और एक रथ, अथवा हाथी, अर्थात् जितनी सवारी आती समय थी उतनी ही होगी, तब निर्वाह होगा, क्योंकि आज हरिद्वार के पास के दो आदमी और आ गए हैं । सबकी गिनती यह है—

अर्थात् सब सवारी इस प्रकार से करेंगे तो अच्छा होगा । तीन रथ, एक सेज गाड़ी १, दो ऊँट २, और एक हाथी १, अथवा ४ चौथा रथ एक पहरा जिस में छः जवान और सातवां हवलदार और दो सवार । इसी प्रकार का पत्र मैंने आप के पास भेजा था । और तीन पत्र गत रविवार के दिन जिन को आज सात दिन हुए अमरदान के हाथ भेजे थे वे भी पहुँचे होंगे जिनमें से एक श्रीमान् जोधपुराधीश, दूसरा महाराजे प्रतापसिंहजी और तीसरा आप के पास ।

यह इसलिये आप को चिताया था कि आप सहज में प्रबन्ध कर लें । और जब मुन्शी दामोदरदास आये तब इनका प्रबन्ध सब करा दीजिये । और कल ४ बजे सन्ध्या के मेरे पास उपरिलिखित सवारी आदि आ जाये कि जिनको मैं देख लूँ पश्चात् विदित किया जाय । क्योंकि परसों यहाँ से यात्रा अवश्य होगी । और यह पत्र महाराजे प्रतापसिंहजी को भी सुना दीजिए । अलमतिविस्तरेण माननीयवरेषु ॥

मिति आश्विन वदी १३ शनौ सं० १९४० ।

दयानन्द सरस्वती

जोधपुर राज मारवाड़

□□

परोपकारिणी सभा का इतिहास

□ कविराज धर्मसिंह कोठारी

परोपकारिणी सभा की स्थापना

स्वामी दयानन्द ने परोपकारिणी सभा की प्रथम स्थापना मेरठ में की। तदर्थ १६ अगस्त १८८० ई० को एक स्वीकारपत्र लिखा तथा उसी दिन मेरठ के सब-रजिस्ट्रार कार्यालय में उसे पञ्जीकृत कराया गया। इस स्वीकारपत्र में लाहौर निवासी लाला मूलराज को प्रधान तथा आर्यसमाज मेरठ के उपप्रधान लाला रामशरणदास को मन्त्री नियुक्त किया गया था। सभासदों की संख्या १८ थी और स्वामीजी ने इस सभा को अपने वस्त्र, धन, पुस्तक एवं यन्त्रालय आदि के स्वत्व प्रदान किये थे। अन्य प्रतिष्ठित आर्य पुरुषों के अतिरिक्त थियोसोफिकल-सोसाइटी के संस्थापक-द्वय कर्नल एच० एस० ऑल्काट तथा मैडम एच० पी० ब्लैवेट्स्की भी इस सभा के सदस्य नियत किये गये।

कालान्तर में जब स्वामीजी १८८३ ई० के आरम्भ में उदयपुर पधारे तो उन्होंने एक अन्य स्वीकारपत्र लिख कर परोपकारिणी सभा का न केवल पुनर्गठन ही किया अपितु उसे उदयपुर राज्य की सर्वोच्च प्रशासिका महद्राज सभा के द्वारा फाल्गुन कृष्ण पञ्चमी १९३९ वि० (२७ फरवरी १८८३ ई०) को पञ्जीकृत भी करवाया।

ऐसा प्रतीत होता है कि प्रथम स्वीकारपत्र के अनुसार कर्नल ऑल्काट, मैडम ब्लैवेट्स्की तथा मुरादाबाद निवासी जिन मुन्शी इन्द्रमणि को इस सभा का सभासद् बनाया गया था, उनके साथ सैद्धान्तिक मतभेद हो जाने के कारण अब स्वामीजी ने उन्हें अपनी उत्तराधिकारिणी संस्था में रखना वांछनीय नहीं समझा। द्वितीय कारण यह भी हो सकता है कि उदयपुर के महाराणा सज्जनसिंह की वैदिक धर्म में अटूट श्रद्धा तथा उनके माण्डलिक सामन्तों का धर्म प्रेम देख कर स्वामीजी की यह सहज इच्छा हुई कि आर्य जाति के मूर्धाभिषिक्त नरेश को अपनी स्थानापन्न सभा का अध्यक्ष बनाकर एवम् मेवाड़ तथा अन्य राजस्थानी राज्यों के क्षत्रिय सामन्तों को भी इस सभा में सम्मिलित कर उसे अधिक प्रभावशाली तथा व्यापक बनाया जाय। इस बार जो स्वीकारपत्र लिखा गया उसमें सभासदों की संख्या २३ थी।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/२४

अजमेर में जिस समय स्वामीजी का परलोक गमन हुआ, उस समय परोपकारिणी सभा के उपमन्त्री पं० मोहनलाल विष्णुलाल पण्ड्या वहीं उपस्थित थे। यद्यपि परोपकारिणी सभा के प्रधान महाराणा सज्जनसिंह ने स्वामीजी के परलोकवासी होने के कुछ दिन पूर्व ही यह सम्मति भेजी थी कि यदि दैवदुर्विपाक से महाराज का शरीर छूटे तो चार-पांच दिनों तक उनकी अन्त्येष्टि को रोक रखा जाय ताकि वे अजमेर आकर श्री महाराज के अन्तिम दर्शन कर सकें परन्तु स्वीकारपत्र की भावना को ध्यान में रखते हुये तथा व्यावहारिक कठिनाइयों के कारण ऐसा नहीं किया गया और दूसरे दिन ३१ अक्टूबर को अजमेर के मलूसर श्मशान में स्वामीजी की अन्त्येष्टि कर दी गई।^१ १ नवम्बर को पण्ड्याजी ने स्वामीजी के द्रव्य, पुस्तक तथा अन्य वस्तुओं की सूची बना कर उस पर प्रतिष्ठित पुरुषों के हस्ताक्षर कराये तथा सभा मन्त्री के रूप में उन्हें अपने अधिकार में ले लिया।

परोपकारिणी सभा का वास्तविक कार्य तो स्वामीजी के देहावसान के पश्चात् ही प्रारम्भ हुआ। स्वीकारपत्र में स्वामीजी ने परोपकारिणी सभा के सम्मुख निम्न लक्ष्य पूर्ति हेतु रखे थे—

१ वेद और वेदांगादि शास्त्रों के प्रचार अर्थात् उनकी व्याख्या करने कराने, पढ़ने पढ़ाने, सुनने सुनाने, छापने छपवाने का कार्य।

२. वेदोक्त धर्म के उपदेश और शिक्षा अर्थात् उपदेशक मण्डली नियत करके देश-देशान्तर और द्वीप-द्वीपान्तर में भेज कर सत्य के ग्रहण और असत्य को त्याग कराना।

३. आर्यावर्तीय और दीन मनुष्यों के संरक्षण, पोषण और सुशिक्षा का कार्य।

स्वामीजी के व्यापक उद्देश्यों की पूर्ति हेतु आर्यसमाज का देशव्यापी संगठन १८७५ ई० से ही निरन्तर कार्य संलग्न था अतः परोपकारिणी सभा ने धर्म प्रचार, अनाथ संरक्षण तथा अन्य लोक-हितकारी प्रवृत्तियों का संचालन आर्यसमाज के कार्यक्षेत्र का समझ कर अपने आपको श्री महाराज के ग्रन्थों के मुद्रण, प्रकाशन, प्रचार, प्रसार तथा तत् सम्बद्ध वैदिक अनुसन्धान एवं तत्त्वानुशीलन तक ही सीमित रखा।

परोपकारिणी सभा और आर्यसमाज का सम्बन्ध

सभा के प्रथम अधिवेशन में ही यह विचार उपस्थित हुआ कि परोपकारिणी सभा तथा एतद्देशीय आर्यसमाजों का पारस्परिक सम्बन्ध क्या होना चाहिये। उस समय तक प्रान्तीय प्रतिनिधि सभाओं की स्थापना नहीं हुई थी। रा० व० महादेव गोविन्द रानडे ने यह प्रस्ताव उपस्थित किया कि भविष्य में सभा के सभासदों के जो पद रिक्त हों वे आर्यसमाजों की प्रतिनिधि सभाओं के द्वारा भरे जायें। आगे भी इस प्रकार का विचार-विमर्श चलता रहा जिससे प्रान्तीय प्रतिनिधि सभायें स्वामी दयानन्द की स्थानापन्न परोपकारिणी सभा से अपना निकट सम्बन्ध बनाये रखें। १८८७ ई० के अधिवेशन में यह निश्चय हुआ कि जिस प्रकार प्रतिनिधि सभायें, जिन नियमों के अनुसार, अपने प्रान्तों की आर्यसमाजों के साथ सम्बन्ध रखती हैं उसी प्रकार इस सभा से भी रखें।

सभा के प्रारम्भिक अधिवेशनों में न केवल मनोनीत सदस्य ही भाग लेते थे अपितु भिन्न-भिन्न आर्यसमाजों के द्वारा भेजे जाने वाले प्रतिष्ठित प्रतिनिधि भी आमंत्रित किये जाते थे। उन्हें अपने विचार व्यक्त करने का पूर्ण

१. अन्त्येष्टि में ५६७ रुपये होने दो आने व्यय हुये। —स्व० ब्रह्मदत्तजी सोढ़ा के नोट्स।

अवसर दिया जाता था तथा वे विभिन्न सुझाव भी प्रस्तुत करते थे। सभा के कार्यालय द्वारा देश की सभी समाजों को सभा के वार्षिक अधिवेशन के समय और स्थान की सूचना दी जाती थी। यह अवश्य है कि उस समय आर्य-समाजों की कुल संख्या उतनी अधिक नहीं थी, जितनी आज है। उदाहरणार्थ—सभा के द्वितीय अधिवेशन में २० आर्यसमाजों के ३३ प्रतिनिधि उपस्थित थे जिनमें अजमेर के बाबू पद्मचन्द व मथुराप्रसाद, जयपुर के ठा० नन्द किशोरसिंह, बम्बई के श्री सेवकलाल कृष्णदास, लाहौर के लाला जीवनदास व बाबू मदनसिंह, प्रयाग से मुन्शी समर्थदान, पूना से पं० कृष्णराम इच्छाराम तथा रामगढ़ (शेखावाटी) से पं० (महात्मा) कालूराम आदि के नाम उल्लेखनीय हैं। तृतीय अधिवेशन में ४५ आर्यसमाजों के ७९ प्रतिनिधि उपस्थित हुये। इनमें लाला हंसराज, पं० लेखराम, लाला लाजपतराय जैसे विख्यात आर्यपुरुष भी सम्मिलित थे। चतुर्थ अधिवेशन में आर्यसमाजों के प्रतिनिधियों की संख्या कम हो गई परन्तु उल्लेखनीय व्यक्तियों में लाला हंसराज, पं० लेखराम के अतिरिक्त ब्रह्मचारी नित्यानन्द एवं स्वामी विश्वेश्वरानन्द का नाम प्रमुख है। १८९० ई० में सभा का पञ्चम अधिवेशन हुआ। इसमें दूरवर्ती आर्यसमाजों के अतिरिक्त राजस्थान की निकटवर्ती आर्यसमाजों—यथा शाहपुरा, जोधपुर, सराधना, सोजत, पुष्कर, जयपुर, नसीराबाद, व्यावर, बांदीकुई आदि के ३५ प्रतिनिधि सम्मिलित हुये। समाजों के प्रतिनिधि १९०६ तक सम्मिलित होते रहे। १९०६ ई० के दशम अधिवेशन में २३ आर्यसमाजों के प्रतिनिधि आये। उल्लेखनीय आर्य पुरुषों में लाहौर के डा० चिरञ्जीव भारद्वाज, अमृतसर के मास्टर आत्माराम आदि के नाम गणनीय हैं। सभा के अधिवेशनों के प्रति दूरवर्ती आर्यसमाजों का उत्साह भी प्रशंसनीय था क्योंकि होती मर्दान, मुलतान एवं मुजफ्फरगढ़ जैसे सुदूर स्थानों की आर्यसमाजें भी अपने प्रतिनिधि भेजती थीं। इसके पश्चात् पर्याप्त समय तक आर्यसमाजों के प्रतिनिधियों का सभा के अधिवेशनों में उपस्थित होना बन्द हो गया। जब सन् १९३२ में सभा का अधिवेशन आर्यसमाज चावड़ी बाजार दिल्ली में हुआ उस समय पुनः विभिन्न आर्यसमाजों के २५ प्रतिनिधि अधिवेशन में उपस्थित हुये। इस महत्वपूर्ण अधिवेशन में स्वामी वेदानन्द तीर्थ, लाला ज्ञानचन्द ठेकेदार, लाला नारायणदत्त ठेकेदार, पं० ठाकुरदत्त शर्मा, पं० बुद्धदेव विद्यालंकार, महाशय कृष्ण आदि गण्यमान्य आर्य विद्वान् एवं नेता आये थे। इस अधिवेशन में मुख्यतया महर्षि की निर्वाण अर्द्ध शताब्दी विषयक निर्णय किये गये।

आर्यसमाज एवं सभा के पारस्परिक सम्बन्ध-सूत्रों को किस प्रकार स्थापित किया जाय इस जटिल प्रश्न पर विचार करने के लिये २७ दिसम्बर १९०६ को सभा के अधिवेशन के अवसर पर एक बृहद् सम्मेलन आयोजित किया गया जिसमें सभा के उपस्थित ११ सदस्यों के अतिरिक्त विभिन्न स्थानों से आये हुये लगभग २५० व्यक्ति उपस्थित थे। इस सम्मेलन की अध्यक्षता सभा के तत्कालीन मन्त्री शाहपुराधीश नाहरसिंहजी ने की। डा० चिरञ्जीव भारद्वाज, पं० रामभजदत्त चौधरी, मुन्शी नारायणप्रसाद तथा लाला हंसराज जैसे प्रतिष्ठित आर्य नेताओं ने इस सम्मेलन में अपने विचार व्यक्त किये। अन्ततः सात व्यक्तियों की एक उपसमिति को इस प्रश्न पर विचार करने का अधिकार सौंपा कि सभा के विधान में किस प्रकार उचित परिवर्तन किया जाय ताकि आर्य-समाजों तथा प्रान्तीय सभाओं के साथ उसका गूढ़ सम्बन्ध स्थापित हो सके। इस उपसमिति ने जो सुझाव दिये उनका आशय यह था कि परोपकारिणी सभा में प्रान्तीय सभाओं के प्रतिनिधियों तथा प्रतिष्ठित (मनोनीत) सभासदों का अनुपात २ : १ का रहना चाहिये। मनोनीत सभासदों का कार्यकाल भी तीन वर्ष से अधिक का न रहे।

यही विषय १९२५ में भी प्रो० रामदेवजी के द्वारा उपस्थित किया गया। उनका सुझाव था कि परोपकारिणी सभा में सदस्यों के जो स्थान रिक्त हों उन्हें प्रतिनिधि सभाओं की संस्तुति से पूरा किया जाय तथा सब सभायें Rotation से सदस्यों की नियुक्ति की संस्तुति करें। इस प्रकार चुने गये सभासदों का कार्यकाल ३ वर्ष

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/२६

का होगा। सभा ने अपने २६ वें अधिवेशन में इस प्रश्न पर विचारार्थ प्रो० रामदेवजी, स्वामी श्रद्धानन्दजी, लाला हंसराजजी, प्र० घासीरामजी तथा प्र० भगवद्दत्तजी की एक उपसमिति बनाई जिसके संयोजक प्रो० रामदेवजी थे।

सार्वदेशिक आर्य प्रतिनिधि सभा की स्थापना १९०८ में ही हो गई थी। इस सभा ने अपनी नियमावली में परोपकारिणी सभा को अपने आधीन रखते हुये उसे एक माण्डलिक सभा का दर्जा प्रदान किया था। १९२५ ई० अधिवेशन में इस प्रश्न पर भी विचार कर यह निश्चय किया गया कि परोपकारिणी सभा, यतः स्वामी दयानन्द द्वारा साक्षात् स्थापित तथा स्वामीजी के सम्पूर्ण उत्तराधिकार सम्पन्न एक स्वायत्त संस्था है अतः उसके प्रतिनिधि अन्य किसी भी संस्था में नहीं भेजे जा सकते।

वस्तुतः उस समय सभा के अधिकारियों ने परोपकारिणी सभा को प्रान्तीय सभाओं और सार्वदेशिक सभा से पृथक् रखना ही उचित समझा क्योंकि पंजाब के आर्यसामाजिक क्षेत्र में गुरुकुल और कालेज विभागों के पृथक्-पृथक् संगठन बन गये थे तथा दलबंदी का विष धीरे-धीरे सर्वत्र व्याप्त हो रहा था। परोपकारिणी सभा में यतः स्वामी श्रद्धानन्द तथा महात्मा हंसराज दोनों पक्षों के नेता सभासद् रूप में विद्यमान थे, अतः सभा तत्कालीन गुटबंदी से अपने आपको मुक्त रख सकी। यही श्रेयस्कर भी था।

सभा का संविधान तथा पञ्जीकरण—चतुर्थ अधिवेशन में सभा के विस्तृत विधान के निर्माण की आवश्यकता को अनुभव कर प्र० महादेव गोविन्द रानडे, प्र० श्यामजी कृष्ण वर्मा, लाला मूलराज, लाला लालचन्द तथा प्र० सुन्दरलाल की एक विधान-निर्मात्री समिति बनाई जिसे विधान का प्रारूप बना कर आगामी अधिवेशन में स्वीकारार्थ प्रस्तुत करने के लिये कहा गया। १८९० ई० के पञ्चम अधिवेशन में सभा के ये उपनियम स्वीकार किये गये। कालान्तर में सभा के पञ्जीकरण का प्रश्न भी उपस्थित हुआ। १८९५ के अधिवेशन में १८६० के एक्ट सं० २१ के अन्तर्गत सभा का पञ्जीकरण कराने हेतु निश्चय किया गया। मेमोरेण्डम आफ एसोशियेशन बनाने तथा पञ्जीकरण कराने का कार्य १८९६ के अधिवेशन में राजा जयकृष्णदास, प्र० महादेव गोविन्द रानडे, बैरिस्टर रोशनलाल, बैरिस्टर रामगोपाल तथा राय मूलराज के सुपुर्द किया गया। उपर्युक्त पांच सदस्यों की उपसमिति (संयोजक श्री रोशनलाल बैरिस्टर) ने जो मेमोरेण्डम बनाया वह १९०६ के अधिवेशन में स्वीकार हुआ। वास्तविक पञ्जीकरण अजमेर के रजिस्ट्रार की अदालत में ३१ अगस्त १९०८ को हुआ।

सभा का कार्यालय—सभा के प्रथम मन्त्री तथा उपमन्त्री उदयपुर निवासी थे अतः १८९३ तक उदयपुर में ही परोपकारिणी सभा का कार्यालय प्र० मोहनलाल वि० पण्ड्या (मन्त्री) के पास रहा। १८९३ के अधिवेशन में मुन्शी हरविलास सारङ्गा वी० ए० सभा के संयुक्त मन्त्री नियत किये गये और निश्चय हुआ कि कार्यालय अजमेर में लाया जाकर संयुक्त मन्त्री के आधीन रहे। तब से सभा का कार्यालय अजमेर में ही है।

परोपकारिणी सभा के समापति

सभा के संस्थापक स्वामीजी दयानन्द ने सभा का निर्माण करते समय ही यावदार्थ कुल दिवाकर महाराणा सज्जनसिंहजी उदयपुराधीश को सभापति पद पर नियोजित किया था। इसे दुर्दैव की विडम्बना ही कहनी चाहिये कि महाराणाजी अपनी अस्वस्थता के कारण सभा के प्रथम अधिवेशन (१८८३) में सम्मिलित नहीं हो सके। अगले वर्ष तो उनका निधन ही हो गया। अब सभा ने उनके उत्तराधिकारी महाराणा फतहसिंहजी को सभापति पद स्वीकार करने का निवेदन किया। आसींद ठिकाने के रावत अर्जुनसिंह के माध्यम से महाराणाजी तक यह प्रार्थना पहुँचाई गई, परन्तु महाराणा फतहसिंह सभा के अध्यक्ष नहीं बने। उन्होंने सभा का संरक्षक बनना अवश्य स्वीकार कर लिया। यद्यपि सभा के नियमों में संरक्षक पद के लिये कोई प्रावधान नहीं था परन्तु

मेवाड़ के स्वर्गीय महाराणा सज्जनसिंहजी का आर्यसमाज के प्रवर्तक के प्रति जो अगाध भक्ति और स्नेह का भाव था उसे लक्ष्य में रख कर उनके उत्तराधिकारी के साथ भी सभा अपना सम्बन्ध बनाये रखना चाहती थी। १८९३ के अधिवेशन में पं० श्यामजी कृष्ण वर्मा के प्रस्तावानुसार प्रतापगढ़ के महारावत श्री रघुनाथसिंहजी को उपसंरक्षक का पद प्रदान किया गया।

महाराणा सज्जनसिंह के निधन तथा महाराणा फतहसिंह के सभा की अध्यक्षता स्वीकार न करने के कारण सभा का सभापति पद १८९१ ई० तक रिक्त रहा। उपसभापति राय मूलराज कार्यकर्ता सभापति के रूप में कार्य करते रहे परन्तु सभा के वार्षिक विवरणों की पाद-टिप्पणियों में यह अंकित किया जाता रहा कि 'सभापति के पद पर अभी कोई नियत नहीं हुआ है।' १८९१ के नैमित्तिक अधिवेशन में यह निश्चय हुआ कि कर्नल महाराजा सर प्रतापसिंह जोधपुर से सभापति पद को स्वीकार करने की प्रार्थना की जाय। ऐसा प्रतीत होता है कि कर्नल सर प्रतापसिंह ने इस प्रस्ताव को अविलम्ब स्वीकार नहीं किया अतः १८९३ ई० में शाहपुराधीश श्री नाहरसिंह वर्मा सभापति पद पर प्रतिष्ठित हुये। इनको अध्यक्ष बनाने का प्रस्ताव १८९३ के अधिवेशन में मुन्शी हरविलास सारडा ने रक्खा था। राजाधिराज ने सभा की अध्यक्षता स्वीकार करने की सूचना तड़ित समाचार (तार) द्वारा प्रेषित की।

१८९७ ई० से १९०५ ई० के बीच की अवधि में सभा का कोई अधिवेशन नहीं हुआ। इसी बीच महाराजा प्रतापसिंह ने सभा का अध्यक्ष बनना स्वीकार कर लिया क्योंकि १९०६ के अधिवेशन में श्री नाहरसिंहजी को सभा के मन्त्री पद पर अधिष्ठित अंकित किया गया है। विवरणों से ज्ञात होता है कि यद्यपि कर्नल सर प्रतापसिंह १९२३ (मृत्यु) पर्यन्त सभा के अध्यक्ष रहे परन्तु उन्होंने किसी भी अधिवेशन में भाग नहीं लिया। उनके देहान्त के उपरान्त सर सयाजीराव गायकवाड़ बड़ौदा नरेश ने १९२४ में सभा का सभापति पद ग्रहण किया। गायकवाड़ नरेश सन् १९३८ तक सभा के अध्यक्ष रहे। १९३८ में उनका निधन हो गया। तीन वर्ष पश्चात् सभा ने अपने १९४१ के अधिवेशन में शाहपुराधीश श्री उम्मेदसिंहजी को सर्वसम्मति से सभापति पद पर चुना। आप इस पद पर १९५३ ई० तक रहे। यद्यपि सभा ने इस बीच अपना संशोधित विधान स्वीकार कर लिया जिसके अनुसार पदाधिकारियों तथा अन्तरंग सभा के सदस्यों का निर्वाचन तीन वर्ष के लिये होने का प्रावधान था, तथापि इस संशोधित संविधान के अनुसार भी १९५२ के अधिवेशन में श्री उम्मेदसिंहजी शाहपुराधीश ही प्रधान पद पर निर्वाचित हुये। आपने १ वर्ष पश्चात् प्रधान पद से त्यागपत्र दे दिया जिसे सभा ने अपने १९५३ के अधिवेशन में खेदपूर्वक स्वीकार कर लिया। अब महाशय कृष्ण सभा के प्रधान बनाये गये। आगामी वर्षों में प्रधान पद पर निम्न महानुभाव चुने गये—

१९५५ ई० महाशय कृष्ण

१९५८ ई० महाशय कृष्ण

१९६१ ई० महाशय कृष्ण। महाशयजी का निधन २४ फरवरी १९६३ को हो गया। फलतः उपप्रधान लाला हंसराज गुप्त ने सभा के प्रधान का पद ग्रहण किया।

१९६४ ई० लाला हंसराज गुप्त

१९६७ ई० लाला हंसराज गुप्त

१९७० ई० सेठ प्रतापसिंह शूरजी बल्लभदास। आपने एक वर्ष पश्चात् त्यागपत्र दे दिया। फलतः

१९७१ ई० के वार्षिक अधिवेशन में महात्मा आनन्दस्वामीजी को प्रधान निर्वाचित किया गया।

१९७३ ई० के चुनाव में भी महात्माजी ही सभा के प्रधान निर्वाचित हुये।

१९७७ ई० चौधरी चरणसिंहजी

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/२८

१९८० ई० स्वामी श्रीमानन्दजी सरस्वती सभा के प्रधान निर्वाचित हुए तथा इस समय भी आप इस पद सुशोभित कर रहे हैं ।

स्वामी दयानन्द के ग्रन्थ, द्रव्य, वस्त्र आदि

महर्षि के परलोक गमन के अनन्तर सभा के उपमन्त्री पं० मोहनलाल वि० पण्ड्या ने स्वामीजी की सभी वस्तुओं को स्वाधिकार में ले लिया । सभा के प्रथम अधिवेशन में जब श्री महाराज के द्रव्य आदि का विवरण पढ़कर सुनाया गया तो ज्ञात हुआ कि “४३०० रुपये नकद और ११००० का शोध किया जाने लायक लहना ४००० रुपये की मूल्य का यन्त्रालय और विक्रयार्थ पुस्तकें ४८००० रुपये की हैं ।” तत्पश्चात् सभा ने पण्ड्याजी को निर्देश दिया कि वे आगामी अधिवेशन में स्वामीजी की पुस्तकें, कागज, हिसाब आदि को संभाल लें और शोध करके एक यादी (सूची) प्रस्तुत करें कि स्वामीजी का क्या लेना-देना है । तदनुसार पण्ड्याजी ने १८८५ ई० के द्वितीय अधिवेशन में जो वार्षिक आवेदन प्रस्तुत किया उसमें स्वामीजी के द्रव्य, पुस्तक तथा अन्य वस्तुओं का भी पूर्ण विवरण दिया गया था । सभा ने अपने इसी अधिवेशन में यह निश्चय किया कि “स्वामीजी के वस्त्र, बर्तन, काष्ठ की वस्तु और परचूण वस्तु जो उपमन्त्री के पास है, उन सब को उपमन्त्री मेरठ समाज में भेज दें । उक्त आर्यसमाज इन सब वस्तुओं की फहरिस्त को छाप कर सब आर्यसमाजों को विदित कर देवे और जो आर्यसमाज इन सब वस्तुओं में से किसी वस्तु को दूसरे की अपेक्षा विशेष न्योछावर देकर खरीदना चाहे तो वह उसे दे दें । न्योछावर के एकत्र हुये रुपयों को उपमन्त्री के पास भेज दें और जो वस्तु इस प्रकार से बच रहे उनको स्वामीजी के शिष्य वर्ग को बिना मूल्य भी दे दें । इस कार्य को उक्त आर्यसमाज तीन महीनों की अवधि में समाप्त करे ।”

खेद है कि उस काल के अधिकारियों ने पुण्यश्लोक महर्षि के निजी उपयोग की वस्तुओं के ऐतिहासिक महत्त्व को नहीं समझा अन्यथा यदि उन वस्तुओं को पूर्णतया सुरक्षित रक्खा जाता तो वे न केवल दर्शनीय ही होतीं अपितु पुरातात्त्विक दृष्टि से भी उनका महत्त्व होता । तथापि महर्षि के दो दुशाले, कमण्डल, पादुका, मसिपात्र, रेत घड़ी, चाकू, डाक तोलने का तुला यंत्र आदि कुछ वस्तुयें परोपकारिणी सभा के पास रहीं जिन्हें सम्प्रति ऋषि उद्यान में प्रदर्शनार्थ एक कांच की मञ्जूषा में रक्खा गया है ।

पं० मोहनलाल विष्णुलाल पण्ड्या ने स्वामीजी की पुस्तकों तथा अन्य पदार्थों का जो विवरण प्रस्तुत किया था वह इस प्रकार है—

पुस्तक संग्रह—पुस्तकों तथा कागज पत्रों के २४ बस्ते थे जो अजमेर से उदयपुर ले जाये गये । पुनः वैदिक यन्त्रालय प्रयाग में इनमें से कुछ पुस्तकें ग्रन्थ-संशोधनकर्ता पण्डितों के उपयोगार्थ भेजी गईं । जब यन्त्रालय १८९१ में अजमेर आ गया तो ये ग्रन्थ भी अजमेर आ गये । परन्तु यह कहना कठिन है कि स्वामीजी का समस्त ग्रन्थसंग्रह अजमेर आ गया और उदयपुर में पण्ड्याजी के पास कोई ग्रन्थ नहीं रहे । इन वस्तुओं का विवरण दिया जाना आवश्यक है ।

वेष्टन १—ऋग्वेद संहिता मूल, पद पाठ तथा ऋग्वेद भाष्य २ जिल्द, ऋग्वेद के वेदार्थ यत्न नामक भाष्य की एक प्रति भी इसमें थी ।

वेष्टन २—यजुर्वेद संहिता मूल, पदपाठ, अनुक्रमणिका और भाष्य

वेष्टन ३—सामवेद संहिता मूल तथा पदपाठ

वेष्टन ४—अथर्ववेद संहिता मूल, पदपाठ (अष्टम काण्ड पर्यन्त) अनुक्रमणिका, पण्ड्याजी द्वारा भेंट अथर्ववेद की एक हस्तलिखित प्रति ।

वेष्टन ५—शतपथ, ऐतरेय, संहितोपनिषद्, वंश, षड्विंश, कौषीतकी तथा गोपथ ब्राह्मण ।

- वेष्टन ६—वेदांग विषयक ग्रन्थ, अष्टाध्यायी, निरुक्त, शिक्षा, पिंगलसूत्र, महाभाष्य-कैयट विवरण सहित, चरण व्यूह, प्रातिशाख्य आदि ।
- वेष्टन ७—षट् दर्शन विषयक ग्रन्थ, सर्वदर्शन संग्रह, वेदान्त तत्त्वसार आदि ।
- वेष्टन ८—उपनिषद् एवं आरण्यक (कुछ हस्तलिखित ग्रन्थ) ।
- वेष्टन ९—मनुस्मृति, शुक्रनीति, संन्यासपद्धति (हस्तलिखित), संस्कारविधि गुजराती टीका, विदुर प्रजागर के उपयोगी श्लोकों का संग्रह (हस्तलेख) ।
- वेष्टन १०—इसमें अमरकोष तथा नानार्थाभिधान कोष की २ प्रतियाँ थीं ।
- वेष्टन ११—वैद्यक विषयक पुस्तकों का संग्रह । इसमें स्वामीजी लिखित ओषधियों के कुछ नुस्खे भी थे ।
- वेष्टन १२—अरबी भाषा में मूल कुरान तथा स्वामीजी के निर्देशन में तैयार कुरान का हिन्दी अनुवाद (हस्तलिखित) ।
- वेष्टन १३—बाइबिल ३ (जिल्द), ऋग्वेद का मैक्समूलर कृत अंग्रेजी अनुवाद ।
- वेष्टन १४—जैनमत के ग्रन्थ—इस वस्ते में “प्राकृत भाषा का संस्कृत शब्दों के साथ अनुवाद अस्त व्यस्त स्वामीजी का बनाया लिखित पुस्तक” भी था ।
- वेष्टन १५—इसमें रामसनेही, ब्रह्मसमाज, प्रार्थनासमाज आदि के ग्रन्थों के अतिरिक्त भारतेन्दु हरिश्चन्द्र रचित कुछ ग्रन्थ, चन्द्रलोक, भोजप्रबन्ध आदि संस्कृत ग्रन्थ तथा दयानन्द दिग्विजयार्क (स्वामीजी की प्रथम प्रकाशित जीवनी) ऋग्वेदादि भाष्यभूमिका का उर्दू अनुवाद आदि ग्रन्थ थे ।
- वेष्टन १६—स्वामीजी कृत चतुर्वेद विषय सूची, चारों वेदों की अकारादि क्रम से सूची, ऋग्वेद सूची-पत्र, अथर्ववेद के मन्त्रों की सूची, उपनिषद्, ऐतरेय, शतपथ, निरुक्त, निघण्टु, धातुपाठ, उणादि, वार्तिक आदि की सूचियाँ, कुरान, बाइबिल और जैन ग्रन्थों की सूचियाँ । ये सभी हस्तलेख थे ।
- वेष्टन १७—स्वामीजी रचित एवं प्रकाशित ग्रन्थ ।
- वेष्टन १८—स्वामीजी रचित ऋग्वेद और यजुर्वेद भाष्य का अशुद्ध (Rough) लेख अर्थात् संस्कृत शोधकर भाषा बनाने का ।
- वेष्टन १९—ऋग्वेद और यजुर्वेद भाष्य का शुद्ध लेख (Press Copy) ।
- वेष्टन २०—ऋग्वेद भाष्य भाषासहित, शुद्ध प्रति, संस्कारविधि की रफ कार्या ।
- वेष्टन २१—कुछ पुस्तकों के रद्दी फार्म ।
- वेष्टन २२—स्वामीजी कृत और मुद्रित पुस्तकों की सूची ।
- वेष्टन २३—हिसाब की बही ४ और नोट बुक २ ।
- वेष्टन २४—गोरक्षार्थ हस्ताक्षरी पत्र ।
- उपर्युक्त ग्रन्थों के अतिरिक्त ६३ पुस्तकें वैदिक यन्त्रालय प्रयाग में थीं । पण्ड्याजी ने जो अन्य सूचियाँ प्रस्तुत कीं वे इस प्रकार हैं—
१. कपड़ों की फेहरिस्त जो उदयपुर में हैं । (संख्या ७४)
 २. कपड़ों की फेहरिस्त जो वैदिक यन्त्रालय प्रयाग में हैं । सं० ५
 ३. बतनों की फेहरिस्त जो उदयपुर में हैं । सं० २६
 ४. बतनों की फेहरिस्त जो वैदिक यन्त्रालय प्रयाग में हैं । सं० १८

५. काष्ठ की चीजों की फेहरिस्त जो उदयपुर में हैं। सं० ७
६. काष्ठ की चीजों की फेहरिस्त जो वैदिक यन्त्रालय प्रयाग में हैं। सं० २
७. मुतफरकात (प्रकीर्ण) चीजों की फेहरिस्त जो उदयपुर में हैं। सं० २३
८. मुतफरकात (प्रकीर्ण) चीजों की फेहरिस्त जो वैदिक यन्त्रालय प्रयाग में हैं। सं० ३

इस प्रकार हम देखते हैं कि स्वामीजी के निधन के पश्चात् उनकी निजी उपयोग की वस्तुओं तथा पुस्तकालय का सम्पूर्ण विवरण सभा ने आर्य जनता के समक्ष प्रस्तुत करना अपना कर्तव्य समझा। विशेष रूप से यदि उनके ग्रन्थों को यथावत् सुरक्षित रखा जा सकता तो वह विद्वानों एवं अन्वेषकों के लिये एक महत्त्वपूर्ण वस्तु होती क्योंकि उससे यह अनुमान किया जा सकता कि स्वामीजी ने किन-किन ग्रन्थों का संग्रह एवं उपयोग किया था।

दयानन्द आश्रम

अपने संस्थापक की स्मृति को चिरस्थायी बनाने के लिये परोपकारिणी सभा के प्रथम अधिवेशन में रा० ब० पं० महादेव गोविन्द रानडे ने एक प्रस्ताव उपस्थित किया। इसमें कहा गया था कि स्वामीजी महाराज के नाम पर दयानन्दाश्रम बनाया जाय, जिसमें पुस्तकालय, अंग्रेजी वैदिक पाठशाला, विक्रयार्थ पुस्तकों का भण्डार, अनाथाश्रम, अद्भुत वस्तु संग्रहालय, यन्त्रालय और व्याख्यानगृह रहें। प्रथम अधिवेशन में उपस्थित सभासदों ने इस कार्य की पूर्ति हेतु २४ सहस्र रुपये की राशि देना स्वीकार किया तथा कार्य को पूर्ण करने के लिये व्यवस्थित योजना बनाने का निश्चय किया। सभा के द्वितीय अधिवेशन में जब दयानन्द आश्रम का विचार पुनः प्रस्तुत हुआ तो राजा जयकृष्णदास ने प्रस्ताव किया कि आगरा कालेज आगरा का प्रबन्ध ही सरकार से ले लिया जाय तथा उसे ही दयानन्द आश्रम का रूप प्रदान किया जाय। परन्तु इस प्रस्ताव के क्रियान्वयन में आने वाली बाधाओं को देखते हुये पृथक् रूप से ही आश्रम की योजना बनाई गई।

स्वामीजी के निधन के उपरान्त शाहपुरा नरेश ने आनासागर तट पर स्थित अपना उद्यान सभा को प्रदान किया था। प्रथम तो यह निश्चय हुआ कि उक्त उद्यान में ही आश्रमान्तर्गत समस्त प्रवृत्तियाँ संचालित हों, परन्तु यह देखकर कि बाग नगर से पर्याप्त दूर है यह विचार हुआ कि नगर में ही किसी उपयुक्त स्थान पर दयानन्द आश्रम की स्थापना की जाये। कालान्तर में दयानन्द आश्रम की सुविशाल एवं भव्य इमारत केसरगंज में निर्मित हुई परन्तु आश्रम का उद्घाटन तथा शिलान्यास समारोह सभा के तृतीय अधिवेशन के अवसर पर २९ दिसम्बर १८८७ ई० के दिन आनासागर तट स्थित शाहपुरा के उद्यान में सभा मन्त्री पं० मोहनलाल वि० पण्ड्याजी के कर कमलों से सम्पन्न हुआ। राजाधिराज शाहपुरा ने उद्यान को सभा को अर्पित करते हुये एक ताम्रपत्र प्रदान किया जिसे सभा के कार्यालय में रखा गया। दयानन्द आश्रम की नींव में स्वामी दयानन्द की अस्थि एवं भस्म भूमिस्थ की गई। इस अवसर पर लाला लाजपतराय, पं० श्यामजी कृष्ण वर्मा, राव बहादुरसिंह मसूदा तथा कविराजा श्यामलदासजी ने व्याख्यान दिये।

मुख्य आश्रम भवन केसरगंज में ही बनाना निश्चित हुआ। अतः राव बहादुरसिंहजी की अध्यक्षता में एक भवन-निर्माण समिति गठित की गई। इसमें राव साहब के अतिरिक्त आर्यसमाज अजमेर के प्रधान लाला पद्मचन्दजी आदि आर्यसमाज अजमेर के गण्यमान्य पुरुष थे। राव साहब ने केसरगंज चक्कर में भूमि के ५ टुकड़े (३९३० गज) आठ आना प्रति गज के हिसाब से १९६५ रुपये में क्रय किये तथा इस स्थान पर दयानन्द आश्रम के भवनों का निर्माण आरम्भ हुआ। दयानन्द आश्रम के निर्माण हेतु जो धन दान रूप में प्राप्त किया जाता था उसकी ३१ दिसम्बर १८८५ तक की राशि ४१५५३ रुपये थी।

वैदिक यन्त्रालय

जिस समय स्वामी दयानन्द ने वेदभाष्य तथा अन्य ग्रन्थों का लेखन एवं प्रकाशन प्रारम्भ किया तभी से पुस्तकों के मुद्रण की समस्या उनके समक्ष आई। प्रारम्भ में उनके ग्रन्थ निर्णयसागर प्रेस बम्बई तथा लाजरस प्रेस काशी में छपते रहे। ज्यों-ज्यों लेखन का कार्य द्रुतगति से बढ़ने लगा, स्वामीजी एक स्वकीय प्रकाशन संस्थान खोलने की आवश्यकता अनुभव करने लगे। अन्ततः उन्होंने वेदभाष्य मुद्रण तथा अन्य शास्त्र ग्रन्थों के प्रकाशन हेतु वैदिक यन्त्रालय की स्थापना का निश्चय किया। मेरठ तथा फर्रुखाबाद की आर्यसमाजों ने यन्त्रालय स्थापित करने हेतु आर्थिक सहायता प्रदान की। राजा रायकृष्णदास ने भी धन से सहायता दी।

अन्ततः माघ शुक्ला २, सं० १९३६ वि० गुरुवार अर्थात् १२ फरवरी १८८० ई० को काशी के लक्ष्मी-कुण्ड स्थित महाराज विजयनगराधिपति के स्थान पर वैदिक-यन्त्रालय की स्थापना हुई। प्रारम्भ में इसका नाम आर्य प्रकाश यन्त्रालय रक्खा गया था, बाद में वैदिक यन्त्रालय कर दिया गया। निवृत्ति मार्गी दयानन्द ने यन्त्रालय की स्थापना पर अपनी मनोवेदना को इस प्रकार व्यक्त किया—“आज हम पतित हो गये, आज हम गृहस्थ हो गये।” यन्त्रालय के प्रबन्धक पद पर मुन्शी बख्तावरसिंह शाहजहाँपुर निवासी की नियुक्ति ३० रुपये मासिक पर हुई। यन्त्रालय के मकान की छत पर स्वामीजी के नित्य सायंकाल व्याख्यान होते थे। यह क्रम पर्याप्त समय तक चला और इस बीच उनके १४ व्याख्यान हुये।

स्वामीजी के जीवनकाल में ही यन्त्रालय काशी से प्रयाग ले जाया गया। यन्त्रालय प्रयाग में चैत्र शु० १ सं० १९३८ वि० के दिन लाया गया। इसके प्रबन्ध हेतु स्वामीजी ने मई १८८३ ई० में वैदिक यन्त्रालय प्रबन्धकर्तृ-सभा की स्थापना की। रा. व. पं. सुन्दरलालजी इसके अध्यक्ष तथा पं. ज्वालादत्त मिश्र मन्त्री पद पर नियुक्त किये गये। इनके अतिरिक्त ६ अन्य सभासद भी समिति में रखे गये। मुन्शी बख्तावरसिंह ने यन्त्रालय को उन्नत करने के अनेक प्रयत्न किये परन्तु धन की गोल माल करने के कारण उन्हें प्रबन्धक पद से पृथक् कर दिया गया। पतपश्चात् मुन्शी शादीराम^१ तथा पं. दयाराम^२ को क्रमशः इस पद पर नियुक्त किया गया। मुन्शी समर्थदान^३ स्वामीजी के निधन काल में प्रेस के व्यवस्थापक थे। वे विश्वासपात्र, परिश्रमी तथा सुपठित व्यक्ति थे। मार्च १८८६ में उन्होंने अपने पद का त्याग कर दिया और अजमेर से ‘राजस्थान समाचार’ नामक पत्र का सम्पादन एवं प्रकाशन करने लगे। फरवरी १८८६ में परोपकारिणी सभा के मंत्री पं. मोहनलाल विष्णुलाल पण्ड्या ने प्रयाग स्थित यन्त्रालय का निरीक्षण किया। उस समय छापने की केवल एक ही मशीन थी। मुद्रण का कार्य बढ़ रहा था अतः दो प्रेस मशीनें क्रय करने की आवश्यकता प्रतीत हो रही थी।

मुन्शी समर्थदान के प्रबन्धक पद से मुक्त होने पर स्वामीजी के आद्य शिष्य पं. भीमसेन शर्मा^४ को प्रबन्धक बनाया गया। २९ दिसम्बर १८८७ को परोपकारिणी सभा के वार्षिक अधिवेशन में पं. लेखराम ने वैदिक यन्त्रालय की अव्यवस्था की विस्तार से चर्चा की। इस पर प्रबन्धकर्तृसभा के अध्यक्ष पं. सुन्दरलाल ने विस्तार से यन्त्रालय की स्थिति का उल्लेख किया तथा प्रबन्धकर्तृसभा से अपना त्यागपत्र प्रस्तुत किया। यद्यपि उनसे आग्रह किया गया कि वे त्यागपत्र न दें परन्तु अपनी विवशता प्रकट करते हुए पं. सुन्दरलाल

१. मुन्शी शादीराम देवनागरी नहीं जानते थे और स्वामीजी की हादिक ईच्छां थी कि प्रेस का सारा कार्य देवनागरी में ही किया जाय

अतः मुन्शीजी को पृथक् होना पड़ा।

२. पं० दयाराम ने १४ मास तक कार्य किया, पुनः पं० सुन्दरलाल के साथ रंगून चले गये।

३. मुन्शीजी की नियुक्ति २ जुलाई १८८२ को हुई।

४. पं० भीमसेन शर्मा ने जुलाई १८८७ ई० तक कार्य किया।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/३२

प्रबन्धकर्तृ सभा के अध्यक्ष पद से मुक्त हो गये। तत्पश्चात् सभा ने पश्चिमोत्तर प्रदेश (वर्तमान उत्तर प्रदेश) की आर्य प्रतिनिधि सभा को यन्त्रालय की व्यवस्था करने के लिये कहा। फलतः उक्त सभा ने प्रेस की व्यवस्था का भार अपने जिम्मे ले लिया। पं. भीमसेन शर्मा के अनन्तर मुन्शी शिवदयालसिंह^१ प्रबन्धक का कार्य करते रहे। इस समय तक यन्त्रालय की स्वामिनी परोपकारिणी सभा यह अनुभव करने लगी थी कि यन्त्रालय को अजमेर ले आना चाहिये। यों तो सभा ने अपने प्रथम अधिवेशन (दिसम्बर १८८३ ई.) में ही यह निश्चय कर लिया था कि यथाशीघ्र प्रेस को अजमेर लाया जाय तथा उसकी व्यवस्था एक समिति के जिम्मे रहे। व्यवस्थापक समिति में राव बहादुरसिंह मसूदा, रा० ब० पं० सुन्दरलाल, कविराजा श्यामलदास, पं० मोहनलाल विष्णुलाल पण्ड्या तथा प्रधान आर्यसमाज अजमेर सभासद नियुक्त किये गये। परन्तु अजमेर लाने के प्रस्ताव को १८९१ ई. के पूर्व क्रियान्वित नहीं किया जा सका। इस बीच मुन्शी शिवदयालसिंह प्रबन्धक कार्य से मुक्त होकर सरकारी सेवा में चले गये, तब मुन्शी दरयाबसिंह ने २ मास तक प्रबन्धक का कार्य किया। १६ अक्टूबर १८९० से पं. ज्वालादत्त शर्मा स्थानापन्न प्रबन्धकर्त्ता के रूप कार्य करते रहे। इस वर्ष में पं. ज्वालादत्त शर्मा ने यन्त्रालय का जो वार्षिक विवरण परोपकारिणी सभा को प्रस्तुत किया उसे देखने से विदित होता है कि यद्यपि यन्त्रालय में मुद्रण एवं प्रकाशन का कार्य नित्य प्रति बढ़ रहा था, परन्तु सुचारु व्यवस्था के अभाव तथा स्थायी प्रबन्धक के न रहने के कारण यन्त्रालय की स्थिति में कोई विशेष सुधार नहीं हो रहा था। यन्त्रालय की मशीनें, मुद्रित ग्रन्थ तथा पुस्तकालय आदि की सम्पूर्ण सम्पत्ति लगभग सवा लाख रुपये की १८९० ई. में दिखाई गई है।

दिसम्बर १८९० की परोपकारिणी सभा की वार्षिक साधारण सभा ने प्रस्ताव स्वीकार कर यन्त्रालय का अजमेर स्थानान्तरित करना सुनिश्चित कर दिया। पश्चिमोत्तर प्रदेश की प्रतिनिधि सभा ने भी यन्त्रालय की और आगे व्यवस्था करने में अपनी असमर्थता तार द्वारा व्यक्त कर दी थी। फलतः १ अप्रैल १८९१ को यन्त्रालय अजमेर ले आया गया। डी० ए० बी० कॉलेज, लाहौर के अध्यापक भक्त रैमलदास को एक वर्ष के लिये ४० रुपये मासिक वेतन पर वैदिक यन्त्रालय का प्रबन्धक १ जनवरी १८९१ को नियुक्त किया गया। यन्त्रालय की व्यवस्था को सुचारु बनाने के लिये अधिष्ठाता का पद नियत किया गया तथा पं. श्यामजी कृष्ण वर्मा प्रथम अधिष्ठाता बने। ऐसा प्रतीत होता है कि अधिष्ठाता पं. श्यामजी तथा प्रबन्धक भक्त रैमल के पारस्परिक सम्बन्धों में पर्याप्त कटुता और तनाव किन्हीं कारणों से उत्पन्न हो गया। अतः सभा ने सितम्बर १८९१ में अपना नैमित्तिक अधिवेशन आमंत्रित कर इस स्थिति पर विचार किया। प्रबन्धक और अधिष्ठाता दोनों ने ही अपने अपने पदों से त्यागपत्र दे दिये जिन्हें स्वीकार कर लिया गया। पं. रामदुलारे वाजपेयी अधिष्ठाता नियुक्त हुये तथा प्रबन्धक के लिये समाचार पत्रों में विज्ञापन प्रकाशित कराने का निश्चय हुआ। इस समय यन्त्रालय की पूंजी ५००० रुपये के लगभग थी। भक्त रैमलदास के पश्चात् पं. यज्ञदत्त शास्त्री प्रबन्धक नियुक्त हुये। आपके गवर्नमेंट स्कूल में अध्यापक नियुक्त हो जाने के कारण प्रबन्धकर्त्ता का पद पुनः रिक्त हो गया। अब इस पद पर पं. भीमसेन शर्मा, पं. ज्वालादत्त, पं. देवीशंकर नागर, पं. मोतीलाल दलाल, डा. केशवदेव शास्त्री तथा बाबू ब्रह्मानन्दजी क्रमशः १९०७ तक रहे।

वैदिक यन्त्रालय को प्रारम्भ में दयानन्द आश्रम के भवन में ही रखा गया। कालान्तर में उसके लिये पृथक् भवन का निर्माण कराया गया। भवन निर्माण का दायित्व आर्यसमाज अजमेर के बाबू पद्मचन्द को सौंपा गया जिसे उन्होंने योग्यतापूर्वक वहन किया। समयान्तर में जब यन्त्रालय के कार्य में वृद्धि हुई तो १९२३ ई. में भवन की दूसरी मंजिल का निर्माण सम्पन्न हुआ। प्रारम्भ में यन्त्रालय तथा पुस्तक विक्री विभाग का कार्य एक

१. मुन्शीजी ने अगस्त १८९० तक कार्य किया।

ही प्रबन्धसमिति के जिम्मे था। परन्तु १९०६ के अधिवेशन में यह निश्चय किया गया कि यन्त्रालय के लिये पृथक् उपसभा गठित की जाय। तदनुसार श्री पद्मचन्द्रजी, श्री रामविलासजी तथा श्री शिवप्रसादजी की प्रबन्ध उपसमिति बनाई गई।

इस समय यन्त्रालय की पूंजी १०,००० रुपये की थी। पं. भक्तराम प्रबन्धक पद पर नियत किये गये। आपने १९०९ ई. के नवम्बर मास तक कार्य किया। तत्पश्चात् उनके त्यागपत्र दे देने पर पं. हरिश्चन्द्र त्रिवेदी प्रबन्धक नियुक्त किये गये। आपने १९१९ ई. तक कार्य किया। इस समय तक यन्त्रालय की पूंजी में वृद्धि होकर २०,००० रुपये तक हो गई। त्रिवेदी जी की मृत्यु के पश्चात् फतहपुर (उ० प्र०) निवासी श्री मथुराप्रसादजी शिवहरे प्रबन्धक बनाये गये। शिवहरेजी के कार्यकाल में प्रेस में आशातीत उन्नति हुई। नई नई मशीनें लगाई गई तथा व्यवसाय में भी भरपूर प्रगति हुई। विभिन्न रेलवे कम्पनियों का मुद्रण कार्य यन्त्रालय में होने लगा। अजमेर के पुराने प्रेस, मिशन प्रेस का सामान सस्ते मूल्य पर खरीद लिया गया। वार्षिक लाभ की मात्रा बढ़ गई और स्वल्प काल में ही यन्त्रालय राजस्थान के सर्वश्रेष्ठ मुद्रणालय के रूप में प्रतिष्ठित हो गया। इस उन्नति का श्रेय प्रबन्धक समिति के प्रधान श्री रामविलासजी शारदा तथा मंत्री श्री चुन्नीलालजी गुप्त को है। १९२१ ई. में इस समिति में श्री रामविलासजी प्रधान, श्री चुन्नीलालजी मंत्री तथा मास्टर कन्हैयालाल जी एवं बाबू राम जीवनजी सदस्य के पद पर थे।

श्री मथुराप्रसाद शिवहरे ने जुलाई १९३१ तक प्रबन्धक पद पर कार्य किया। उनके कार्यकाल में सभा ने महर्षि जन्म शताब्दी के अवसर पर दयानन्द ग्रन्थमाला का प्रकाशन किया तथा अन्य ग्रन्थों को भी सस्ते मूल्यों पर प्रकाशित किया। शिवहरेजी ने जब आर्य साहित्य मण्डल का संचालन करना आरम्भ किया तो यन्त्रालय के प्रबन्धक पद से मुक्त हो गये। अब उनका स्थान श्री चांदमल चण्डक ने लिया। श्री चण्डकजी इस पद पर कई वर्षों तक कार्य करते रहे। तत्पश्चात् पं. भगवानस्वरूपजी न्यायभूषण ने प्रबन्धकर्त्ता का कार्य स्वीकार किया। न्यायभूषणजी एक कुशल व्यवस्थापक तथा परिश्रमी व्यक्ति तो थे ही, वे आर्यसमाज के लगनशील कार्यकर्त्ता तथा विद्वान् भी थे। यन्त्रालय के प्रबन्धक पद पर रहते हुए आपने आर्य प्रतिनिधि सभा राजस्थान की बहुमुखी गतिविधियों में भाग लिया तथा प्रान्तीय आर्य सामाजिक संगठन के वर्षों तक कर्णधार रहे। इनके कार्यकाल में यन्त्रालय ने भी आशातीत उन्नति की।

सभा की नूतन प्रवृत्तियाँ :

ऋषि मेला

१९५७ के वार्षिक अधिवेशन में पं० आनन्दप्रियजी ने प्रस्ताव किया कि महर्षि की स्मृति में दीपावली के आस-पास ऋषि मेले का आयोजन प्रतिवर्ष किया जाय, जिसमें यज्ञ, विद्वानों के प्रवचन, सांस्कृतिक कार्यक्रम, बालकों की खेलकूद प्रतियोगितायें तथा छात्र-छात्राओं की वाद-विवाद प्रतियोगितायें रखी जायें। सभा ने इस प्रस्ताव को सहर्ष स्वीकार किया। तदनुसार प्रथम ऋषि मेला १९५८ में सम्पन्न हुआ। इसमें सभा के तत्कालीन प्रधान महाशय कृष्णजी के ओजस्वी भाषणों के अतिरिक्त श्री जोरावरसिंह 'सिंह कवि' तथा उनकी धर्मपत्नी श्रीमती प्रभावती देवी के भजनोपदेशों का जनता पर अच्छा प्रभाव पड़ा। द्वितीय वर्ष का ऋषि मेला नवम्बर १९५९ में, मथुरा में आयोजित ऋषि दीक्षा शताब्दी महोत्सव के एक मास पूर्व हुआ। इस बार पं० ब्रह्मदत्तजी जिज्ञासु के आचार्यत्व में सामवेद पारायण महायज्ञ सम्पन्न हुआ तथा महात्मा आनन्द स्वामीजी के प्रवचनों की धूम रही। ऋषि मेले में निम्न प्रवृत्तियाँ प्रमुख रूप से प्रस्तुत की जाती हैं :—

१. वेद-पारायण यज्ञ, २. व्याख्यान और प्रवचन, ३. विभिन्न समेलनों का आयोजन, ४. प्रतियो-
गितायें—वाद प्रतिवाद, सांस्कृतिक, ५. क्रीडा और व्यायाम, ६. ऋषिलंगर ।

ऋषि उद्यान

शाहपुराधीश का आनासागर स्थित उद्यान सभा को ऋषि के निर्वाण के पश्चात् ही प्रदान कर दिया गया था । समय समय पर इस उद्यान में विभिन्न उत्सव, समारोह आदि होते रहे हैं । इसी स्थान पर ऋषि निर्वाण अर्द्ध शताब्दी का महोत्सव हुआ । यहाँ की यज्ञशाला में निर्वाण अर्द्ध शताब्दी पर चतुर्वेद महापारायण यज्ञ सम्पन्न हुआ । तब से लेकर आज तक यज्ञशाला में प्रातः सायं नित्य अग्निहोत्र किये जाने की व्यवस्था है । समय समय पर स्वामी दर्शनानन्दजी तथा स्वामी सर्वदानन्दजी आदि आर्यसमाज के उच्च कोटि के साधु यहाँ निवास कर कथा, प्रवचन, सत्संग आदि के आध्यात्मिक सत्रों का संचालन करते रहते थे । स्वामी केवलानन्दजी के पुरुषार्थ से इसी उद्यान के एक भाग में सरस्वती भवन नामक सुन्दर एवं भव्य सभागृह तथा निवास के कमरों से युक्त भवन का निर्माण हुआ । यहाँ राजस्थान आर्य प्रतिनिधि सभा का कार्यालय भी कई वर्षों तक रहा । सरस्वती भवन के बाहर विशाल संगमरमर प्रस्तर स्तम्भों पर चारों वेदों की ऋचायें उत्कीर्ण की गई हैं ।

वर्षों तक ऋषि उद्यान उपेक्षित अवस्था में भी रहा । परन्तु जब सभा के मन्त्री पद पर श्री श्रीकरण शारदा अभिषिक्त हुये, उन्होंने उद्यान को एक भव्य, मनोहर एवं आकर्षक दर्शनीय स्थान के रूप में विकसित करने का यत्न किया । यद्यपि इससे पूर्व भी समय समय पर उद्यान में विभिन्न धार्मिक कृत्य सम्पन्न होते रहे हैं, यथा १९५५ ई० में श्रावणी के अवसर पर नगर आर्यसमाज अजमेर की ओर से यजुर्वेद पारायण यज्ञ तथा अथर्ववेद के पृथिवी सूक्तोक्त मन्त्रों के आधार पर यज्ञ हुआ । महात्मा कन्हैयालालजी, जो इस सभा के सभासद् थे, वर्षों तक बिना किसी व्यवधान के उद्यान स्थित यज्ञशाला में यज्ञसाधन करते थे । परन्तु गत १५ वर्षों से उसे एक साधनास्थल का रूप प्रदान किया गया है । १९५६ के वार्षिक प्रतिवेदन में सभा मन्त्री ने बताया कि श्री बाबूप्रसाद जिज्ञासु तथा श्री गेहरालाल वानप्रस्थी आदि की देखरेख में इस स्थान पर एक वानप्रस्थाश्रम का संचालन किया जा सकता है, जहाँ समय समय पर साधु-संन्यासी एवं विरक्त जन निवास करें तथा उनके स्वाध्याय आदि की सुविधा हो । सभा ने इस प्रस्ताव को स्वीकार किया । तत्पश्चात् स्वामी ओमभक्तजी वानप्रस्थ की देखरेख में वैदिक साधना आश्रम की स्थापना भी हुई ।

१९५८ ई० से ऋषि उद्यान में प्रतिवर्ष ऋषि मेले का आयोजन किया जाता रहा है । ऋषि उद्यान में यज्ञशाला, सभागृह, अतिथिगृह, भोजनशाला, पाकशाला आदि के भवनों के अतिरिक्त सुन्दर उद्यान, कृषियोग्य भूमि, आनासागर तट पर श्रद्धानन्द घाट आदि स्थल हैं । सरस्वती भवन के ही एक कक्ष में स्वामीजी के निजी उपयोग की कतिपय वस्तुयें दर्शनार्थ रक्खी गई हैं । यथा, उनका कमण्डलु, पादुका, दुशाला, रेतघड़ी, पीतल की हस्ताक्षर मोहर, चाकू, डाक तोलने की तुला आदि । इसके अतिरिक्त सत्यार्थप्रकाश के प्रथम संस्करण की मूल प्रति, सत्यार्थप्रकाश के द्वितीय संस्करण की फोटोस्टेट प्रति, स्वामी विरजानन्द, महर्षि दयानन्द तथा स्वामी श्रद्धानन्द की स्मृति में प्रकाशित डाक टिकट, स्वामी दयानन्द रचित ग्रन्थ आदि । सरस्वती भवन में स्वामीजी के जीवन की प्रमुख घटनाओं को चित्रावली के माध्यम से प्रस्तुत किया गया है । इन कलापूर्ण चित्रों के द्वारा सम्पूर्ण महर्षि जीवन का चाक्षुष प्रत्यक्ष हो जाता है ।

दयानन्द मार्केट

नगर परिषद् अजमेर ने सभा के समक्ष प्रस्ताव किया कि केसरगंज गोल चक्कर में यदि वह दुकानें बनाकर शरणार्थियों को उचित किराये पर देना स्वीकार करे तो परिषद् ५० वर्ष के पट्टे पर यह भूमि सभा को

प्रदान कर देगा। सभा ने अपने १९६१ के अधिवेशन में इस प्रस्ताव को स्वीकार किया। कार्यकारिणी सभा को यह अधिकार प्रदान किया गया कि वह नगर परिषद् से उचित शर्तों निश्चित कर बाजार निर्माण का कार्य प्रारम्भ करे। तत्पश्चात् १९६३ के विशेष अधिवेशन में मार्केट निर्माण हेतु एक लाख पचास हजार रुपया व्यय करना स्वीकार किया गया तथा निर्माण कार्य को सुचारु रूप से सम्पन्न करने के लिये सभा प्रधान लाला हंसराज गुप्त, संयुक्त मन्त्री श्रीकरण शारदा, श्री चित्तरंजन वर्मा, श्री अमरचन्द्र ईनाणी तथा श्री विष्णुचन्द्र इन पांच सदस्यों की उपसमिति का निर्माण किया।

तदनुकूल मार्केट की आधारशिला राजस्थान के तत्कालीन राज्यपाल डा० सम्पूर्णानन्दजी के कर कमलों द्वारा १८ जनवरी १९६३ को रखी गई। सम्पूर्ण निर्माण कार्य में १ लाख ३५ हजार आठ सौ पचास रुपया व्यय हुआ, तथा इसका उद्घाटन राजस्थान के तत्कालीन मुख्यमन्त्री श्री मोहनलालजी सुखाड़िया ने १ नवम्बर १९६४ को किया। मार्केट के निर्माण में सभा के तत्कालीन संयुक्त मन्त्री श्री श्रीकरण शारदा का असीम पुरुषार्थ तथा अद्यवसाय ही प्रमुख कारण था। श्री अमरचन्द्रजी ईनाणी तथा पं० भगवानस्वरूपजी न्यायभूषण ने उनको बराबर सहयोग दिया।

□□

याज्ञिक विचारधारा को ऋषि दयानन्द की नई देन

□ वेदमार्तण्ड आचार्य प्रियव्रत वेदवाचस्पति

यज्ञ और उनके हवि खाने वाले तथाकथित देवता

इस धरती से ऊपर कहीं आकाश में एक विशेष प्रकार का स्थान है जिसे स्वर्गलोक कहते हैं। इस स्वर्ग में इन्द्र, अग्नि, वरुण, मित्र, सोम, पूषा, सूर्य, चन्द्रमा, उषा, सविता और विष्णु आदि विशेष प्रकार के प्राणी रहते हैं; जिन्हें देवता कहा जाता है। ये देवता मनुष्यों की भांति शरीरधारी हैं। ये देवता कभी रोगी नहीं होते, कभी बूढ़े नहीं होते, सदा युवा रहते हैं। ये मरते भी नहीं। प्रलय काल तक जीवित रहते हैं। ये बड़े शक्तिशाली होते हैं। शरीर और मन दोनों की शक्तियाँ इनमें प्रचुर परिमाण में रहती हैं। ये स्वर्ग में बड़ा आनन्दमय जीवन बिताते हैं। स्वर्ग में कल्पवृक्ष और कामधेनुयें होती हैं। ये कल्पवृक्ष और ये धेनुये इन देवताओं द्वारा याचना किये जाते ही उनकी सब प्रकार की इच्छाओं की पूर्ति के लिए आवश्यक भोग्य सामग्री उत्पन्न करके उन्हें प्रदान करती रहती हैं। स्वर्ग में इन देवताओं की अपनी-अपनी पत्नियाँ तो होती ही हैं; वहाँ अप्सरायें भी होती हैं। ये अप्सरायें भी देवताओं के जीवन को रसमय बनाती रहती हैं। ये देवता दयालु स्वभाव के होते हैं। प्रसन्न हो जाने पर ये देवता प्रार्थी को सभी कामनाओं को पूरा कर देते हैं। सायणाचार्य आदि भाष्यकारों की मान्यता के अनुसार वेद में जिन इन्द्र, अग्नि, वरुण और विष्णु आदि देवताओं की मन्त्रों के द्वारा स्तुति की गई है, वे इस कल्पित स्वर्ग में रहने वाले देवता ही हैं। इन देवताओं को पृथ्वी पर दिखाई देने वाले अग्नि, वायु और जलादि पदार्थों का तथा आकाश में दिखाई देने वाले उषा, चन्द्रमा और सूर्य आदि घटनाओं तथा पदार्थों का अधिष्ठात्री देवता माना जाता है। इस प्रकार देवताओं के दो स्वरूप हो जाते हैं। एक स्वरूप उनका अग्नि, वायु, जल, चन्द्रमा और सूर्य आदि के रूप में जड़ पदार्थ या वस्तु के रूप में रहता है और दूसरा स्वरूप अधिष्ठात्री देवता के रूप में मनुष्यों की भांति प्राणधारी और चेतनायुक्त शरीर के रूप में रहता है।

इन अधिष्ठात्री देवताओं को प्रसन्न करने के उपाय यज्ञों में इनके मन्त्रों के द्वारा दी गई आहुतियाँ हैं। ये देवता अदृश्य रूप धारण करके यज्ञ में आकर इन पदार्थों का भक्षण करते हैं। उन पदार्थों का भक्षण करके और वेदमन्त्रों के द्वारा की गई अपनी स्तुतियों को सुनकर ये देवता प्रसन्न हो जाते हैं और यजमान की उस कामना को पूरा कर देते हैं, जिसकी पूर्ति के लिए कोई यज्ञ किया गया होता है। यज्ञ-याग करते रहने वाले लोगों को ये देवता मरणोपरान्त स्वर्ग में भी भेज देते हैं। स्वर्ग में जाकर ये लोग भी देवताओं जैसे ही बन जाते हैं और देवताओं के द्वारा भोगे जाने वाले सब सुखोपभोग इन्हें भी प्राप्त होते हैं।

यज्ञों और उनसे मिलने वाले फल के सम्बन्ध में याज्ञिकों और सायण आदि वेदभाष्यकारों की इसी प्रकार की धारणा रही है जिसके आधार पर विभिन्न यज्ञों का समग्र क्रियाकलाप खड़ा है।

इन हवि खाने वाले देवताओं की वस्तुतः सत्ता ही नहीं

ऋषि दयानन्द इन अधिष्ठात्री देवताओं की सत्ता को स्वीकार नहीं करते हैं। उन्होंने इस सम्बन्ध में याज्ञिक परम्परा की पद्धति को विलकुल ही नहीं माना है और इसका घोर विरोध किया है। उन्होंने अपने वेदभाष्य में अग्नि, वरुण, मित्र, वायु आदि मन्त्रों के देवतावाची पदों का अर्थ किसी स्वर्ग विशेष में रहने वाले तथा मनुष्याकृति विशेष प्रकार के प्राणी नहीं किया। वे इन सभी देवतावाची पदों का अर्थ प्रकरणानुसार और मन्त्रों में प्रयुक्त उनके विशेषणों के आधार पर, कहीं तो जगत्स्रष्टा और नियन्ता परमात्मा करते हैं, कहीं राष्ट्र का शासक और नियन्ता राजा या राजकर्मचारी करते हैं। कहीं अध्यापक और उपदेशक आदि करते हैं, तथा कहीं जगत् में प्रत्यक्ष दिखाई देने वाले और पाये जाने वाले अग्नि, वायु और जल तथा आकाश में दिखाई देने वाले चन्द्रमा और सूर्य आदि जड़ पदार्थ करते हैं और मन्त्रों में इन पदार्थों के गुणों का वर्णन और उनसे उपयोग लेने की बात कहीं गई है; ऐसा कहते हैं। यदि हम चारों वेदों का पारायण करें तो वहाँ भी कहीं ऐसा कहा गया नहीं मिलता, जिससे अधिष्ठात्री देवतावाद की कल्पना को पुष्टि मिलती हो। चारों वेदों में कहीं भी यह नहीं कहा गया है कि अग्नि, वायु, जल और चन्द्रमा तथा सूर्य आदि जड़ पदार्थों के मनुष्याकृति शरीरधारी चेतन अधिष्ठात्री देवता भी होते हैं। पारम्परिक याज्ञिकों की यह जो कल्पना है कि यज्ञों में उन-उन देवताओं के मन्त्रों द्वारा उन-उन देवताओं को आहूत करके या बुलाने पर वे देवता यज्ञ में आकर हवि खाते हैं और यज्ञकर्ता का कल्याण करते हैं; यह सर्वथा निराधार है। यज्ञों में आकर ये देवता हवि ग्रहण करते हुए दिखाई क्यों नहीं देते? वे अदृश्य रूप में क्यों आते हैं? जब उनके मनुष्यों जैसे शरीर हैं तो उनके शरीर अदृश्य कैसे हो सकते हैं? फिर उन्हें अदृश्य होकर आने की क्या आवश्यकता है? इन अपने भक्तों को ये देवता अपना रूप क्यों नहीं दिखाते? इनका रूप देखकर तो भक्तजन और भी प्रसन्न होकर इनकी सेवा करेंगे और भक्तों का इनकी सत्ता में विश्वास और भी बढ़ हो जायेगा। ये सब गप्पें हैं। वेद के देवताओं का स्वरूप वह नहीं है जो कि मध्यकाल के विनियोगकार और सायणाचार्य आदि भाष्यकार समझते हैं। ऋषि दयानन्द ने अधिष्ठात्री देवताओं की सत्ता को स्वीकार न करके याज्ञिक विचारधारा को यह एक मौलिक विचार दिया है।

याज्ञिकों का स्वर्ग भी कहीं नहीं है

अधिष्ठात्री देवतावाद का प्रत्याख्यान या खण्डन करने के साथ-साथ ऋषि दयानन्द ने आकाश के किसी विशेष स्थान में स्थित किसी विशेष प्रकार के स्वर्गलोक का प्रत्याख्यान भी प्रबल रूप में किया है। वे ऐसे किसी स्वर्गलोक की सत्ता को स्वीकार नहीं करते हैं। उनके मतानुसार इसी धरती पर इसी जन्म में सुख-

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/३८

समृद्धि से भरा हुआ जीवन स्वर्ग का जीवन है और दुःख बहुल कष्टों और दीनता का जीवन नरक का जीवन ।

कोई स्वर्ग नामक विशेष लोक आकाश में है जहाँ इन्द्र, अग्नि, वरुण और विष्णु आदि देवता रहते हैं और ये देवता उन देवताओं वाले वेदमन्त्रों द्वारा यज्ञों में आहुतियाँ देकर बुलाये जाने पर यज्ञ में आकर उन आहुतियों के पदार्थों का अदृश्य रूप में भक्षण करते हैं तथा प्रसन्न होकर यजमान की कामनाओं को पूर्ण करते हैं और मरने के बाद यजमान को स्वर्ग में भेज देते हैं, यह सारी कल्पना कोरी कल्पना है । इसमें अणुमात्र भी सत्य नहीं है । इस प्रकार का स्वर्गलोक विश्व में कहीं भी नहीं है । आजकल के वैज्ञानिकों ने अपने करोड़ों और अरबों मील की दूरी के पिण्डों को भी देख सकने की शक्ति रखने वाले दूरबीक्षण यन्त्रों की सहायता से विश्व-ब्रह्माण्ड को छान डाला है । आजकल के वैज्ञानिकों ने अपने इन दूरदर्शक यन्त्रों की सहायता से विश्व-ब्रह्माण्ड का जितना विस्तार देखा, उसके एक सिरे से दूसरे सिरे तक की दूरी एक हजार मिलियन प्रकाश वर्ष है । यह दूरी अंकों में $156300 \times 60 \times 60 \times 24 \times 365 \times 1000 \times 1000000$ मील बनती है । दूरबीक्षणों द्वारा देखे गये इतने विस्तार वाले ब्रह्माण्ड में वैज्ञानिकों ने अरबों खरबों लोक-लोकान्तर को देख डाला है । पौराणिक याज्ञिकों का यह स्वर्गलोक कहीं भी नहीं मिला । यज्ञ-यागादि करने वाले लोग मरकर चन्द्रलोक में जाते हैं, यह भी एक पौराणिक कल्पना है । आजकल के अमेरिकन और रूसी वैज्ञानिक अपने विशेष प्रकार के अन्तरिक्ष यानों के द्वारा चन्द्रमा की कई बार यात्रा कर आये हैं । वहाँ के छायाचित्र (फोटोग्राफ) भी उन्होंने लिये हैं । वहाँ उन्होंने किसी प्रकार का कोई प्राणी नहीं देखा । उनके अनुसार चन्द्रमा एक सूखा पिण्ड है । उसमें न वायु है और न जल है । जल और वायु के बिना न तो कोई प्राणी ही जीवित रह सकता है और न ही कोई वनस्पति ही उग सकती है । इसी भाँति सूर्य में भी कोई प्राणी नहीं रह सकता । सूर्य में लाखों सेन्टीग्रेड डिग्री की गर्मी है । सूर्य में या तो पिघला हुआ उत्तप्त पदार्थ या उत्तप्त गैस हैं । इतनी विराट् गरमी में कोई भी शरीर बना नहीं रह सकता । वह पिघल जायेगा और गैस बन जायेगा । बिना शरीर के कोई प्राणी जीवित नहीं रह सकता । यह स्वर्गलोक की कल्पना नितान्त असत्य है ।

स्वर्गलोक की भाँति ही किसी विशेष नरकलोक की कल्पना भी नितान्त कल्पना ही है । स्वर्ग के सम्बन्ध में ऋषि दयानन्द का यह विचार याज्ञिक विचारधारा को उनकी दूसरी देन है ।

यज्ञों में पशु हिंसा वेद विरुद्ध है

ब्राह्मण ग्रन्थों और श्रौत सूत्रों और गृह्य सूत्रों आदि में अनेक यज्ञों का वर्णन आता है, जिनके आधार पर याज्ञिक लोग राजा-महाराजाओं तथा अन्य यजमानों से भाँति-भाँति के यज्ञ कराते रहे हैं । इन ब्राह्मणादि के लेखकों और उनका अनुसरण करने वाले सायण आदि वेद भाष्यकारों ने इन यज्ञों में विभिन्न वेदमन्त्रों का विनियोग किया है । इन यज्ञों में अनेक यज्ञ ऐसे भी हैं जिनमें विभिन्न पशुओं को मार कर उनके मांस तथा अंग-प्रत्यंगों से आहुतियाँ दी जाती थीं । उदाहरण के तौर पर गोमेध यज्ञ में गाय को मार कर उसके मांस से आहुतियाँ दी जाती थीं । अश्वमेध यज्ञ में घोड़े को मार कर उसके मांस से आहुतियाँ दी जाती थीं । अजमेध यज्ञ में बकरे को मार कर उसके मांस से आहुतियाँ दी जाती थीं । इसी प्रकार कई यज्ञों में अन्य पशुओं को मारकर उनके मांस से भी आहुतियाँ दी जाती थीं । यजमान और ऋत्विक् (पुरोहित) लोग यज्ञों में मारे गये इन पशुओं के मांस को खाया भी करते थे । यहीं तक नहीं; नरमेध यज्ञ की भी कल्पना की गई थी, जिसमें पुरुष को मारकर उसके मांस से आहुतियाँ दी जाती थीं । इस प्रकार के पशु-यज्ञ भारत के इतिहास के अन्धकारमय युग में होते भी रहे हैं । इन क्रूरतामय पशुयज्ञों में की जाने वाली हिंसा के बीभत्स नृत्य को देख

कर ही महात्मा बुद्ध को यज्ञों का विरोध करना पड़ा था। महात्मा बुद्ध की भांति ही इस युग में ऋषि दयानन्द ने भी यज्ञों में पशु-हिंसा का घोर विरोध किया है। महात्मा बुद्ध वेद के पण्डित नहीं थे। उन्होंने भूत दया की भावना से पशुयज्ञों का विरोध किया था। ऋषि दयानन्द वेदों के भी अद्वितीय मर्मज्ञ थे। उन्होंने भूत दया की भावना से तो यज्ञों में पशुहिंसा का विरोध किया ही, अपने वेद के पाण्डित्य के आधार पर यह भी कहा कि वेद में यज्ञों में पशुहिंसा का विधान नहीं है। उन्होंने तो यहाँ तक भी कहा कि वेद में तो किसी प्राणी को मारकर उसका मांस खाने तक का निषेध है। इसी दृष्टि से ऋषि दयानन्द की सम्मति में वेद पूर्ण अहिंसा का प्रतिपादक ग्रन्थ है।

वेद में स्पष्ट शब्दों में यज्ञों में पशुओं को मार कर उनके मांस से आहुतियां देने का निषेध किया गया है। वेद में इस सम्बन्ध में कहा गया है कि “यजमान लोग पुरुष को हवि बनाकर उससे जो यज्ञ करे, इससे तो जो बिना हव्य के यज्ञ करे वह कहीं अधिक सारवान् यज्ञ है।”^१

“कर्त्तव्य और अकर्त्तव्य को न जानने वाले मूर्ख यजमान बहुत बार कुत्ते से भी यज्ञ कर लेते हैं और गौ को काट कर उसके अंगों से भी यज्ञ कर लेते हैं; जो इस यज्ञ को मन से भलीभांति जानता है उसको यहां हमें बताइये। हे गुरु ! हमें यज्ञ के रहस्य का उपदेश कीजिये।”^२

इन मन्त्रों में यज्ञ में पशुवध का स्पष्ट खण्डन कर दिया गया है। यज्ञ में पुरुष आदि पशुओं को मार कर डालने की अपेक्षा बिना हवि के यज्ञ करना कहीं अच्छा है। जो यजमान मूर्ख है, वेदों के अभिप्राय को नहीं समझते, वे ही कुत्ते से लेकर गौ तक के पशुओं से यज्ञ करते हैं। कुत्ता और गौ कह कर पशुओं की दो कोटियां दिखा दी हैं। कुत्ता निकृष्ट पशु है और गौ सबसे श्रेष्ठ पशु है। इनके ग्रहण से शेष सारे पशुओं का ग्रहण हो गया। किसी भी पशु से यज्ञ करने वाले लोग मूर्ख हैं, जो पशु मारकर यज्ञ करता है वह यज्ञ का रहस्य नहीं जानता। उसका रहस्य तो वह जानता है जो यज्ञ के स्वरूप पर मन से विचार करता है।

इस सम्बन्ध में यजुर्वेद के तेरहवें अध्याय के ४७ से ५१ तक के ५ मन्त्र भी देखने योग्य हैं। इनमें से प्रथम १३/४७ मन्त्र में दो पैर वाले पुरुष आदि को, दूसरे १३/४८ मन्त्र में एक खुर वाले अश्व आदि को, तीसरे १३/४९ मन्त्र में गौ को, चौथे १३/५० में भेड़ को और पांचवें १३/५१ मन्त्र में बकरी को यज्ञ में मारने का स्पष्ट निषेध किया है।^३

इन मन्त्रों में अग्नि से प्रार्थना की है—हे अग्नि ! तू इन पांचों प्रकार के पशुओं को हिंसा मत कर, उन्हें मत मार। उवट और महिधर ने इन मन्त्रों में आये अग्नि शब्द का अर्थ अग्नि ही किया है। वेद के इन उवट, महिधर और सायण आदि भाष्यकारों तथा वेदमन्त्रों का यज्ञों में विनियोग करने वाले याज्ञिकों की दृष्टि में वेदमन्त्रों में प्रयुक्त अग्नि शब्द यज्ञाग्नि और उसके अग्निष्ठात्री देवता अग्नि का ही वाचक होता है। जब वेदमन्त्र में स्पष्ट रूप से यज्ञाग्नि से प्रार्थना की गई है कि वह इन पांचों प्रकार के पशुओं को हिंसा न करे,

१. यत् पुरुषेण हविषा यज्ञं देवा* अतन्वत ।

अस्ति नृ तस्मादोजीयो यद् विद्वेयेनेत्रिरे ॥ (अथर्व ७.५.४)

२. युग्धा देवा उत गुनायजेतोत गोरंगैः पुरुषायजन्त ।

य इमं यज्ञं मनसा विवेत प्र णो वोचस्तमिहेह व वः ॥ (अथर्व ७.५.५)

३. इन पांच मन्त्रों की विस्तृत व्याख्या और विवेचना हमारे—“वेदों के राजनैतिक सिद्धान्त”

ग्रन्थ के दूसरे भाग के १३ वें अध्याय में देखें।

* योव्यगतीति देवा यजमाना इति सायणः ।

तब यह बात असंदिग्ध रूप में व्यक्त हो जाती है कि वेदयज्ञों में इन पशुओं के वध के पोषक बिलकुल नहीं हैं। इसलिए जो याज्ञिक वेदमन्त्रों के द्वारा तथाकथित नरमेध, अश्वमेध, गोमेध, अविमेध और अजमेध आदि यज्ञों में इन पशुओं को मार कर वेदमन्त्रों द्वारा उनके मांस से यज्ञाग्नि में आहुतियाँ देने का विधि-विधान बनाते और उसके अनुसार इन यज्ञों को कराते हैं वे सर्वथा वेद के आशय के विरुद्ध कार्य करते हैं।^१ जो बात स्वयं वेद के आशय के विरुद्ध है उसे वेद पर थोपना वेद के साथ घोर अन्याय है।

ऋषि दयानन्द ने अपने सत्यार्थप्रकाश आदि ग्रन्थों में गोमेध आदि शब्दों के बड़े सुन्दर और शिक्षा-प्रद अर्थ किये हैं। उदाहरण के रूप में उन्होंने ग्यारहवें समुल्लास में वेद में तथाकथित गोमेध आदि यज्ञों का विधान नहीं है, इसका प्रतिपादन करते हुए गौ शब्द के अन्न, पृथिवी, इन्द्रिय आदि अर्थों को ध्यान में रखते हुए गोमेध शब्द के कृषि-भूमि को पवित्र और उत्तम बनाकर शुद्ध, सात्त्विक, उत्कृष्ट अन्न उत्पन्न करना तथा इन्द्रियों को पवित्र रखकर पापाचरण से दूर रहते हुए सदाचारी जीवन व्यतीत करना आदि अर्थ किये हैं। अश्वमेध का अर्थ उन्होंने राजा द्वारा राष्ट्र की भलीभांति रक्षा और पालन किया है और नरमेध का अर्थ उन्होंने मृत मनुष्य के शव का दाहसंस्कार किया है।

यहां एक बात और देखने योग्य है। वेद में यज्ञ के लिए अनेक स्थानों पर एक दूसरा शब्द “अध्वर” प्रयुक्त किया गया है। अध्वर का अर्थ होता है जो हिंसा से रहित हो, जिसमें हिंसा का अभाव हो, जब स्वयं यज्ञ को अध्वर कह कर उसे एक हिंसा रहित पवित्र कर्म बताता है तो उसमें किसी भी प्राणी या पशु की हिंसा कैसे की जा सकती है। ऐसा करना वेद के ऊंचे आशय का घोर अपलाप और विरुद्धाचरण है। गोमेध यज्ञ का विधान करने वाले लोगों को तो वेद में प्रयुक्त गौ के एक नाम “अध्वर” को भी सदा ध्यान में रखना चाहिए। अध्वर शब्द का अर्थ होता है “जो हिंसा करने के योग्य नहीं है। जिसे कभी मारा नहीं जाना चाहिये।” जब वेद स्वयं गौ को इस अध्वर नाम द्वारा कहता है कि वह कभी भी नहीं मारी जानी चाहिए, तो फिर गोमेध यज्ञ जैसे वीभत्स अनुष्ठान करने का आदेश देने का लांछन वेद पर कैसे लगाया जा सकता है ?

इस प्रकार यज्ञों में पशुहिंसा का निषेध करके ऋषि दयानन्द ने यज्ञ वेदियों को पशुवधशाला बनने से बचा लिया है और वेद को यज्ञों में पशुवध का विधान करने के मिथ्या आरोप से स्वच्छ कर दिया है। याज्ञिक विचारधारा को ऋषि दयानन्द की यह तीसरी देन है।

विनियोगकारों का अन्धानुकरण नहीं

ब्राह्मण ग्रन्थों, श्रौत सूत्रों, गृह्यसूत्रों और तदनुसारी वेदभाष्यकर्ता सायणाचार्य आदि ने वेदमन्त्रों का केवल हिंसापरक यज्ञों में ही विनियोग नहीं किया है, इसके अतिरिक्त और भी अनेक प्रकार के यज्ञों, क्रियाकलापों और विधिविधानों में वेदमन्त्रों का विनियोग किया है। इन लोगों ने तो वेद के सभी मन्त्रों का किसी न किसी यज्ञ या कर्मकाण्ड में विनियोग कर दिया है। विनियोगकारों ने मन्त्रों का जो यज्ञों के विधिविधानों में विनियोग किया है वह प्रामाणिक नहीं है। विनियोगकारों की अपनी कल्पना के अनुसार वह विनियोग है। अनेक बार मन्त्रों के विनियोग, मन्त्रों के अर्थों के साथ मेल नहीं खाते। मन्त्र कुछ और ही बात कह रहा है और विनियोग में उसके

१. यदि इन मन्त्रों में अग्नि का अर्थ राजा कर लिया जाय तो इनसे उपयोगी पशुओं की रक्षा और पालन तथा हानिकारक और दुष्ट पशुओं के क्षय के सम्बन्ध में राजा के कर्तव्यों पर बड़ा सुन्दर प्रकाश पड़ता है। वेद में अग्नि का अर्थ राजा भी होता है। हमने अपने ग्रन्थ “वेदों के राजनीतिक सिद्धान्त” के प्रथम भाग के “राजा का चुनाव” तथा “अग्नि और इन्द्र” शीर्षक चौथे व पाँचवें अध्यायों में इस सम्बन्ध में अनेकानेक प्रमाण दिये हैं।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/४१

विपरीत कार्य किया जा रहा है। उदाहरण के लिए अपने अथर्ववेद भाष्य में आचार्य सायण ने अथर्व. ९.४ सूक्त की भूमिका में लिखा है कि “ब्राह्मण बैल को मार कर इस सूक्त के मन्त्रों के द्वारा उसके मांस की भिन्न-भिन्न देवताओं के निमित्त आहुतियां देता है। मन्त्रों के द्वारा बैल की प्रशंसा करता है और उसके अंगों में से कौन-कौन से किस-किस देवताओं को प्रिय हैं, इसका भी विवेचन करता है। सूत्र में बैल की बली देकर हवन किये जाने के महत्त्व का भी वर्णन किया गया है। और इस हवन से जो श्रेय उत्पन्न होता है उसका भी स्तवन किया है।”^१

अब यदि सूक्तों के मन्त्रों के अर्थों पर बारीकी से विचार किया जाय तो उनमें इस प्रकार की कोई बात नहीं कही गई है। सूक्त के मन्त्रों से तो यह अर्थ निकलता है कि गौओं की नस्ल को उन्नत करने के लिए किसी उत्तम वृद्धे को सांड बनने के लिए छोड़ना चाहिए। सूक्त की भूमिका में सायण ने कुछ विनियोगकारों को इस आशय का मत भी दिया है। बैल को मार कर उसके मांस से देवताओं के निमित्त आहुतियां दिलवाने वाला सूक्त के मन्त्रों का विनियोग मन्त्रार्थ के विरुद्ध होने के कारण त्याज्य है।

इसी सूक्त के अन्तिम मन्त्र में बड़े भावपूर्ण शब्दों में गौओं को सम्बोधित किया गया है; जिसे पढ़कर स्वयं स्पष्ट हो जाता है कि सारे सूक्त का वास्तविक अभिप्राय वही है जिसकी ओर हमने निर्देश किया है तथा यह स्पष्ट भी हो जाता है। यह वृषभ या सांड मारकर यज्ञ में उसके अंगों से आहुतियां नहीं दी जाती। इस मन्त्र का शब्दार्थ इस प्रकार है—“हे गौओ ! इस युवा वृषभ के साथ हम तुम्हें मिलाते हैं, इसके साथ खेलती हुई इच्छा-नुसार विचरण करो, हमें अपनी सन्तानों से हीन न करो और ऐश्वर्य की पुष्टियों से हमें युक्त करो”।^२

भला जिस वृषभ को मार कर उसके अंग-प्रत्यंग की यज्ञाग्नि में आहुति देकर भस्म कर दिया गया है, उसके साथ गौएँ इच्छानुसार कैसे खेलेंगी और विचरण करेंगी तथा अपनी सन्तानों को बढ़ायेंगी ? गौओं के लिए जीवित वृषभ के साथ ही यह सब कुछ करना सम्भव हो सकता है। मन्त्र में वृषभ के लिए जो “युवा” शब्द विशेषण के रूप में प्रयुक्त हुआ है, वह भी बड़ा मार्मिक है। गाँवें युवा वृषभ के साथ खेल और विचरण करके सन्तानें पैदा कर सकती हैं, वृद्ध के साथ नहीं।

इस प्रकार हमने देखा कि विनियोगकारों का अथर्व. ९.४ सूक्त के मन्त्रों का विनियोग वेदमन्त्रों के आशय के कितना विपरीत है। विनियोग को मन्त्र के अर्थ के अनुसार चलना होगा। मन्त्रकल्पित विनियोग के अनुसार उसे किसी यज्ञ या कर्मकाण्ड में नहीं लगाया जा सकता और न ही उस विनियोग के अनुसार उस मन्त्र का अर्थ किया जा सकता है।

वेदों के परम मर्मज्ञ महर्षि दयानन्द ने विनियोगकारों के इस प्रकार के विचित्र विनियोगों की युक्ति-हीनता और मन्त्रार्थविरुद्धता को अपनी विषय के तल तक जाने वाली अन्तर्भेदित सूक्ष्म विचारदृष्टि से भली-भाँति देख लिया था। इस कारण उन्होंने इस प्रकार के अयुक्तिसिद्ध और मन्त्रार्थविरुद्ध विनियोगों के विरोध में अपनी बलशाली आवाज उठाई। उन्होंने ऐसे विनियोगों का प्रबल विरोध किया है। उन्होंने कहा कि ऐसे युक्ति-विरुद्ध और मन्त्रार्थविपरीत विनियोग चाहे किसी भी अन्त्यकार ने क्यों न किये हों, उन्हें नहीं माना जा सकता।

१. ब्राह्मणो वृषभं हृत्वा तन्मांसं भिन्न-भिन्न देवतान्यो वृद्धंति ।

अथ वृषभस्य प्रशंसा नव-ज्ञानो च कतमानि कृतमदेवेभ्यः प्रियाणि अशन्ति तद् विसेचसम् ॥

वृषभवलिहवनस्य महत्त्वं च वर्ण्यते ।

तदुत्पन्नं श्रेयसच स्तूयते ॥ —अथर्व. ९.४ सूक्त भूमिका में सायणाचार्य ॥

२. एतं वो युवानं प्रतिबद्धो अत्र तेन श्रीहन्तीचरत वशी अनु ॥

मानो ह्यपिष्टं जनुवा युगम् रामस्य गौर्गर्भ नः सच्यते ॥ ९.४.२४

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/४२

ऋग्वेदादिभाष्यभूमिका के “वेद विषय विचार” प्रकरण में यज्ञों में मन्त्रों के विनियोग के सम्बन्ध में विचार करते हुए ऋषि दयानन्द ने लिखा है कि “शतपथ और ऐतरेय ब्राह्मण तथा श्रौत सूत्रादि में मन्त्रों का यज्ञों में जो विनियोग किया गया है, वह यदि युक्तिसिद्ध, वेदानुकूल और मन्त्र के अर्थ के अनुसार हो, तभी स्वीकार करने के योग्य हो सकता है।”^१ इस प्रकार विनियोगकारों के अन्धे अनुकरण का निषेध करके ऋषि दयानन्द ने वेद को विनियोगों की लौह शृङ्खलाओं के बन्धन से मुक्त करके उसके स्वतन्त्र अर्थ करने के मार्ग को प्रशस्त कर दिया है। याज्ञिक विचारधारा को ऋषि दयानन्द की यह चौथी भारी देन है।

यज्ञों का वास्तविक स्वरूप और प्रयोजन

ऋषि दयानन्द भी यज्ञों में आस्था रखते थे, परन्तु ऋषि दयानन्द यज्ञों का वह रूप और प्रयोजन नहीं मानते थे जो कि ये विनियोगकार और उनके अनुयायी भाष्यकार मानते हैं। जैसा कि हम ऊपर दिखा आये हैं, ऋषि दयानन्द इन लोगों द्वारा माने गये स्वर्गलोक नामक किसी विशेष स्थान की सत्ता को स्वीकार नहीं करते थे। वे तो इसी धरती पर रहने वाले लोगों के सुखी जीवन को स्वर्ग का जीवन कहते थे और दुःखी जीवन को नरक का जीवन कहते थे। जैसा कि हमने ऊपर कहा है कि वे उस काल्पनिक स्वर्गलोक में रहने वाले काल्पनिक देवताओं की सत्ता को भी स्वीकार नहीं करते थे। यह भी नहीं मानते थे कि ये देवता यज्ञों में आकर उनके निमित्त दी गई आहुतियों को ग्रहण करते हैं और उससे प्रसन्न होकर यजमानों की कामनाओं को पूरा कर देते हैं तथा उन्हें स्वर्ग में भेज देते हैं। इसलिए ऋषि दयानन्द ने वेदमन्त्रों के इस प्रकार के यज्ञपरक अर्थ अपने वेदभाष्य में नहीं किये हैं। यज्ञों और उनके प्रयोजन के सम्बन्ध में उनके दूसरे ही विचार थे।

ऋग्वेदादिभाष्यभूमिका के “वेदविषयविचार” शीर्षक प्रकरण में कर्मकाण्ड अर्थात् यज्ञों के प्रयोजन को स्पष्ट करते हुए ऋषि ने लिखा है “अग्निहोत्र से अश्वमेधपर्यन्त जो यज्ञ किये जाते हैं, उनमें भली-भाँति शुद्ध किये सुगन्धित, मिष्ट, पुष्टिकारक और रोगनाशक द्रव्यों से आहुतियाँ दी जाती हैं, जिससे वायु और वृष्टि जल की शुद्धि हो जाती है और इस कारण यज्ञ सारे जगत् के लिए सुखकारी हो जाता है।”^२

यहाँ ऋषि ने यज्ञों का प्रयोजन वायु और वृष्टिजल की शुद्धि और नीरोगकता बताया है। सत्यार्थप्रकाश के तृतीय समुल्लास में उन्होंने यज्ञ के दो प्रयोजन कहे हैं। एक वही जलवायु की शुद्धि और दूसरा वेद की रक्षा। वेदमन्त्रों से अग्निहोत्र और अश्वमेधादि यज्ञ किये जाते हैं। उनमें भिन्न-भिन्न मन्त्र पढ़े जाते हैं। इस प्रकार ये मन्त्र व्यवहार में आते रहते हैं और याद भी हो जाते हैं। इस प्रकार वेद की रक्षा हो जाती है। वेदमन्त्रों में अनेक प्रकार की उत्तम शिक्षायें दी गई होती हैं। यज्ञों में मन्त्र पढ़ते समय यजमान और पुरोहित इन मन्त्रों के अर्थ पर ध्यान देते हैं तो उनमें दी गई शिक्षायें उनके मनों पर अंकित हो जाती हैं और उसका प्रभाव उनके व्यावहारिक जीवन पर पड़ता है। इससे उनका जीवन श्रेष्ठ बन जाता है। इस प्रकार यज्ञों में पढ़े गये मन्त्रों के अर्थ विचार और तदनुसार आचरण करने से भी वेद की रक्षा होती है। ऋषि की दृष्टि में यज्ञों के ये दो प्रयोजन हैं। यह विचार याज्ञिक विचारधारा को ऋषि दयानन्द की पांचवी देन है।

ऋषि ने कर्मकाण्ड अर्थात् यज्ञों का एक और भी रूप हमारे सामने रखा है। उन्होंने ऋग्वेदादिभाष्य-भूमिका के “वेदविषयविचार” प्रकरण में कर्मकाण्ड पर विचार करते हुए ही लिखा है कि “भोजन और वस्त्रों

१ तस्माद् युक्तिसिद्धो वेदादिप्रमाणानुकूलो मन्त्रार्थानुसृतस्तदुक्तोऽपि विनियोगो ग्रहीतुं योग्योऽस्ति। — ऋग्वेदादिभाष्यभूमिका

२. स चाग्निहोत्रमारभ्याश्वमेधपर्यन्तेषु यज्ञेषु सुगन्धितमिष्टपुष्टिरोगनाशकगुणैर्युक्तस्य सम्यक् संस्कारेण शोधितस्य द्रव्यस्य वायुवृष्टिशुद्धि-करणार्थमग्नी होमः क्रियते। (अ. १. १. १) सचंजमस्य सुखकारिणश्च ऋषिः। (अ. १. १. १) महा विद्या ऋग्वेदादिभाष्यभूमिका।

की प्राप्ति, यान, कला कौशल और यन्त्रों के निर्माण तथा सामाजिक नियमों के बनाने और पालन के लिए जो कर्मकाण्ड किया जाता है वह अधिकार व्यक्ति के अपने सुख के लिए होता है।^१ ऋषि के इस कथन में यह कहा गया है कि भोजन और वस्त्रों की प्राप्ति के लिए विविध प्रकार के यानों, कला कौशलों और यन्त्रों के निर्माण के लिए और सामाजिक नियमों की रचना तथा पालन के लिए जो उपाय किये जाते हैं और संघटन बनाये जाते हैं वे भी कर्मकाण्ड ही हैं अर्थात् यज्ञ ही हैं। इस प्रकार ऋषि ने यज्ञ के अर्थ और स्वरूप को एक बहुत बड़ा आयाम दे दिया है। इस वाक्य में यह जो कहा है कि ऐसा कर्मकाण्ड अधिकतर व्यक्ति के अपने सुख के लिए ही होता है, इससे यह व्यंजना भी स्पष्ट निकलती है कि यह कर्मकाण्ड दूसरों के सुख के लिए भी होता है। जब कोई व्यक्ति इस प्रकार के कर्म करता है तो उनसे उसको तो सुख मिलता ही है इसके साथ ही उसके उन कार्यों से औरों को भी सुख मिलता है। परन्तु अग्निहोत्रादि यज्ञ जल वायु की शुद्धि और नीरोगता के द्वारा यज्ञकर्ता की अपेक्षा दूसरों के लिए ही अधिक सुखकारी होते हैं। अन्ततोगत्वा सभी प्रकार का कर्मकाण्ड अर्थात् सभी प्रकार के यज्ञ सभी का उपकार करने वाले हैं। यज्ञों की इस व्यापक भावना को ध्यान में रखकर वेद के गम्भीर मर्मज्ञ और अप्रतिभ प्रतिभाशाली विद्वान् श्री पं० बुद्धदेवजी विद्यालंकार (पश्चात् स्वामी समर्पणानन्दजी) ने यज्ञ का एक बड़ा सुन्दर लक्षण इस प्रकार किया है—“समुदाय भर के योगक्षेम को लक्ष्य में रखकर किसी व्यक्ति के द्वारा उस समुदाय का अंग बनकर किया जाने वाला कर्म यज्ञ कहलाता है।^२

वे यज्ञों के उस स्वरूप और प्रयोजन को स्वीकार नहीं करते जो कि विनियोगकारों और उनके अनुयायी श्री सायणाचार्य आदि ने बताया है। और इसीलिए ऋषि दयानन्द ने मन्त्रों के उस प्रकार के याज्ञिक अर्थ नहीं किये हैं जैसे कि सायणाचार्य आदि ने किये हैं। ऋषि दयानन्द ने वेदमन्त्रों के जीवनोपयोगी आध्यात्मिक, सामाजिक, राजनैतिक और वैज्ञानिक अर्थ किये हैं। ऋषि ने यज्ञ का बहुत व्यापक अर्थ किया है जैसा कि ऋग्वेदादिभाष्यभूमिका से ऊपर उद्धृत उनके वचनों और अन्य ग्रन्थों में स्थान-स्थान पर किये गये उनके यज्ञ के विवरणों से स्पष्ट होता है। यज्ञ का यहाँ व्यापक रूप ध्यान में रख कर ऋषि ने वेदमन्त्रों के अर्थ किये हैं। ऋषि दयानन्द की इस दृष्टि से वेदों का अध्ययन करने पर ही उनका नानाविध ज्ञान-विज्ञान प्रतिपादक रूप प्रकट होता है। ऋषि दयानन्द का यज्ञ सम्बन्धी यह विचार वैदिक विचारधारा को उनकी एक सर्वथा मौलिक और क्रान्तिकारी देन है और याज्ञिक विचारधारा को उनका यह विचार छठी नई देन है।

यज्ञ शब्द संस्कृत की जिस यज धातु से निष्पन्न होता है उसके देवपूजा, संगतीकरण, और दान ये तीन अर्थ होते हैं। ये तीनों अर्थ यज्ञ शब्द में अन्तर्निहित हैं। देवपूजा, संगतीकरण और दान ये तीनों शब्द बहुत अधिक व्यापक अर्थों और भावों से गभित हैं। ऋषि दयानन्द ने वेदभाष्य और अपने अन्य ग्रन्थों में इन शब्दों में गभित व्यापक अर्थों और भावों का स्थान-स्थान पर निर्देश किया है। ऋषि ने यज्ञ शब्द में अन्तर्निहित इन तीनों अर्थों के व्यापक भाव को ध्यान में रखते हुए ही यज्ञ के स्वरूप को वह आयाम प्रदान किया है जिसकी ओर अभी ऊपर की पंक्तियों में निर्देश किया गया है।

उपसंहार

याज्ञिकों ने यज्ञों को जो रूप दे दिया था उससे यज्ञ एक प्रकार का जादू का सा क्रियाकलाप हो जाते हैं। नानाविध सांसारिक कामनाओं की पूर्ति और स्वर्ग की प्राप्ति के लिए नाना प्रकार के यज्ञ किये जाते थे। माना जाता था कि यज्ञकुण्ड में अग्नि प्रज्वलित करके उसमें वेदमन्त्रों द्वारा घृत और हव्य की आहुतियाँ देने से

१. यं च भोजनाच्छादनकलाकौशल्यन्त्रसामाजिकनियमप्रयोजनसिद्धयर्थं विधत्ते सोधिकतया स्वसुखायैव भवति ॥ —ऋग्वेदादिभाष्यभूमिका

२. सामुदायिकं योगक्षेममुद्दिश्य समुदायाङ्गतया क्रियमाणं कर्म यज्ञः ।

स्वर्ग में रहने वाले इन्द्र आदि देवता तृप्त होते हैं। मन्त्रों द्वारा आह्वान किये जाने पर वे देवता अदृश्य रूप में आकर यज्ञाग्नि में दी गई हवि को खाते हैं। यज्ञ करने से एक विशेष प्रकार का अदृष्ट अर्थात् पुण्य पैदा होता है। यजमान द्वारा हवि दान से तृप्ति और इस अदृष्ट या पुण्य के कारण देवता लोग उस कामना को पूरा करते हैं जिसके निमित्त यज्ञ किया गया होता है और मरने के बाद यजमान को स्वर्ग में भी भेज देते हैं। जहाँ वह देवताओं का सा ही आनन्द और सुखोपभोग का जीवन व्यतीत करता है। जैसा ऊपर के पृष्ठों में दिखाया गया है अनेक यज्ञों में तो पशुओं को मार कर उनके मांस से भी आहुतियाँ दी जाती थीं। यहाँ तक कि गौ, और अश्व आदि पशुओं को मार कर गोमेध, और अश्वमेधादि यज्ञों में उनके मांस से भी आहुतियाँ दी जाती थीं। और इन यज्ञों को बड़ा महत्त्वशाली यज्ञ समझा जाता था। ऋषि दयानन्द यज्ञों के इस वीभत्स और निष्करण रूप को देख कर विह्वल हो उठे। उनका मोम का सा संवेदनशील हृदय पशुओं के प्रति दयाभाव से द्रवित हो उठा। उनको यह देख कर आश्चर्य हुआ कि यह सब निष्करण कर्म वेद के नाम पर किये जा रहे हैं। उन्होंने अपने गम्भीर और तलस्पर्शी पाण्डित्य के आधार पर घोषणा की कि वेदों में इस प्रकार के यज्ञों का विधान नहीं है। उन्होंने यज्ञ के सम्बन्ध में याज्ञिक लोकों की प्रचलित सम्पूर्ण विचारधारा का प्रबल विरोध किया। उन्होंने कहा इस धरती से बाहर न कहीं स्वर्ग नाम का लोक है और न ही उसमें रहने वाले मनुष्याकृति प्राणधारी देवताओं की ही कोई सत्ता है जो कि यज्ञों में आकर दी गई हवि को खाते हैं। उन्होंने यज्ञों में पशुवध का विधान करने वाले याज्ञिकों और वेदभाष्यकारों के विनियोग वाद का भी प्रबल खण्डन किया। उन्होंने यज्ञों के जादू के से माने जाने वाले स्वरूप का भी प्रत्याख्यान किया और कहा कि यज्ञ करने मात्र से कोई कामना पूरी नहीं होती। उन्होंने यज्ञ के केवल दो प्रयोजन बताये। एक वेद की रक्षा और दूसरा जलवायु की शुद्धि तथा उसके द्वारा नीरोगता आदि की प्राप्ति। इसके साथ ही उन्होंने यज्ञ के अर्थ को यज्ञकुण्ड में प्रज्वलित अग्नि और वेदमन्त्रों द्वारा उसमें डाली जाने वाली आहुतियाँ तक ही सीमित नहीं रहने दिया। उन्होंने जनकल्याण के लिए मिल कर किये जाने वाले प्रत्येक कार्य को यज्ञ कह कर यज्ञ शब्द के अर्थ को बहुत बड़ा आयाम दे दिया। इस प्रकार याज्ञिक विचारधारा को ऊपर निर्दिष्ट छः सर्वथा नये विचार देकर इस क्षेत्र को अभूतपूर्व और क्रान्तिकारी देन दी है।

□□

[वेदमार्तण्ड आचार्य प्रियव्रत वेदवाचस्पति आर्य वैदिक साहित्य के प्रकाण्ड विद्वान् हैं, ओजस्वी वक्ता और अनेक ग्रन्थों के रचयिता; गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार के पूर्व आचार्य और कुलपति]

आर्यसमाज और हिन्दी

□ डा० शिवगोपाल मिश्र

वैदिक धर्म के पुनरुत्थान और आर्य संस्कृति की पुनःस्थापना की दृष्टि से स्वामी दयानन्द सरस्वती ने १० अप्रैल १८७५ के दिन आर्यसमाज की स्थापना की। उस समय आर्यसमाज के २८ नियमों में से पांचवे नियम का सम्बन्ध भाषा से था किन्तु दो वर्ष बाद आर्यसमाज के केवल १० नियम रह गये तो भाषा सम्बन्धी नियम जाता रहा। हाँ, उपनियमों में यह कहा गया, कि सब आर्य और आर्य सभासदों को संस्कृत वा आर्य भाषा जाननी चाहिए। निस्सन्देह आर्य भाषा से स्वामीजी का तात्पर्य हिन्दी या खड़ी बोली ही था।

स्वामीजी संस्कृत के विद्वान् और मेधावी पुरुष थे। उनका व्यक्तित्व असाधारण था। उन्होंने आर्यसमाज के लिए वेदों का आधार चुना और सन् १८७४ में सर्व-प्रथम काशी नगरी में उन्होंने हिन्दी में व्याख्यान दिया। धीरे-धीरे वे हिन्दी में प्रवीण होते गये और उन्होंने अपनी सर्वश्रेष्ठ कृति सत्यार्थप्रकाश का प्रणयन हिन्दी में ही किया। यह दुस्साहस ही कहा जावेगा किन्तु इसके मूल में आर्य भाषा (हिन्दी) सम्बन्धी उनकी चिन्तना ही थी।

स्वामीजी द्वारा स्थापित आर्यसमाज का उत्थान एवं विकास हिन्दी साहित्य के 'भारतेन्दु युग' में हुआ। उस समय ब्रजभाषा के साथ-साथ खड़ी बोली का विकास हो रहा था। खड़ी बोली में गद्य के साथ ही कविता की भी खोज चल पड़ी थी। भारतेन्दु काल में भारतेन्दु के अतिरिक्त प्रतापनारायण मिश्र, बदरीनारायण चौधरी प्रेमघन, अम्बिकादत्त व्यास अपनी कविताओं के माध्यम से देश की दुरवस्था के प्रति जनता को जागरित कर रहे थे। इनमें से व्यासजी (१८५८-१९००) काजी के ही वासी थे। वे स्वामीजी के प्रभाव में आ चुके थे। अयोध्याप्रसाद खत्री ने खड़ी बोली का आन्दोलन (१८८८) प्रारम्भ कर दिया था। हिन्दी गद्य के क्षेत्र में राजा लक्ष्मणसिंह, शिवप्रसाद सितारेहिन्द, नवीनचन्द्र राय तथा श्रद्धाराम फुल्तारी के नाम उल्लेखनीय हैं। बालकृष्ण भट्ट इस काल के श्रेष्ठ निबन्धकार थे।

भारतेन्दु के बाद आचार्य महावीरप्रसाद द्विवेदी के काल में खड़ी बोली के गद्य-पद्य में जो परिष्कार हुआ उसके फलस्वरूप अनेक प्रतिभाएं प्रकाश में आईं।

इनमें से कवि के रूप में मैथिलीशरण गुप्त, गोपालशरणसिंह, अयोध्यासिंह उपाध्याय 'हरिऔध' तथा नाथूराम शर्मा 'शंकर' के नाम एवं गद्यकारों के रूप में बालमुकुन्द गुप्त के नाम उल्लेखनीय हैं। इन सबों में से नाथूराम शर्मा 'शंकर' पूर्णतया आर्यसमाज के प्रति समर्पित थे।

द्विवेदी के परवर्ती काल में कई कवि, लेखक, आलोचक आर्यसमाज के प्रति निष्ठावान् पाये जाते हैं किन्तु सूक्ष्म दृष्टि से देखने पर पता चलता है कि आर्यसमाजी कृतिकार या तो थोड़े हैं या जो हुए हैं वे साहित्य की मुख्य धारा के साथ ही आर्यसमाज आन्दोलन से जुड़े हुए हैं। अन्य या तो सामान्य कविता के—भजन लावनियों के—लेखक हैं या फिर आर्यसमाज द्वारा प्रचारित विभिन्न पत्र-पत्रिकाओं के सम्पादक के रूप में हैं। पत्रकारिता के माध्यम से आर्यसमाज ने देश तथा विदेश में हिन्दी का प्रचार किया।

हिन्दूवादी दृष्टिकोण के बावजूद आर्यसमाज ने राष्ट्रीय विचारधारा को आगे बढ़ाने में योगदान किया। इसका प्रभाव मुख्य रूप से गुजरात, पंजाब तथा उत्तरप्रदेश में पड़ा। साथ ही आर्यसमाज का प्रचार मुख्यतः मध्यम वर्ग के बीच हुआ। वर्णव्यवस्था को कर्मणा मानने के कारण सनातनधर्मियों से इसका द्वंद्व भी छिड़ा। वेदों के ज्ञान को हिन्दी में सुलभ कराने, वैदिक धर्म के विरोधियों का मुँह बंद करने के लिए तर्कशील भाषा, एवं हास्य व्यंग्य की शैली विकसित करने और हिन्दी गद्य के परिमार्जन में आर्यसमाज का योगदान श्लाघनीय है। १८८५ से १९०० ई. के बीच प्रायः २०० पत्र-पत्रिकायें विभिन्न आर्यसमाजों द्वारा प्रकाशित की गईं जिनसे देश-व्यापी जागरण के साथ ही अहिन्दी प्रान्तों में भी हिन्दी का प्रचार हुआ। आर्यसमाज द्वारा स्थापित विद्यालयों एवं गुरुकुलों में आर्यभाषा हिन्दी को उच्च शिक्षा का माध्यम बनाये जाने एवं अपने समस्त अधिवेशनों का संचालन हिन्दी में ही करने के कारण पंजाब तथा उत्तर प्रदेश में, जो उर्दू के गढ़ माने जाते थे, वहाँ हिन्दी के लिए अनुकूल वातावरण तैयार करने का श्रेय एकमात्र आर्यसमाज को है। स्वामी दयानन्द हिन्दी के कट्टर पक्षपाती थे। १८८२ ई० में हुन्टर कमीशन के समक्ष संस्कृत के साथ ही आर्यभाषा (हिन्दी) पढ़ाये जाने की मांग स्वामीजी ने रखी थी। उन्होंने पंचमहायज्ञविधि, संस्कारविधि, आत्मचरित आदि ग्रन्थों को हिन्दी में ही रचा और हिन्दी में वेदभाष्य भी प्रस्तुत किया। हिन्दी के लिए यह युगान्तकारी घटना थी।

जैसा कि कहा जा चुका है स्वामीजी भारतेन्दु के समकालीन थे। भारतेन्दु ने हिन्दी की चतुर्मुखी सेवा की, वे अप्रतिम साहित्यकार थे किन्तु स्वामीजी ने गद्य में उपदेश दिये, शास्त्रार्थ तथा जीव-ईश्वर जैसे विषयों के लिए गम्भीर गद्य शैली का विकास किया। उनकी तर्कपूर्ण, इतिवृत्तात्मक, हास्य व्यंग्य शैलियों के उदाहरण ढूँढना कठिन नहीं है। 'सत्यार्थप्रकाश' से ही कुछ उदाहरण प्रस्तुत हैं—

“निराकार, क्योंकि जो साकार होता तो व्यापक न होता, जब व्यापक न होता तो सर्वज्ञादि गुण भी ईश्वर में नहीं घट सकते क्योंकि परिमित वस्तु के गुण, कर्म, स्वभाव भी परिचित रहते हैं तथा शीतोष्ण, क्षुधा तृषा और रोग, दोष, छेदन, भेदन आदि से रहित नहीं हो सकता। इससे यही निश्चित है कि ईश्वर निराकार है। जो साकार हो तो उसके नाक, कान, आँख आदि अवयवों का बनाने हारा दूसरा होना चाहिए क्योंकि जो संयोग से उत्पन्न होता है उसको संयुक्त करने वाला निराकार चेतन अवश्य होना चाहिए।” अथवा

“ये सब बातें पोप लीला के गपोड़े हैं। जो अन्यत्र जीव वहाँ जाते हैं उनका धर्मराज चित्रगुप्त आदि न्याय करते हैं। तो वे यमलोक के जीव पाप करें तो दूसरा यमलोक मानना चाहिए कि वहाँ के न्यायाधीश उनका न्याय करें और पर्वत के समान यमगणों के शरीर हों तो दीखते क्यों नहीं? और मरने वाले जीव को लेने में छोटे द्वार में उनकी एक अंगुली भी नहीं जाती और सड़क गली में क्यों नहीं रुक जाते? जो कहो कि वे सूक्ष्मदेह धारण कर लेते हैं तो प्रथम पर्वतवत् शरीर के बड़े-बड़े हाड पोप जी बिना अपने घर के कहाँ धरेंगे?”

भागवतकार की आलोचना करते हुए स्वामीजी लिखते हैं—“वाह रे वाह भागवत के बनाने वाले लाल बुभुक्षकड़ ! क्या कहना तुमको, ऐसी-ऐसी मिथ्या बातें लिखने में तनिक भी लज्जा और शरम न आई। निपट अंधा ही बन गया। भला स्त्रीपुरुष के रजवीर्य के संयोग से मनुष्य तो बनते ही हैं परन्तु परमेश्वर के सृष्टिक्रम के विरुद्ध पशु, पक्षी, सर्प आदि कभी भी उत्पन्न नहीं हो सकते। और हाथी, ऊँट, सिंह, कुत्ता, गधा और वृक्षादि स्त्री के गर्भाशय में स्थित होने का अवकाश भी कहाँ हो सकता है ? और सिंह आदि उत्पन्न होकर अपने माँ-बाप को क्यों न खा गये ? धिक्कार है पोप और पोप रचित इस महाअसम्भव लीला की जिसमें संसार को अभी तक भ्रमा रखा है।”

स्पष्ट है कि स्वामीजी के गद्य में विज्ञानसम्मत तर्क और निर्भीकता का समावेश है। लेकिन स्वामीजी के आलोचकों का मत है कि वेदों को ही सब कुछ मान लेने से व्यक्तिगत चिन्तन के लिए अवकाश जाता रहा। संस्कृतज्ञ होने के कारण स्वामीजी की भाषा की गति मन्द, कहीं-कहीं ब्रजभाषापन लिए, लिंग आदि की अशुद्धियों से युक्त होने के कारण दोषपूर्ण है लेकिन जब हम यह देखते हैं कि स्वामीजी अहिन्दी प्रदेश की उपज थे तो उनके इन दोषों की उपेक्षा करनी पड़ती है। आर्यसमाज आन्दोलन से प्रेरित होने से हिन्दी में संस्कृत शब्दावली को अधिकाधिक प्रश्रय मिला। हिन्दी गद्य को ऐसी खण्डन-मण्डन एवं तर्कपूर्ण शैली प्राप्त हुई जिसमें ओज, विशदता एवं विरोधी पक्ष को प्रभावित करने की शक्ति थी।

स्वामीजी के अनन्तर आर्यसमाजी साहित्य का सृजन होता रहा। पं. तुलसीराम ने सामवेद और श्वेताश्वतर उपनिषद् का भाष्य १८९८ ई. में किया। लाहौर के राजाराम ने ईश, केन आदि उपनिषदों के भाष्य प्रस्तुत किये। पुनः आर्यमुनि ने भी उपनिषदों का भाष्य लिखा। वेदमन्त्रों का भी हिन्दी अनुवाद हुआ और यह वैदिक विनय नाम से छपा। स्वाध्यायसुमन, वरुण की नौका, आर्यसिद्धान्त विमर्श, वैदिक वाङ्मय का इतिहास, वैदिक सूक्तियाँ, वैदिकजीवन, वैदिक स्वप्न विज्ञान, वैदिक पशु यज्ञ मीमांसा आदि ग्रन्थों की भी सर्जना हुई। इन ग्रन्थों से न केवल आर्यसमाज के सिद्धान्तों का प्रचार हुआ वरन् हिन्दी गद्य का परिष्कृत रूप भी पाठकों के समक्ष आया। डा. वासुदेवशरण अग्रवाल की उरु ज्योति, कर्मरहस्य, मृत्यु और परलोक, पं. गंगाप्रसाद उपाध्याय कृत आस्तिकवाद, जीवात्मा, अद्वैतवाद तथा लाला दीवानचन्द्र के स्वाध्याय संग्रह, जीवनज्योति, दीपक, कर्मयोग कृतियाँ हिन्दी गद्य निर्माण में विशेष सहायक सिद्ध हुई।

आर्यसमाज के विशिष्ट गद्य लेखकों में आलोचकप्रवर पं. पद्मसिंह शर्मा का नाम उल्लेखनीय है। इनका सतसई पर ‘संजीवन भाष्य’ तुलनात्मक आलोचना का गौरवग्रन्थ है। उन्होंने आर्यसमाज के कई पत्रों का सम्पादन किया। सत्यकाम विद्यालंकार, चन्द्रगुप्त विद्यालंकार, विश्वम्भर सहाय प्रेमी (१८९९- १९७४) आदि ने भी आर्यसमाज से सम्बद्ध ग्रन्थ लिखे। महात्मा मुन्शीराम (स्वामी अद्वानन्द) ने १९२४ में स्वामी दयानन्द के पत्रों का संकलन प्रकाशित किया। इसके पूर्व भगवद्दत्त (१९०९) ऋषि दयानन्द का पत्र व्यवहार प्रस्तुत कर चुके थे।

आर्यसमाज से प्रभावित अन्य अनेक साहित्यकार हुए हैं जिनमें स्व. डा. धीरेन्द्र वर्मा, डा. बाबूराम सक्सेना, डा. हरदेव बाहरी जैसे भाषाविज्ञानी, डा. सत्यप्रकाश (अब स्वामी सत्यप्रकाश) जैसे रसायनशास्त्री के नाम गिनाये जा सकते हैं। स्वामी सत्यप्रकाश के पिता पं. गंगाप्रसाद उपाध्याय का ऊपर उल्लेख हो चुका है। वे सम्भवतः आर्यसमाज के सर्वाधिक चर्चित लेखक और विद्वान् हैं। अभी हाल ही में उनकी जन्मशती के अवसर पर उनका समग्र साहित्य प्रकाशित हुआ है जिसके अवलोकन से उनकी सर्वतोमुखी प्रतिभा का पता चलता है।

यही नहीं, इस बीसवीं शती के जिन प्रमुख कहानी लेखकों को आर्यसमाज के खेमे में सम्मिलित पाते हैं

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/४८

वे हैं स्व. मुन्शी प्रेमचन्द तथा सुदर्शनजी। प्रेमचन्दजी विधवाविवाह के समर्थक, धार्मिक बाह्याडम्बर के प्रबल आलोचक और हिन्दुत्व के पोषक थे। यह उनकी कृतियों से प्रकट होता है।

हिन्दी गद्य साहित्य से ही जुड़ा हुआ प्रश्न है पत्रकारिता का जिस पर आगे चर्चा की जावेगी।

पद्य साहित्य

आर्यसमाज के प्रचारक प्रायः भजन लिखते और गाते थे। उनका आम जनता पर यथेष्ट प्रभाव भी पड़ा किन्तु साहित्यिक दृष्टि से अधिकांश पद्य साहित्य उथला था। गण्यमान्य कवियों में नाथूराम शर्मा शंकर, अम्बिकादत्त, हरिशंकर शर्मा, गदाधरसिंह, गदाधरप्रसाद, श्रीमती सावित्रीदेवी प्रभाकर, डा. सूर्यदेव, डा. धर्मदेव के नाम उल्लेखनीय हैं।

श्री नाथूराम शर्मा 'शंकर' (१८५९-१९३२) का जन्म हरदुआगंज अलीगढ़ में गौड़ ब्राह्मण परिवार में हुआ था। ये नहर विभाग में कानपुर में काम करते थे जहाँ ये सुप्रसिद्ध कवि पं. प्रतापनारायण मिश्र के सम्पर्क में आये। ये समस्यापूर्ति में अत्यन्त पटु थे। इनकी अधिकांश रचनाएँ ब्रजभाषा में हैं। इनमें हास्य व्यंग्य का पुट है। इनकी कविताएँ पहले 'ब्राह्मण' में और फिर 'सरस्वती' में छपने लगीं, ये उर्दू में भी कविता करते थे। देश-प्रेम, स्वदेशी प्रयोग, समाजसुधार, हिन्दीअनुराग, विधवा, अछूत इनकी कविताओं के विषय होते। जब पद्मसिंह शर्मा 'परोपकारी' के सम्पादक हुए तो इनकी कविताएँ इसमें भी छपने लगीं। 'भारतोदय' में भी इनकी कविताएँ प्रकाशित होती थीं। इन्हें कविताकामिनीकान्त, साहित्यसुधाकर जैसी पदवियों से विभूषित किया गया। इनकी प्रमुख कृतियाँ हैं—अनुरागरत्न, शंकरसरोज, शंकरसर्वस्व तथा गर्भारण्डारहस्य। ये कविता तथा सबैयों में अपनी रचनाएँ लिखते थे।

इनकी 'दयानन्द स्तवन' कविता अत्यन्त प्रसिद्ध है। उसके कुछ अंश हैं :

आनन्द सुधासार दयाकर पिला गया
भारत को दयानन्द दुबारा जिला गया
डाला सुधार वारि बढ़ी बेल मेल की
देखो समाज फूल फबीले खिला गया।

'भारतोदय' पत्र के प्रवेशांक (१९०९) में इनकी एक कविता छपी थी जो इस प्रकार है :

ज्ञान जिसका ब्रह्मविद्या का महाविश्राम था
ध्यान जिसका लोकलीला के लिए निष्काम था
शुद्ध जीवन काल जिसका सर्वसद्गुण धाम था
श्री दयानन्दर्षि मंगलमूल जिसका नाम था
बीज वैदिक धर्म का वह ब्रह्मचारी बो गया
देख लो लोगो दुबारा भारतोदय हो गया।

'भारतोदय' में छपी एक अन्य कविता सप्तम एडवर्ड के प्रति है :

सप्तम एडवर्ड महाराज रक्षा हम सबकी करते हैं
श्री बल बोध अखंड प्रताप साहस धर्म सुकर्म कलाप
ऐसे सबगुण धारी आप मनु में भूल नहीं भरते हैं

इनकी कविताओं में अतिशयोक्ति का पुट रहता था। यथा—

शंकर नदीनद नदीसन के नीरन की
भाप बन अम्बर में ऊँची उठ जायगी
दोनों ध्रुव छोरन लों पल में पिघल कर
धूम धूम धरनी धुरी सी बढ़ जायगी
झारंगे अंगारे ये तरनि तारे तारापति
जारंगे खमण्डल में आग मड़ जायगी
काहू विधि विधि की बनावट बचेगी नाहि
जौ पै वा विद्योगिनि की आह कढ़ जावेगी

उनकी हास्य व्यंग्य कविता का भी एक उदाहरण देखें—

ईस गिरजा को छोड़ यीशु गिरजा में जाय
'शंकर' सलौने मैन मिस्टर कहावेंगे
बूट पतलून कोट कम्फर्टर टाई डाँटि
जाकट की पाकिट में वाच लटकावेंगे
घूमेंगे घमंडी बने रंडी का पकड़ हाथ
पियेंगे बरंडी मीट होटल में खावेंगे
फारसी की छार सी उडाय इंगरेजी पढ़
मानो देवनागरी का नाम ही मिटावेंगे

अंबिकादत्त पंजाबी सारस्वत ब्राह्मण थे। ये आशुकवि थे और अनेकभाषाविद्। इनकी २० पुस्तकें मिलती हैं जिनमें सत्यामृतप्रवाह, सत्यधर्ममुक्तावली, धर्मरक्षा, शतोपदेश आदि मुख्य हैं। इनकी पुस्तक 'सत्यधर्ममुक्तावली' की प्रथम कविता है—ओ३म जय जगदीश हरे.....

आर्यसमाजियों में इस प्रार्थना का वही मान है जो हमारे देश के राष्ट्रगीत "जनमन गण...." का। इनके भजनसंग्रह अत्यन्त प्रसिद्ध हैं। एक वानगी देखें—

दीन दुखी असहाय का करो सदा उपकार
जानो वेद पुरान का यही एक है सार

हरिशंकर शर्मा नाथूराम शर्मा के पुत्र थे। ये हास्य रस की कविता करते थे। ये जाने-माने साहित्यकार थे। इन्होंने 'आर्यसन्देश' तथा 'आर्यमित्र' का सम्पादन भी किया।

गुरुकुल कांगड़ी के श्री गदाधरसिंह ने दयानन्दजी का जीवनचरित "दयानन्दायन" नाम से पद्यबद्ध किया। लखनऊ के गदाधरप्रसाद ने स्वामी दयानन्द कृत सत्यार्थप्रकाश का हिन्दी पद्यानुवाद "सत्यसागर" नाम से किया।

आर्यसमाजी पद्यसाहित्य के सम्बन्ध में 'सद्धर्मप्रचारक' तथा 'आर्यमित्र' में जो आलोचनाएँ छपीं वे महत्वपूर्ण हैं। इनमें से ३ जून १९०८ के 'सद्धर्मप्रचारक' में प्रकाशित 'आर्यसमाज और उसका साहित्य' लेख की निम्न पंक्तियाँ स्वतः बोलती हैं—

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/५०

“कविता के विषय में हमें यही कहना है कि आर्यसमाज ने कविता देवी का इतना अपमान किया है जितना कोई पूरी शक्ति से कर सकता था। जिन लोगों के ऊपर कभी कविता देवी ने भूल कर भी दृष्टिनिपेक्ष नहीं किया, जिन्होंने कभी जन्म भर में एक बार भी सुकवियों का संग नहीं किया वे लोग गले के प्रभाव से कवि पदवी पाकर कविता देवी के नाम पर अकड़-अकड़ कर चलते और नगर संकीर्तनों में सरस्वती की कर्णशूल तुक-बंदियों को सुनासुना कर तालियों का प्रसाद पाते हैं।”

आर्यमित्र के शताब्दी अंक में छपा कि “पद्य भाग तो ऐसा है जिसे देखकर हमारा सिर लज्जा से झुक जाता है।.....साधारण तुकबन्दी भी ऐसी जिसे देखकर हँसी आती है। छन्दों की स्वच्छन्दता तो देखते ही बनती है।”

हमें उपर्युक्त कटु आलोचना के प्रसंग में यही कहना है कि गद्य की तुलना में आर्यसमाज का पद्य-साहित्य दुर्बल था। वास्तव में किसी संस्थाविशेष से सम्बद्ध कविता का हथ यही होता है।

पत्रकारिता

आर्यसमाज के द्वारा प्रकाशित अनेकानेक पत्र पत्रिकाओं के माध्यम से हिन्दी पत्रकारिता के पल्लवन में महत्वपूर्ण योगदान हुआ। वस्तुतः इससे तीन उद्देश्यों की पूर्ति हुई—वैदिक धर्मप्रचार, सामाजिक दोषों का निराकरण तथा हिन्दी का प्रचार एवं प्रसार। इस पत्रकारिता के तीन उत्थान माने जा सकते हैं। प्रथम—१८७५ से १९०० तक, द्वितीय—१९०१ से १९२५ तक तथा तृतीय—१९२५ से आगे।

प्रथम उत्थान में पत्र-पत्रिकाएं अव्यवस्थित एवं अस्थायी रहीं। उनके विषय धार्मिक और सामाजिक होते। द्वितीय उत्थान में पत्रकारिता में राष्ट्रीयता का संचार हुआ। जातीय संगठन, जनजागरण, भाषाप्रचार, विदेशीराज, धर्मसुधार आदि उद्देश्य थे। तृतीय उत्थान में धर्मसुधार के साथ साथ स्वदेशी आन्दोलन को प्रश्रय मिला। इस उत्थानकाल में पत्र-पत्रिकाओं की संख्या में आशातीत वृद्धि हुई किन्तु गुणात्मक दृष्टि से उसमें ह्रास आया। यहाँ यह उल्लेखनीय है कि आर्यसमाज के पत्रों की पाठकसंख्या कभी भी अधिक नहीं रही। ‘कल्याण’ सरीखे सनातनी पत्र की बराबरी कभी नहीं कर पाये। इसका एकमात्र कारण आर्यसमाज के पत्रों में सीमित विषयों का समावेश और रसात्मक साहित्य का तिरस्कार रहा है। इन पत्रों में संस्थाओं के समाचार, निर्वाचन, उत्सव आदि को ही प्रमुखता मिलती रही। जहाँ जहाँ हिन्दी के साहित्यकार इन पत्रों से सम्बद्ध रहे हैं, वहीं पाठकों की संख्या बढ़ी है और पत्र की प्रशंसा हुई है। किन्तु यह भी उल्लेखनीय तथ्य है कि गुरुकुल से निकले स्नातकों की एक बड़ी मण्डली ने आर्यसमाज के इन पत्रों के सम्पादन का भार सम्हाल कर पत्रकारिता को आगे बढ़ाया है।

प्रथम उत्थान के कुछ पत्र हैं—आर्यदर्पण (१८७८), आर्यभूषण (१८७६), सद्धर्मप्रचारक (१८८९), आर्यावर्त (१८८७), देशहितैषी (१८८२), परोपकारी (१८९०), भारत-सुदशा-प्रवर्तक (१८७९), वेदप्रकाश (१८९७), तिमिरनाशक (१८८२)। आर्यदर्पण में स्वामीजी के विचार छपते थे। यह द्विभाषी पत्र था तथा उर्दू-हिन्दी दोनों में प्रकाशित होता था।

द्वितीय उत्थान में दयानन्द पत्रिका (१९०७), भारतोदय (१९०९), उषा (१९०९), नवजीवन (१९१०), आर्य (१९१४), वैदिक मार्तण्ड (१९१९), भारती (१९२०), श्रद्धा (१९२०), हिन्दी (१९२२), अर्जुन (१९२३), आर्यमार्तण्ड (१९२३), आर्यजगत (१९२४), आर्यगजट (१९२४), आर्यजीवन (१९२४), गुरुकुल समाचार (१९२४), सत्यवाद (१९२५), प्रकाश (१९२५) मुख्य पत्र प्रकाशित होते रहे।

तृतीय उत्थान में पत्र-पत्रिकाओं की संख्या बढ़ी है जिनमें से सार्वदेशिक (१९२७), हिन्दी मिलाप (१९२८), वेदोदय (१९३०), गुरुकुल (१९३६), आर्यसन्देश (१९३६), जागृति (१९४०), वेदवाणी (१९४९), वेदपथ (१९४९), मानवपथ (१९५२) प्रमुख हैं। ये पत्रिकायें कानपुर, काशी, प्रयाग, दिल्ली, आगरा, जालंधर, लाहौर, सहारनपुर, तथा मेरठ से निकलती रहीं। इन पत्रिकाओं के सम्पादकों के रूप में जिन व्यक्तियों के नाम जुड़े उनकी लगन एवं तपस्या की जितनी प्रशंसा की जाय वह थोड़ी है। बनारस से प्रकाशित 'तिमिरनाशक' के सम्पादक स्वामी दर्शनानन्द (१८६१-१९१३) थे। ये लुधियाना के थे और इनका पहले का नाम कृपाराम था। इन्होंने सैकड़ों टुकट तथा टीकाएँ लिखीं। 'सद्धर्मप्रचारक' के सम्पादक मुन्शीराम (स्वामी श्रद्धानन्द १८५६-१९२६) जालंधर वासी थे। 'परोपकारी' तथा 'भारतोदय' के सम्पादक स्व. पद्मसिंह शर्मा का पहले ही उल्लेख किया जा चुका है। 'आर्यमित्र' तथा 'आर्यसन्देश' के सम्पादक स्व० हरिशंकर शर्मा एवं 'आर्यवर्त' के श्री रुद्रदेव शर्मा भी उच्चकोटि के साहित्यिक थे। इन पत्रिकाओं में से श्रद्धा, आर्यजगत तथा भारतसुदशाप्रवर्तक हिन्दी की प्रबल समर्थक थीं।

आर्यसमाज का विरोध और हिन्दी का पल्लवन

आर्यसमाज की प्रतिक्रिया में सनातनधर्मी संगठित होकर आन्दोलन करने लगे। सनातनी वेदों के साथ पुराणों और स्मृतियों को भी पूज्य मानते जबकि आर्यसमाजी केवल वेदों को। स्वामी ज्ञानानन्द और दीनदयाल शर्मा इस आन्दोलन के प्रमुख नेता बने। १९०९ ई. में कलकत्ते से 'सनातनधर्मपत्रिका' निकली जो आर्य-समाज का लगातार विरोध करती रही। दरभंगा के राजा रामेश्वरप्रसादसिंह का भी सहयोग प्राप्त था। अतः जब स्वामी दयानन्द ने पंजाब में हिन्दी की चेतना उत्पन्न की तो प्रतिक्रियावश सनातनधर्मी कार्यकर्ताओं ने हिन्दू पंजाबी जनता में हिन्दी का प्रचार किया। इनके सभी पत्र हिन्दी में छपते थे। इनमें सर्वप्रमुख 'पीयूष-प्रवाह' था। सनातनधर्म पताका, ब्राह्मणसर्वस्व अन्य पत्रिकाएं थीं।

हिन्दू महिलाएं हिन्दी (देवनागरी लिपि में) सीखतीं। यहाँ तक कि कश्मीर में भी औरतें हिन्दी ही पढ़तीं। आर्यसमाज के कुछ पत्र उर्दू में भी निकलते थे। इस पुनर्जागरण से आर्यसमाज तथा सनातनधर्म सभा के अनेकानेक विद्यालय हिन्दी शिक्षा के गढ़ बन गए। यही नहीं, अन्य जातियों में सामाजिक सुधार लाने के लिए जैनगजट, राजपूत, हैहयक्षत्री जैसी पत्रिकाओं का भी प्रकाशन हुआ। प्रयाग से प्रकाश्य 'आर्य सिद्धान्त' के सम्पादक भीमसेन शर्मा पहले तो दयानन्दजी के शिष्य बने, उनके साथ-साथ रहते, किन्तु १९०२ में वे सनातनी बन गये। स्व. पद्मसिंह शर्मा इन्हीं के शिष्यों में से थे।

स्मरण रहे कि भारतेन्दुजी भी सनातनी थे। वे भी स्वामी दयानन्दजी के विरोध में लिखते थे। उनके मंडल के कवियों में प्रतापनारायण मिश्र हिन्दू पुनर्जागरण के पक्षधर थे। उनकी निम्नलिखित पंक्तियाँ काफी हैं, यह बताने के लिए कि वे तन मन से समर्पित कवि थे—

चाहुँ जो साँची निज कल्याण
तो सब मिलि भारत सन्तान
जपौ निरन्तर एक जबान,
हिन्दी हिन्दू हिन्दुस्तान।

हरियाणा के कट्टर सनातनियों में माधवप्रसाद मिश्र तथा उनके भाई राधाकृष्ण मिश्र खड़ी बोली में कविता करते थे। स्वामी रामतीर्थ की मृत्यु पर माधवप्रसादजी ने जो कविता लिखी, वह अत्यधिक चर्चित हुई।

प्राणनाथ ! बालसुत दुहिता यों कहती प्यारी छोड़ी
हाय बत्स बृद्धा के धन यों रोती सहतारी छोड़ी

अंग्रेजी न जानते हुए भी आप सामयिक घटनाओं को अपनी कविता में प्रधानता देते रहे ।

श्रद्धाराम फुल्लौरी सनातनधर्मी के साथ साथ समाजसुधारक थे । बालविवाह, स्त्रीशिक्षा जैसे विषयों में आर्यसमाज के उद्देश्यों से उनका अभेद था । वे पंजाब, हरियाणा, हिमाचलप्रदेश, पश्चिमी उत्तरप्रदेश में व्याख्यान देते थे और बंगाली साधु श्री ज्ञानानन्दजी के प्रयत्न से सनातनधर्म-महामण्डल की स्थापना की थी । ये दयानन्दजी के भी अनुयायी थे । इनकी भाषा उर्दूबहुल थी ।

बालमुकुन्द गुप्त तथा बदरीनारायण चौधरी प्रेमधन ने अपने विनोदी स्वभाव से हास्यव्यंग्य की उत्तम रचनाएँ प्रस्तुत कीं । इस प्रकार आर्यसमाज की प्रतिक्रिया में भी हिन्दी में प्रचुर गद्य-पद्य की रचना हुई और इसमें अनेक सुप्रसिद्ध साहित्यिक व्यक्तियों का योगदान रहा ।

इस प्रकार लगभग १०० वर्ष तक आर्यसमाज ने हिन्दी को किसी न किसी रूप में प्रभावित किया । उसमें एक उल्लेखनीय वृद्धि और हुई—वह है वैज्ञानिक क्षेत्र में हिन्दी की स्थापना । इस दिशा में स्वामी सत्य-प्रकाशजी १९२० के पश्चात् से अनवरत संलग्न रहे हैं । उसका परिणाम यह हुआ कि अब हिन्दी में विज्ञान के सभी अंगों के ग्रन्थ हिन्दी में उपलब्ध हैं । यही नहीं, विगत २५ वर्षों से 'विज्ञान परिषद् अनुसन्धान पत्रिका' भी प्रकाशित हो रही है जिसमें शोध निबन्ध प्रकाशित होते हैं ।

संदर्भ

आर्यसमाज के पत्र तथा पत्रकार : डा. भवानीलाल भारतीय, प्रकाशक : वैदिक पुस्तकालय, दयानन्द आश्रम, अजमेर

हिन्दी भाषा और साहित्य के प्रति आर्यसमाज की देन : डा. लक्ष्मीनारायण गुप्त

आधुनिक हिन्दी का आदिकाल : पं. श्रीनारायण चतुर्वेदी, प्रकाशक : हिन्दुस्तानी एकेडेमी, प्रयाग

आर्यसमाज की हिन्दी सेवाएं : लेख : हिन्दुस्तानी—जनवरी-मार्च १९६१.



[डॉ० शिवगोपाल मिश्र : जन्म १३ सितम्बर १९३१; एम० एस-सी० १९५२ साहित्यरत्न १९५२ डी० फिल् १९५४; १९५६ से इलाहाबाद विश्वविद्यालय में अध्यापन कार्य, सम्पादक—विज्ञान; प्रबन्ध सम्पादक : विज्ञान परिषद् अनुसन्धान पत्रिका, अनेकानेक वैज्ञानिक लेख; साहित्यिक सम्पादन—मृगावती, मधुमालती, सत्यवती; वैज्ञानिक लेखन—पादपरसायन, सूक्ष्ममात्रिक तत्त्व, फास्केट अम्लीय मुदाएँ, जीवाणु उर्वरक; पुरस्कार : उत्तरप्रदेश राजकीय पुरस्कार, हरिशरणानन्द पुरस्कार; अनेक संस्थाओं के सदस्य; हिन्दी वैज्ञानिकसाहित्य के ख्यातिलब्ध लेखक, विज्ञान परिषद् प्रयाग के यशस्वी मंत्री, और अनेक ग्रन्थों के रचयिता, प्रयाग विश्वविद्यालय के रसायन विभाग के अनुभवी प्राध्यापक]

आधुनिक भारतीय पुनर्जागरण का द्रष्टा-ऋषि : स्वामी दयानन्द

□ डॉ० रघुवंश

आर्यों का मूल जातीय संस्कार कर्मकाण्ड रहा है। उनमें बौद्धिक प्रखरता के साथ कर्म के द्वारा उच्चतम उपलब्धियों तक पहुँचने की प्रेरणा रही है। यूनानी और भारतीय आर्यों में इस स्तर पर समानता मिलती है। यह अलग बात है कि दोनों संस्कृतियों का विकास भिन्न दिशाओं में हुआ। एक ने विश्व को समझने-समझाने के अनवरत प्रयत्न में भौतिक जीवन और जगत् के यथार्थ सत्य को उद्घाटित किया है। दूसरे ने प्रत्यक्ष जगत् के परे परम सत्ता को पहचानने के प्रयत्न में आत्मा के आन्तरिक सत्य की खोज में सदा रुचि ली है। यूनानी और उसी के आधार पर विकसित होनेवाली रोमीय संस्कृतियों में मनुष्य की मेधा के विकास की सारी सम्भावनाओं के बावजूद उसके सामाजिक मूल्यों का स्रोत मानव नहीं बन सका। व्यक्तिगत आचरण की मर्यादाओं की व्याख्या की गई, पर उनसे मानवीय समाज की मूल्यगत संरचना संभव नहीं हो सकी। यही कारण है कि जब सामी ईसाई धर्म ने ईश्वरपुत्र मानव ईसा की कल्पना के साथ मानवीय मूल्यों की अवधारणा सामने रखी और इन मूल्यों को ईश्वर के संरक्षण तक पहुँचने का मार्ग बताया, यूनानी-रोमीय संस्कृति अपनी सारी समृद्धि और सम्पन्नता के बावजूद उसके सामने ठहर नहीं सकी।

भारतीय वैदिक आर्य संस्कृति में चिन्तन और कर्मकाण्ड का सामंजस्य रहा। भावमूलक मानव-मूल्यों की धारा इसमें अन्तर्भुक्त अवश्य रही है। यह स्वतः अन्तस्सलिला हो सकती है; द्राविड संस्कृति के संघात का परिणाम रूप हो सकती है और दोनों ही प्रक्रियाएँ समानान्तर चल सकती हैं। लेकिन यह स्पष्ट है कि यह भावधारा कभी प्रवेगवती नहीं हो सकी। चिन्तन के स्तर पर आत्मा और ब्रह्म के रहस्य को जानने का प्रयत्न हुआ और इसी सत्य के केन्द्र पर विश्व की व्याख्या की गई। दूसरी ओर कर्मकाण्ड से लोक के समस्त वैभव और परलोक में मोक्ष पाने को परमार्थ माना गया। जिन मानव-मूल्यों पर सारी संरचना हुई है, उनको बुद्धि और कर्म के वैभव में बहुत गौण स्थान मिला। तथागत बुद्ध ने बुद्धि और कर्म की इस मूल्यविहीन अतिरंजना का विरोध किया। उन्होंने मानव-मूल्यों को धर्म के केन्द्र में स्थापित किया और कर्षणा को इन मूल्यों के केन्द्र में माना। परन्तु कर्मकाण्डी ब्राह्मण संस्कृति का घेरा इतना कठोर था कि उनकी सहज मानवीय मूल्यों के

आधार पर प्रतिष्ठित साधना-पद्धति की अपेक्षा पुनः व्यक्ति के उन्नयन के दार्शनिक चिन्तन और योगपरक साधना को महत्त्व दिया जाने लगा। बौद्धधर्म के अन्तर्गत ही महायान से सिद्धों और वज्रयानियों तक क्रमशः इन योगपरक साधनाओं के गुह्य कर्मकाण्ड में मानवमूल्य तिरोभूत हो गये।

बौद्ध धर्म के बुद्ध शरणं, संघ शरणं और धर्म शरणं गच्छामि के समान ईसाई धर्म में त्रयी (ईश्वर, प्रभुपुत्र-ईसा और चर्च) को मान्यता मिली। यहाँ ईसा मानव-मूल्यों के वाहक धर्म रूप हैं। परन्तु बौद्ध धर्म के समान क्रमशः ईसाई धर्म में मूल्यों के स्थान पर चर्च (संघ) की महत्ता बढ़ती गई और व्यवस्था अधिक प्रभावी हो गई। यह महत्त्व की बात है कि ईसा ने यहूदी चर्च की व्यवस्था का विरोध करके धर्म के केन्द्र में मानव-मूल्यों को स्थापित किया था। पर क्रमशः ईसाई चर्च में व्यवस्था का प्राधान्य हो गया। जैसा कहा गया है, मूल्यों पर प्रतिष्ठित बौद्ध धर्म में क्रमशः कर्मकाण्ड और गुह्य साधनाओं का विकास हुआ। शंकराचार्य ने इसका विरोध किया। चिन्तन के क्षेत्र में बौद्ध तर्कपद्धति अपनाने के कारण उन्हें प्रच्छन्न बौद्ध कहा जाता है, पर उन्हें बौद्ध धर्म को भारत से निष्कासित करने वाला भी कहा गया है। अपने मानवीय मूल्यों के आधार से हट कर बौद्ध सम्प्रदाय अनेक गुह्य साधनाओं में भटक गये थे। शंकर ने इस रहस्य के कुहासे को दूर किया और अद्वैत ब्रह्म की स्थापना की। जीवन और जगत् को मिथ्या मान लेने पर आत्मा और ब्रह्म के बीच मानव-मूल्यों की भूमिका असंगत हो जाती है। शंकर ने पारमार्थिक सत्य के साथ व्यावहारिक जीवन के सत्य को स्वीकृति देनी चाही है, जिससे मनुष्य-जीवन को आधार पर मिल सके, पर उनके चिन्तन की प्रखरता ही प्रभावी सिद्ध हुई है। कई शताब्दी तक भारतीय समाज में मूल्यों के क्षेत्र में विश्रुंखलता बनी रही। तमाम मतमतान्तर, धर्म-सम्प्रदाय चले और मूल्यों के स्थान पर कर्मकाण्ड तथा रहस्य साधनाओं का प्राधान्य रहा।

इन्हीं शताब्दियों में इस्लाम धर्म और राज-शक्ति ने क्रमशः पूरे उत्तरी भारत को आक्रान्त किया। इस्लाम की मूल प्रेरणा मानव-धर्म से अनुप्राणित है, परन्तु बौद्ध करुणा और ईसाई प्रेम की अपेक्षा इस्लामी बन्धुत्व में कबीलाई सीमा सदा बद्धमूल रही है। परन्तु इनके संगठन की यह बहुत बड़ी शक्ति थी। भारतीय समाज जिस प्रकार विश्रुंखलित और व्यक्ति-प्रधान उस युग में चल रहा था, इस स्थिति में इस्लाम के प्रबल आवेग के सामने उसका ठहरना कठिन हो गया। परन्तु दक्षिण से कई शताब्दियों से प्रवाहित भक्ति की धारा दक्षिण के आचार्यों द्वारा उत्तर में शक्ति ग्रहण कर चुकी थी और आवेगपूर्ण प्रवाह में परिलक्षित होती है। इन आचार्यों ने मानव-जीवन के सन्दर्भ में अद्वैत दर्शन की सीमा को पहिचाना और उसकी ऐसी व्याख्याएँ प्रस्तुत कीं। इन सब का केन्द्रीय भाव जीवन और जगत् की स्वीकृति रहा है, चाहे अंश-अंशी भाव से अथवा सत्-चित्-आनन्द के अनुक्रम में। उन्होंने व्यक्तिपरक (मानवोपरि) रूप के स्थान पर साधना को मानवीय आधार प्रदान किया, जिसमें मानव-मूल्यों की स्पष्ट स्वीकृति है। ईश्वर, आराध्य स्वामी है, पति है, प्रिय है, सखा है, पुत्र है, तो इन सम्बन्धों में मानवीय मूल्यों का प्रतिफलन है। जीवन-जगत् के साथ मानवीय मूल्यों की स्वीकृति है।

प्रेम, सेवा, त्याग, दान, सत्य, अहिंसा, दया, सत्संग, परोपकार आदि मानवीय मूल्यों को बिना साधे यहाँ आध्यात्मिक साधना की भूमिका प्रस्तुत नहीं होती, प्रयोजन सिद्ध नहीं होता। योग के माध्यम से आत्मा-परमात्मा मिलन इस दृष्टि से भिन्न है। योग की प्रक्रिया व्यक्तिपरक है, उसमें सामाजिक मूल्यों का सन्दर्भ नहीं है। वज्रयानियों और सिद्धों ने तो मूल्यों का निषेध तक किया है। जबकि भक्ति में मानवीय मूल्यों का ही आधार है। किसी भाव से, किसी सम्बन्ध की स्थिति में भक्ति करना तभी सम्भव और वास्तविक होगा जब साधक दया, सेवा, मानव प्रेम, सत्य-अहिंसा और त्याग जैसे मूल्यों से सम्पृक्त हो चुका हो। जो भक्ति की साधना को इन मूल्यों से स्वतन्त्र मान कर योग के समान मूल्यों से परे तन्मयासक्ति मानते हैं, वे प्रेम को मानवीय प्रेम से

अलग अनन्य भाव मानते हैं। राजयोग भी यम-नियमों पर आश्रित है, इस प्रकार आत्मा के विकास और उन्नयन के लिए वहाँ भी मानवीय मूल्यों की भूमिका को स्वीकारा गया है। यह तो हठयोग की साधनाएँ हैं, जिनमें मानवीय मूल्यों का पूरा नकार है। यह सिद्धियों के पाने की यांत्रिक पद्धति है। फिर योग और भक्ति की मूल्यगत भूमिकाओं में अन्तर है। योग में मानवीय भूमिका प्रारम्भिक है, और इन मूल्यों की भूमिका के विभिन्न स्तरों का अतिक्रमण करते हुए साधक आत्मिक अनुभूति की उच्च भूमिकाओं पर संचरण करता है। भक्ति में साधना की उच्च भूमिकाओं पर मानवीय मूल्यों का उदात्तीकरण होता है। ईश्वरीय प्रेम की भूमि पर संचरण करने वाला साधक मानवीय सम्बन्ध में प्रेम जैसे मूल्य से सम्पृक्त रहेगा, जिसमें सेवा, त्याग, सत्य और अहिंसा जैसे मूल्य अन्तर्भुक्त हैं।

जैसा कहा गया है, भक्ति आन्दोलन भारतीय पुनर्जागरण का युग रहा है। बारहवीं-तेरहवीं शताब्दी तक भारतीय समाज विघटित और विशृङ्खलित हो चुका था। सैकड़ों जातियों, सम्प्रदायों वर्गों और विश्वासों-मान्यताओं में विभक्त यह समाज न जाने कितने अन्धविश्वासों, रीति-रिवाजों और जड़ताओं में ग्रस्त हो चुका था। तरह-तरह की साधना-पद्धतियाँ प्रचलित हो चुकी थीं। इसका परिणाम हुआ कि जिन मानवीय मूल्यों के आधार पर कोई भी स्वस्थ और विकसित समाज गतिशील होता या हो सकता है, उनका उस समय पूरी तरह ह्रास हो चुका था। इस परिस्थिति में इस्लाम धर्म और सैनिक शक्ति ने उत्तर भारत को आक्रान्त किया। इस अन्दर और बाहर की दुहरी चुनौती का सामना मध्ययुग के भारतीय भक्ति-आन्दोलन ने किया। इस आन्दोलन के आचार्यों और कवियों ने सामान्य जन के प्रेम के आलम्बन के रूप में लोक-रंजक और लोक-रक्षक आराध्य की स्थापना की। वह अपने प्रेम से आनन्द का स्रोत प्रवाहित करता है जो मानव जीवन को आस्थावान् और उल्लासपूर्ण बनाता है और अपनी शक्ति से दुष्टों, दानवों और आततायियों के संहार की क्षमता प्रदान करता है। उन्होंने शिव और विष्णु, राम और कृष्ण के सामंजस्य द्वारा समाज को संघटित और नियोजित भी किया। इस प्रकार भारतीय हिन्दू समाज को न केवल अस्तित्व रक्षा का वरन् गतिशील होने का मौका मिला।

ऐसा लगता है कि वैदिक युग से भारतीय समाज की रचना में निहित स्वार्थ वर्ग के प्रबल और प्रभावी होने की सम्भावना रही है। समाज को संगठित रखने के लिए उसकी रचना में सुरक्षित रखने और अनुशासित करने की दृष्टि से अधिकार-कर्तव्यों का सामंजस्य रखा गया था। प्रारम्भ में सम्मान और प्रतिष्ठा का आधार त्याग, तपस्या, कर्तव्य-क्षेत्र के विस्तार पर निर्भर था। पर इसी संरचना के अन्तर्गत निहित स्वार्थ प्रबल होता गया, वह व्यक्ति और वर्ग दोनों स्तरों पर क्रियाशील रहा है। इसके लिए भाष्यों, स्मृतियों, नव्य उपनिषदों और पुराणों आदि की रचनाएँ की जाती रही हैं। निहित स्वार्थ की शक्तियों ने बौद्ध-धर्म को स्वीकृत किया और फिर निष्कासित भी। और इन्हीं शक्तियों ने भक्ति-आन्दोलन को पुनः नाना सम्प्रदायों, गुरु-परम्पराओं और गद्दियों में विघटित कर दिया। मानवीय मूल्यों की भूमिका तिरोहित होती गई, भक्ति भी कर्मकाण्ड, पूजापाठ, भजन-कीर्तन, गृह्य साधनाओं में पर्यवसित हो गई। मानव-प्रेम, सेवा, उपकार, सत्य, अहिंसा आदि मूल्य असंगत हो गये, विधि-विधान से और व्यक्तिनिष्ठ प्रेम से भक्ति सम्भव हो गई। फिर क्या था, जीवन के कर्तव्यों से विमुख रह-रह कर भक्ति करना सम्भव हो गया। जहाँ से शुरू हुआ था वहीं फिर पहुँच गये—वही विघटन, सम्प्रदायों का घटाटोप, मन्त्र-तन्त्र और व्यक्ति की स्वार्थसाधना, भले ही इस स्वार्थ का नाम 'प्रभु के चरणों में स्थान पाना' दिया गया हो।

अठारहवीं शताब्दी के अन्त तक यह स्थिति बहुत बिगड़ चुकी थी। सामाजिक, राजनीतिक और सांस्कृतिक स्तर पर भारतीय समाज विघटित और मूल्यों की दृष्टि से खोखला हो चुका था। पश्चिम यानी

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/५६

यूरोप का सम्पर्क बढ़ रहा था। यूरोप के व्यापारिक राष्ट्रों ने लाभ उठाया। उन्होंने पहले भारत की समृद्धि से लाभ उठाने के लिए यहाँ के व्यापार पर क्रमशः अपना आधिपत्य जमाया, फिर यहाँ के उद्योग-धन्धों और हस्त-कौशल को अनेक कुटिल तरीकों से नष्ट किया, जिससे उनके माल की खपत का बाजार मिल सके। इस क्षेत्र में भिन्न यूरोप के राष्ट्रों में प्रतिद्वन्द्विता भी चली, और अन्ततः अंग्रेजों का आधिपत्य कायम हुआ। रोचक तथ्य है कि यूरोप से ईसाई मिशनरी यहाँ आकर मानव प्रेम, सेवा और त्याग का उपदेश देते थे और यहाँ की पतित जाति-व्यवस्था का लाभ उठा कर मानव बराबरी के आधार पर ईसाई धर्म में लोगों को दीक्षित कर रहे थे। पर दूसरी ओर यूरोप के व्यापारी, शासक, अधिकारी आदि तरह-तरह के दंढ-फंद करके अपेक्षाकृत सरल भारतीयों को ठग रहे थे। इस प्रकार एक ओर से अरबों रुपया सोना-चाँदी के रूप में—इंग्लैण्ड भेजा जा रहा था, दूसरी ओर यहाँ शासन का विस्तार भी किया जा रहा था।

अतः अगर उन्नीसवीं शती के भारत की पूरी परिस्थिति को सामने रखा जाय तो एक ओर हिन्दू समाज की विशृंखलता और मूल्यों के क्षेत्र में व्यक्तिनिष्ठा का प्राधान्य था, तो दूसरी ओर इस्लाम कुछ शताब्दियों तक विजेताओं और शासकों का धर्म रहने के कारण अपनी पराभूत अवस्था में भी हिन्दू समाज से अंग्रेजों की विदेशी शक्ति के विरुद्ध मिलने की मानसिकता नहीं रखता था। अंग्रेजों ने आगे इसका लाभ ही नहीं उठाया, वरन् इस अलगाव को गहरे विरोध में परिणत किया। ईसाई धर्म शासकों के संरक्षण में हिन्दू समाज की कमजोरियों का लाभ उठा रहा था। इस समय हिन्दू समाज पुनः निहित स्वार्थ के व्यक्तियों और वर्गों से हर तरह पीड़ित और शोषित था, और अन्य धर्मों के सामने असुरक्षित भी। छुआ-छूत वर्ण-व्यवस्था का अत्यन्त विकृत रूप, मन्दिरों तथा तीर्थों में पाखण्ड और ठगी, कुरीतियाँ आदि हिन्दू समाज में व्यापक रूप में छा गये थे। चारों ओर नैतिक मूल्यों की अवहेलना हो रही थी, समाज का मानवीय मूल्यों का आधार समाप्त हो चुका था। ऐसा मूल्यविहीन विघटित हिन्दू समाज विघटित विशृंखलित रूप में राजनीतिक आर्थिक स्तर पर विदेशी शासन के सामने टिक नहीं सका, कमजोर होता ही जा रहा था। अंग्रेज उनके पाखण्ड और उनकी स्वार्थपरता का लाभ उठा कर अपनी शक्ति और प्रभाव को बढ़ाते गये थे।

इस युग में स्वामी दयानन्द का जन्म हुआ। मूलशंकर काठियावाड़ के एक शैव परिवार में जनमे। यह आश्चर्य की बात है कि उनका जन्म गाँव में और एक विजडित संस्कार तथा विश्वास वाले परिवार में हुआ। उस परिवेश में किसी ओर से नये प्रकाश के आने की सम्भावना नहीं थी। पर इस बालक में जन्मजात क्रान्तिकारिता थी। बंगाल में पश्चिमी प्रभाव के अन्तर्गत अंग्रेजी शिक्षा प्राप्त कर राजा राममोहन राय और केशवचन्द्र सेन जैसे व्यक्तियों ने हिन्दू समाज को रूपान्तरित करने का नया विचार दिया। पर उनके विचारों पर पश्चिम की छाप स्पष्ट परिलक्षित होती है। जबकि मूलशंकर में भारतीय हिन्दू समाज की जड़ता और विकृतियों की पहचान सहज भाव से उत्पन्न हुई। शिर्वालिंग पर दौड़ते हुए चूहों से उस बालक के मन में जो घटित हुआ, वह साधारण नहीं था। भारतीय समाज के अन्दर सैकड़ों वर्षों से जमती हुई जड़ता इस प्रकार उस द्रष्टा के मन में कौंध गई। फिर वह उस परिवेश से मुक्त होकर सत्य की खोज के लिए निकल पड़ा, उसके सामने दूसरा विकल्प नहीं था। वर्षों काफ़ी आयु तक उसे सत्य के अनुसन्धान के लिए भटकना पड़ा। नदी-नाले, घाटी-दर्रे, पर्वत-शिखर चारों ओर वह भटकता रहा। पण्डितों से उसने शास्त्रों का अध्ययन किया, योगियों से उसने योग सीखा। पर उसके सामने एक ही लक्ष्य था—भारतीय हिन्दू समाज को इस अन्धकार से प्रकाश में किस प्रकार लाया जाय। कुरीतियों, कुसंस्कारों, जड़ताओं, अन्धविश्वास से कैसे मुक्त किया जाय। यह लक्ष्य उनके सामने से कभी ओझल नहीं हुआ।

अन्ततः स्वामी विरजानन्द के पास उसने अध्ययन किया। गुरु-शिष्य ने एक दूसरे को पहचाना। जैसे दोनों को एक-दूसरे की तलाश थी। शिष्य शास्त्रों के अध्ययन के बाद गुरु को दक्षिणा देने के लिए प्रस्तुत हुआ, गुरु ने दक्षिणा मांगी—जाओ सत्य का प्रचार करो और अन्धकार दूर कर अपने समाज की सेवा करो। शिष्य निकल पड़ा, उसने जीवन भर गुरु दक्षिणा को चुकाया। स्वामी दयानन्द का व्यक्तित्व खण्डन-मण्डन प्रधान जान पड़ता है, क्योंकि ऐसा प्रक्षेपित किया गया है। पर यह सही नहीं है। अन्धविश्वास, पाखण्ड, कुसंस्कार, स्वार्थपरता के अन्धकार को दूर करने के लिए यह मार्ग अपनाना अनिवार्य था। इसी प्रकार दूसरे धर्मों की जड़ताओं और अन्धविश्वासों को उजागर करना जरूरी था, क्योंकि धर्म के स्तर पर अपने हिन्दू समाज में आत्मविश्वास जगाना भी जरूरी था। पर उनकी दृष्टि अन्यत्र थी, क्योंकि उनका लक्ष्य भिन्न था। समाज के स्वस्थ और गतिशील निर्माण के लिए जड़ताओं के अन्धकार को दूर करना आवश्यक था। परन्तु वास्तविक लक्ष्य तो समाज का पुनर्निर्माण ही था।

व्यापक रूप में भारतीय इतिहास में दो महत्त्वपूर्ण आन्दोलन ऐसे हुए जिन्होंने समाज को मानवीय मूल्यों से पुनः अनुप्राणित किया, जैसे उल्लेख किया गया बौद्ध धर्म (उसके साथ जैन धर्म को लिया जा सकता है) और भक्ति-आन्दोलन ने इस रूप में समाज में मानव-मूल्यों की प्रतिष्ठा की है। परन्तु दोनों की परिणति पुनः विघटित होकर कर्मकाण्ड प्रधान, गुह्य और एकान्तसाधना-प्रधान-सम्प्रदायों में हुई। बौद्ध धर्म में श्रमण और भक्ति में एकान्तभाव पर अधिक बल रहा है। समाज के मूल्यों को आधार रूप में स्वीकार किया गया था। अन्ततः व्यक्ति के निर्वाण और मोक्ष पर बल होने के कारण सामाजिक जीवन को उपेक्षणीय और उसके मूल्यों को असंगत स्वीकार किया गया। इसी कारण शक्ति और प्रवेग से उठने वाले ये दोनों पुनर्जागरण के आन्दोलन कुछ शताब्दियों में मूल्यों के स्तर पर विघटित हो गये और भारतीय समाज पुनः पाखंड और कुसंस्कारों से ग्रस्त होकर विघटित हो गया।

उन्नासवीं शताब्दी में स्वामी दयानन्द ने भारत के आधुनिक पुनर्जागरण को नये और भिन्न स्तर पर संगठित और प्रेरित किया। युरोप के संघात से भारत एक नयी परिस्थिति का सामना कर रहा था। युरोप में ज्ञान-विज्ञान का नया युग शुरू हुआ था। उससे धर्म के कर्मकाण्डी, विधि-विधानपरक और विजडित रूप का विरोध और अस्वीकार स्पष्ट हुआ। वहाँ एक ओर औद्योगीकरण का क्रम चल रहा है और दूसरी ओर मानव के प्रति निष्ठा के आधार पर मानववाद का विकास हो रहा है। भारत युरोप के सम्पर्क से एक ओर ईसाई धर्म का नया साक्षात्कार कर रहा था; दूसरी ओर ज्ञान-विज्ञान के साथ मानववाद से परिचित हो रहा था। राजा राममोहन राय और केशवचन्द्र सेन जैसे सुधारवादी इस संघात को ग्रहण कर रहे थे और उन्होंने धर्म को व्यापक मानववादी आधार पर ग्रहण किया, जिसकी मान्यताएँ मानवीय मूल्यों पर प्रतिष्ठित हैं। इस दृष्टि से स्वामी दयानन्द की स्थिति अप्रतिम है। उन्होंने अपनी सांस्कृतिक परम्परा से सम्पृक्त रह कर और राष्ट्रीय गौरव की भावना के उद्बोधन के साथ ऐसे समाज की कल्पना की जो एक ओर प्राचीन वैदिक धर्म से अपना स्रोत ग्रहण करता है, तो दूसरी ओर मानवीय मूल्यों पर बल देने वाले आधुनिक मानववाद को आत्मसात् करता है।

स्वामी दयानन्द ने आर्यसमाज की कल्पना की। यह उनकी सूक्ष्म दृष्टि का परिणाम है। उन्होंने आर्यधर्म नहीं कहा, उन्होंने परम्परागत हिन्दू समाज से अलग होकर सम्प्रदाय, धर्म के नाम पर, चलाने की चेष्टा नहीं की। उनका उद्देश्य पूरे भारतीय समाज को एक सांस्कृतिक ऐतिहासिक धारावाहिक इकाई के रूप में पारिभाषित और संगठित करने का था। साथ ही उनका प्रयत्न था कि यह समाज कुसंस्कारों से, जड़ताओं से, अन्धविश्वासों से, कर्मकाण्डों से मुक्त होकर शुद्ध मानवीय मूल्यों के आधार पर गतिशील हो। यहाँ स्वामीजी आर्य शब्द को जाति (race) अथवा धर्मवाचक न मान कर श्रेष्ठता वाची मानते हैं और उनके अनुसार जो भी

श्रेष्ठ मानवीय मूल्यों का आचरण करता है, वह आर्य है। उन्होंने जाति, वर्ण, धर्म के परे ऐसे समाज की कल्पना की जो इन मूल्यों का जीवन बिताने के लिए प्रयत्नशील हो।

उन्होंने यह अनुभव किया होगा कि जब-जब समाज को मूल्यों-मुखी करने का प्रयत्न किसी विशेष संघठन के नाम पर किया जाता है तो आगे चल नामधारी धर्म या सम्प्रदाय प्रमुख हो जाता है और मूल्य गौण हो जाते हैं, यहाँ तक कि वे विकृत और भ्रष्ट हो जाते हैं। स्वामीजी ने इसी कारण अपने आन्दोलन को ऐसा नाम नहीं दिया। यही नहीं उन्होंने जब वैदिक धर्म की व्याख्या की, अपनी समृद्ध सांस्कृतिक परम्परा को स्थापित करने का प्रयत्न किया, नाम देने का आग्रह नहीं किया। अपनी व्याख्या में उन्होंने पूरा प्रयत्न किया कि भारतीय धर्म, दर्शन, अध्यात्म से उन तत्त्वों को उजागर किया जाय जो व्यक्ति और समाज को ऊँचे मूल्यों के स्तर पर प्रतिष्ठित और विकसित करते हैं और ऐसे अंशों पक्षों, और तत्त्वों का अवैदिक (यानि जो श्रेष्ठ मूल्य परम्परा में नहीं आते) कह कर खण्डन किया जो या तो मानवीय मूल्यों के विपरीत पड़ते हैं या व्यक्ति-केन्द्रित हैं) यह मूल दृष्टि साधारण व्यक्ति की नहीं है, सूक्ष्म दिव्य द्रष्टा की है जो साधारण अर्थ में सही-गलत, पक्ष-विपक्ष, अर्थ-अनेकार्थ को स्वीकार नहीं करता, वरन् अपने समाज को मानवीय मूल्यों की उच्चस्तरीय भूमिकाओं की ओर प्रेरित करने की दृष्टि से सत्य को ग्रहण करता है।

स्वामी दयानन्द ने वेद और उपनिषदों को स्वीकार किया, उपनिषदों में केवल प्राचीनों को। और उनकी अपनी व्याख्या की, व्याख्यापद्धति अपनाई। पुराणों के बृहद् साहित्य को प्रमाण की दृष्टि से उन्होंने अस्वीकार किया। वेदों के अर्थ की, व्याख्या की सही पद्धति क्या थी, मध्य-युग में अनिश्चित था। स्वामीजी ने जिस पद्धति को अपनाया, उसकी प्रामाणिकता के बारे में मैं यहाँ ऊहापोह में नहीं पड़ता। मेरे सामने उनकी वह दृष्टि है जिसके सहारे उन्होंने एक ओर भारतीय समाज को उच्च मानवीय मूल्यों की ओर प्रेरित और गतिशील करना चाहा, दूसरी ओर प्राचीन सांस्कृतिक मूल्य-परम्परा में उसे देखना चाहा। यही कारण है कि उन्होंने वेदों और उपनिषदों की एक व्याख्यापद्धति अपनाई, और पुराणों को उनकी सारी सर्जनशील समृद्धि के बावजूद अस्वीकार कर दिया। अद्वैत जैसा दर्शन अगर व्यक्ति को मानवीय समाज और उसके सांसारिक परिवेश से मुक्त कर आत्मा रूप में प्रतिपादित करता है, तो उन्हें वह अस्वीकार्य है। वे मनुष्य के व्यक्ति और समाज के सम्बन्ध को और जगत् में उसकी स्थिति को दर्शन और धर्म में समान रूप से स्वीकार करते हैं। भारतीय चिन्तन और साधना के ऐसे अनेक स्तर और आयाम उद्घाटित हुए हैं, जिन पर व्यक्ति आत्म-तत्त्व के रूप में सामाजिक (मानवीय) सन्दर्भों से मुक्त हो जाता है। स्वामीजी ने अनुभव किया कि इन ऊँचाइयों में बहुत भटकाव है, इन्हीं के कारण इस देश में अनेक चिन्तन-पद्धतियाँ और साधना के रूप विकृत होते रहे हैं। अतः उन्होंने इस आधार को अस्वीकार किया। यहाँ एक सन्दर्भ याद आता है। स्वामीजी योगी थे, वर्षों-वर्षों उन्होंने योगाभ्यास किया था। किसी ने उनसे कहा कि स्वामीजी आप योग से परम ब्रह्म प्राप्त कर सकते हैं, फिर समाज की चिन्ता में क्यों भटकते हैं। उन्होंने तत्काल उत्तर दिया कि अपने समाज के उन्नयन और कल्याण के लिए मुझे कई जन्म लेना पड़े तो मैं तैयार हूँ, ब्रह्मप्राप्ति तब तक स्थगित रहेगी। इस कथन में बहुत बड़ा सत्य निहित है।

स्वामीजी ने धार्मिक और सामाजिक संस्कारों और कर्मकाण्डों से एक विशिष्ट वर्ग के रूप में पुरोहित को हटा दिया। इसी प्रकार साधु-संन्यासी की स्थिति को बदल दिया। समाज के द्वारा पूजा पाने वाले और मात्र आशीर्वाद देने वाले साधुओं-संन्यासियों को उन्होंने समाज में स्वीकृति नहीं दी। इस रूप में उस पर समाज की सेवा, शिक्षा और उसके उन्नयन का दायित्व रखा। अन्यथा अपने गृहस्थ-आश्रम के कर्तव्य को निभाने के बाद व्यक्ति को वानप्रस्थ आश्रम में समाज की सेवा और शिक्षा का दायित्व निभाना अपेक्षित है। संन्यास आश्रम में

आत्मोन्नयन के साथ व्यक्ति का अपने समाज को उच्चादशों की ओर प्रेरित करना कर्तव्य है। इन मान्यताओं के पीछे गहराई से देखने पर स्वामीजी की पूरे भारतीय समाज के इतिहास को समझ कर भविष्य को देखने वाली सूक्ष्म दृष्टि है। पुरोहित गृहस्थ के सामाजिक दायित्व और उच्चादशों का पथप्रदर्शक नहीं रह गया, जो उसका दायित्व था। निहितस्वार्थ होकर यह एक वर्ग बन गया। इसने सत्ता की प्रतिद्वंद्विता में कुटिल से कुटिल दांव लगाये। समाज पर प्रभुत्व जमाने के लिए तमाम कर्मकाण्डों को जन्म दिया, तमाम अन्धविश्वासों को प्रश्रय दिया। अतः स्वामीजी ने यज्ञ-विधान और संस्कार-पद्धतियों के लिए सम्माननीय गृहस्थ को, स्त्री या पुरुष को अधिकार प्रदान किया। और हर अवसर पर सम्मिलित रूप से कर्त्तव्यों और मूल्यों के स्मरण करने का विधान किया।

इसी प्रकार स्वामीजी की प्रतिभा और दृष्टि का इस बात से भी प्रमाण मिलता है कि उन्होंने आर्य-समाजों के संचालन का दायित्व और अधिकार गृहस्थ स्त्री-पुरुष सदस्यों को सौंपा, वह भी लोकतान्त्रिक पद्धति से। साधु-संन्यासी किसी मन्दिर या अन्य किसी समाज की सम्पदा के अधिकारी नहीं रहे, यद्यपि उनको हर प्रकार की सुविधाएँ प्रदान करने का विधान किया गया है। परम्परित तमाम मन्दिर की जागीरों और सम्पदाओं के उपयोग को देखते यह विधान अधिक सामाजिक उपयोग का समझा जा सकता है। इसी प्रकार सामाजिक सेवाओं के लिए चलाई जाने वाली शिक्षासंस्थाओं और औषधालयों की व्यवस्था उन्होंने लोकतान्त्रिक ही परिकल्पित की। इस प्रकार समाजसेवा का कार्य सहयोग और प्रेम से इस प्रकार सम्पादित हो जिससे समाज में मूल्यों का विकास हो सके। दूसरी ओर कोई निहितस्वार्थ का वर्ग न उत्पन्न हो सके।

स्वामी दयानन्द ने हिन्दू धर्म (भारतीय धर्म के रूप में) और संस्कृति की सुरक्षा की दृष्टि से और उसके वर्चस्व को स्थापित करने के लिए उसके अन्धविश्वासों, कुसंस्कारों, कुरीतियों, जड़ताओं पर प्रहार किया। साथ ही दूसरे धर्मों की इसी स्तर पर कड़ी आलोचना की, क्योंकि उनकी मान्यता थी कि धर्म सम्प्रदाय के रूप में ऐसा ही जड़ और कुसंस्कारग्रस्त हो जाता है। इस दृष्टि से इस्लाम और ईसाई धर्म भी कट्टरपंथी, अंधविश्वासी और निहितस्वाधियों के द्वारा नियंत्रित हैं। ध्यान देने की बात है, वे धर्मों में सामंजस्य स्थापित करने के पक्षधर थे। उन्होंने अन्य धर्मावलम्बियों के नेताओं से इस सम्बन्ध में चर्चाएँ भी कीं। उनका दृष्टिकोण था कि अगर मूल मानवीय धर्म को स्वीकार करके विभिन्न सम्प्रदाय चले तो वे कुसंस्कारों और जड़ताओं से मुक्त होकर मूल्यों पर प्रतिष्ठित रह सकते हैं और आपसी वैमनस्य से भी मुक्त हो सकते हैं। पर हर धर्म-सम्प्रदाय में निहितस्वार्थ वर्ग इतना प्रबल है कि वह स्वामीजी की दृष्टि को न समझ सकता था और न उनके विचारों को मान सकता था। उनके सम्पूर्ण व्यक्तित्व को समझने के लिए उसके इस पक्ष को दृष्टि में रखना आवश्यक है। उनके व्यक्तित्व की प्रेरणा के कारण राष्ट्रीय आन्दोलन में प्रारम्भ से आर्यसमाज को मानने वाले तमाम लोग रहे हैं। उनकी स्वयं की दृष्टि राष्ट्रीय रही है, देश को स्वाधीन करने के बारे में और देश को मूल्यों के स्तर पर उन्नत और संगठित करने के लक्ष्य से भी। उनका मतभेद भी महत्वपूर्ण था। उनके अनुसार देश में सामाजिक जीवन को संगठित, उन्नत मूल्यों पर प्रतिष्ठित करना पहला कार्य है; राष्ट्रीय स्वाधीनता उसके आधार पर प्राप्त करना न केवल आसान है, वरन् उसे सुरक्षित रख देश को विकसित करना भी अधिक सरल है। जबकि कांग्रेस के राजनीतिक नेता मानते थे कि देश को पहले स्वतन्त्र करना है, स्वतन्त्र होने पर उसे विकसित और उन्नत करना आसान होगा। यह तो हमारे सामने घटित होने वाले इतिहास ने प्रत्यक्ष कर दिया है कि राष्ट्रीय भविष्य के बारे में उन्नीसवीं शती में किसकी दृष्टि सही थी।

□□

[प्रोफेसर डॉ. रघुवंश : जन्म-३० जून १९३१, गोपामऊ (हरदोई) एम. ए. (१९४४), डी. फिल. (१९४८), प्रकृति और काव्य विषय पर पीएच. डी., हिन्दी साहित्य के विख्यात आलोचक, प्रयाग विश्वविद्यालय के कई वर्षों तक हिन्दी विभाग के अध्यक्ष रहे। वैदिक परम्परा से आर्यसमाज की गतिविधियों से परिचित रहे हैं। उदात्त चिन्तन के लिए विख्यात।

ऋषि की कार्यशैली के प्रकाश में

आर्यसमाज के काम की समीक्षा आवश्यक

□ श्री शिवकुमार शास्त्री

आर्यसमाज की स्थापना शताब्दी के अवसर पर आर्यसमाज के शीर्षस्थ नेताओं में यह चर्चा कई बार उठी कि हमें आर्यसमाज के सम्पूर्ण कार्यकलाप पर गम्भीरता से विचार करना चाहिए कि वर्तमान में यदि हमारी कार्यशैली पूर्णतः फलदायिनी नहीं है तो उसमें कहां, किस प्रकार परिवर्तन किया जाय कि हमारा श्रम सार्थक होकर व्यष्टि और समष्टि के उत्थान में सहायक हो।

इस विषय पर पत्र-पत्रिकाओं में चर्चा भी हुई और आर्यसमाज के सर्वोच्च संघटन सार्वदेशिक आर्य प्रतिनिधि सभा ने एक दो बार विचारक विद्वानों को सभा-भवन में विचारार्थ आमन्त्रित भी किया। चार छह घण्टे विचारणीय विषयों पर चर्चा हुई, किन्तु वह रही निरर्थक, क्रियान्वयन की दृष्टि से उसका कोई लाभ नहीं हुआ।

आर्यसमाज स्थापना शताब्दी समारोह सम्पन्न हो गया। देश विदेश से लाखों आर्य नरनारी एकत्र हुए, मीलों लम्बा जुलूस निकला। विशाल समारोहों के नाम पर जो होता है सब कुछ हुआ। किन्तु कार्यशैली जैसी की तैसी रही। शताब्दी के बाद कोई नवचेतना और स्फूर्ति दिखायी नहीं दी। हमारा प्रचार का क्षेत्र पूर्वपेक्षया संकुचित हो रहा है। दलबन्दी की दलदल अधिक घातक रूप में गहरा रही है। हमारी संस्थाएं उद्देश्य से भटक गयी हैं। उनको चलाने वालों का लक्ष्य यथा तथा चलाना मात्र है, उनकी आर्यसमाज के प्रचार की दृष्टि से कितनी उपयोगिता है?, यह लक्ष्य ही ओझल हो गया है। मैं इस दिशा में और अधिक निराशाजनक चित्र उभार कर यह नहीं कहना चाहता कि रोग अपरिहार्य और मारक हो गया है और अब समाप्ति के अतिरिक्त और कोई चारा नहीं है।

मेरा चिन्तन तो यह है कि तब न हुआ तो अब सही—आर्यसमाज स्थापना शताब्दी चली गयी तो ऋषि निर्वाण शताब्दी पर ही सही, हमें गम्भीरता से अपनी सम्पूर्ण स्थिति का पर्यालोचन करना चाहिए। कार्य पद्धति में आये दोषों का निवारण करना चाहिये।

‘हल करने से हल होते हैं पेचीदा मसाल।

वर्ना तो कोई काम भी आसान नहीं होता।’

विचारणीय विषय

१. सब से प्रथम आर्यसमाज की प्रचारशैली है जिस पर गम्भीरता से विचार होना चाहिए। ऋषि ने समाज में वैचारिक क्रान्ति लाने के लिए आर्यसमाज की स्थापना की थी। सब से प्रथम काशी, फर्रुखाबाद, कासगंज और छलेसर आदि में जो संस्कृत पाठशालाएं खोलीं उनका उद्देश्य भी वैदिक विचारधारा का प्रचार और प्रसार था। ऋषि ने अपने व्यस्त समय में से भी बीच-बीच में इन पाठशालाओं में जाकर और सप्ताहों—सप्ताहों का लम्बा समय देकर अध्यापकों को दिशानिर्देश दिया। विद्यार्थियों को उत्साहित किया। किन्तु धीरे धीरे उन्होंने अनुभव किया कि यह बेल सिरें चढ़ने वाली नहीं है। अध्यापकों की विचारधारा पौराणिक है, ऋषि के जाते ही छात्रों में वे अपनी निजी विचारधारा प्रवाहित करके भ्रम में डालते हैं। फर्रुखाबाद और कासगंज में ऐसे अध्यापकों की भर्त्सना भी की, किन्तु उसका भी कोई लाभ नहीं हुआ। फर्रुखाबाद में आर्थिक सहायता करने वाले ही प्रबन्ध में टांग झड़ाने लगे। अन्ततः स्वामीजी ने यह परिणाम निकाला कि इस शैली से आशानुरूप परिणाम प्राप्त करना सम्भव नहीं है, अतः यह शक्ति, समय और धन का अपव्यय है। कुछ ही समय में एक-एक करके वे सब पाठशालाएं उन्होंने बन्द कर दीं, कहीं कुछ पैसा बचा तो उसे वेदभाष्य के काम में ले लिया।

ऋषि की इस कार्यशैली की कसौटी पर आर्यसमाज द्वारा परिचालित हम अपनी संस्थाओं की उपयोगिता को कसके देख सकते हैं। अधिकांश क्यों?, अपवाद को छोड़कर प्रायः सभी स्थानों पर स्थिति निराशाजनक है।

इन संस्थाओं में कुछ संचालकों का हुकूमत और नेतागिरी का व्यसन पूरा हो रहा है। कुछ युवक और युवतियों को जीविका निर्वाह का एक सहारा मिल रहा है। कितने छात्र और छात्राएं आर्यसमाज की छाप लेकर उन संस्थाओं से निकलते हैं, यह देखा जाये तो परिणाम निपट निराशाजनक है। ऐसे आर्यसमाजों की संख्या भी कम नहीं है जिनमें अधीनस्थ संस्था को चलाने के लिए सम्पूर्ण वर्ष चन्दा ही होता रहता है। आर्यसमाज के उत्सव के नाम जो धनसंग्रह होता है, उसका अधिकांश भाग भी प्रचार में न लगकर संस्था के ही अर्पण हो जाता है। प्रायः दलबन्दी और लड़ाई-झगड़े इन संस्थाओं के कारण ही प्रारम्भ होते हैं और इनका दुष्प्रभाव आर्यसमाज के प्रचार पर होता है। उत्तर प्रदेश में सरकार के वाद शिक्षण संस्था चलाने वाला आर्यसमाज ही है जिसके द्वारा साधारण शालाओं से लेकर डिग्री और पोस्ट ग्रेजुएट कॉलेज लड़कियों और लड़कों के चलाये जा रहे हैं और सभी में झगड़े हैं। सभा के अधिकारियों का अधिकांश समय इनके सुलझाने में ही लग जाता है।

तो सर्वप्रथम गम्भीरता से विचार कर इन संस्थाओं के विषय में निर्णय लेना चाहिए ताकि ये आर्यसमाज की शक्ति के क्षय का कारण न बनें।

२. दूसरा विचारणीय विषय है आर्यसमाज की निर्वाचन पद्धति। इसमें भी प्रायः उन सभी दोषों का समावेश हो गया है जो राजनीतिक क्षेत्र के चुनावों में हैं। कुछ लोग इसी उधेड़बुन में वर्षभर लगे रहते हैं कि किस प्रकार अपने पद को सुरक्षित रखा जाय। अनेक स्थानों पर इस पद्धति से सर्वथा अवांछनीय तत्त्व ही संघटन पर हावी हो जाता है। अतः गम्भीरता से विचार करके कोई ऐसा उपाय निकाला जाय कि संस्था रक्षकों के हाथ में रहे, इसमें से भक्षक छट जायें। इस दिशा में श्री स्वामी विद्यानन्दजी चिन्तन करते रहते हैं। अनेक बार उन्होंने आर्य पत्रों में लेख भी लिखे हैं, यदि इस दिशा में और कोई चिन्तन नहीं है तो श्री स्वामी विद्यानन्दजी द्वारा विचारित मुद्दों पर विचार-मन्थन करके इस निर्वाचन पद्धति में उचित परिवर्तन किया जाये।

३. तीसरे नम्बर पर हमारी प्रचार-पद्धति पर गम्भीर विचार किया जाय। एक बार पाकिस्तान बनने से

पहले लायलपुर जिले की एक मण्डी में मुझे एक सप्ताह भाषण देने थे। मेरे भाषणों को वहां के चर्च का एक पादरी नियमित रूप से सुनने आता रहा। अन्तिम दिन आर्यसमाज के मंत्रीजी ने कार्यक्रम की समाप्ति की सूचना दी और मेरा धन्यवाद किया तो शान्तिपाठ के बाद जब मैं अपने कमरे में आया तो वह पादरी भी आ गये। बातचीत में मेरे प्रतिपाद्य विषय की सराहना करके उन्होंने मुझ से पूछा कि अब आप इसके बाद फिर कब पधारेंगे। मैंने उत्तर दिया, यह तो निश्चित नहीं है कि मैं कब आऊंगा। हो सकता है वर्षों बाद नम्बर आवे और यह भी सम्भव है कि कभी भी न आवे। मेरी बात पर थोड़ी देर सोचकर पादरी ने कहा फिर तो आपकी प्रचारशैली कुछ समझ में नहीं आयी। मैंने कहा कि थोड़ा अपनी बात स्पष्ट करके बताइये कि इसमें क्या दोष है। पादरी साहब ने कहा कि मैं नियम से आपके सातों भाषण सुनता रहा हूँ और मैं यह अनुभव करता हूँ कि उनसे एक ऐसा वायुमण्डल बना है कि लोग कार्य की दिशा में मुड़कर अपने आचार-व्यवहार में सुधार कर सकते हैं। किन्तु व्यवहार तक लाने के लिए कुछ कुछ समय पश्चात् इनकी पुनरावृत्ति आवश्यक है, तभी वे मस्तिष्क में ताजा रह सकते हैं और व्यवहार के लिए प्रेरक बन सकते हैं। अन्यथा धीरे धीरे विचार मस्तिष्क से निकल जावेंगे और ये मस्तिष्क भूमि वंजर बन जायगी। कुछ समय के बाद आपके और कोई विद्वान् आवेंगे और वे अपने विचार देकर लोगों की चित्त भूमि को तैयार करेंगे और फिर वे भी चले जावेंगे। कुछ समय में उनके विचार भी विस्मृत हो जावेंगे। इस पद्धति का सार यह निकला कि आप सदा हल चलाकर जब जमीन बीज के लिए तैयार होती है, तभी छोड़ देते हैं और कुछ समय बाद वह भूमि फिर वंजर बन जाती है। फिर उसमें हल चलाकर तैयार करते हैं और फिर छोड़ देते हैं, तो आप जमीन में हल ही चलाते रहते हैं, उसमें बीज कभी नहीं बोते।

पादरी की युक्ति ने मुझे प्रभावित किया और मैंने कहा कि आपने विचार की एक नयी दिशा दी है। हम अपनी कार्य शैली की समीक्षा करेंगे।

वस्तुतः यह एक गम्भीर बात है। हमें कुछ आवश्यक कामों के लिए केवल विचार बनाकर ही सन्तुष्ट नहीं हो जाना चाहिए, अपितु तब तक कुछ कुछ समय बाद उन का पुनरावर्तन होता रहना चाहिए, जब तक कि उनके अनुसार कार्य न होने लगे।

इसके अतिरिक्त सभाओं में एक ऐसी समिति गठित होनी चाहिए जो यह निरीक्षण करती रहे कि समाज में एक अमुक समस्या खड़ी हो रही है, उसके निरोध अथवा प्रतिकार के लिए हमारे प्रचारक कुछ काल तक जनता का ध्यान उसी पर केन्द्रित करें और तब तक लगे रहें जब तक कि उसका समाधान न हो जाय।

इसी प्रकार उपदेशकों और भजनोपदेशकों की विचार-प्रकाशन शैली की समीक्षा होती रहनी भी आवश्यक है। भजनोपदेशकों के प्रचार का माध्यम संगीत है, उन्हें संगीत के पूर्व अथवा मध्य में भाषण केवल अपने संगीत के क्रम को जोड़ने के लिए ही करना चाहिए। विशेष विचार तो उन्हें भजन-कविता आदि के द्वारा ही देने चाहिए।

वक्ताओं के भाषणों में भी प्रमाण भाग और दृष्टान्तों का उचित समन्वय होना चाहिए ताकि वे भाषण कला की कसौटी पर भी खरे उतर सकें। साथ ही विषय के प्रतिपादन के लिए समय का निर्देश भी आवश्यक है। आध्यात्मिक और भक्ति के प्रवचन प्रातः हों। यह न हो कि लोग रात को भोजन करके सभा में आये हों और वक्ता आत्मचिन्तन के विषय में अथवा गम्भीर दार्शनिक गुत्थियों को सुलझाने में उनके मस्तिष्क को लगाने का यत्न कर रहे हों। यह प्रयास सामान्य सूक्ष्मज्ञ से भी ग्राह्य नहीं बैठता, मनोविज्ञान की तो बात ही क्या? प्रातः का प्रथम प्रवचन आध्यात्मिक हो, उसके पश्चात् के मध्याह्न तक के भाषणों में सैद्धान्तिक और दार्शनिक विवेचन हो। मध्याह्नोत्तर के भाषणों में समाजसुधार और तात्कालिक समस्याओं का समावेश हो और इससे मिलते जुलते विषय ही रात्रि के कार्यक्रम का अंग हों।

वैतनिक उपदेशकों का क्रम भी चलाऊ नहीं है। गृहस्थ पत्नी और बच्चों से पृथक् महीनों महीनों प्रवास में रहे यह स्वयं उसके, पत्नी और बच्चों के किसी के लिए भी उचित नहीं है। पति की अनुपस्थिति के कारण गृहस्थी उजड़ी रहती है। बच्चे प्रायः उच्छृंखल हो जाते हैं। आर्य का खेत भी अतिसामान्य होने के कारण हीन-भावना से कान्तिहीन और निस्तेज दिखायी देते हैं। अतः यह स्थिति भी विचारणीय है कि इसमें क्या परिवर्तन किये जावें कि प्रचारक और समाज दोनों के लिए ही वह मार्ग प्रशस्य बने। उनके बच्चों की शिक्षा के लिए, रुग्ण होने पर उपचार के लिए और कार्य निवृत्त होने पर ससम्मान निर्वाह के लिए भी कोई व्यवस्था हो। आर्यसमाज के पुरोहितों का भी कार्यक्रम व्यवस्थित और उपयोगी है, इस पर भी गम्भीरता से विचार होना चाहिए। पुरोहित के कार्यों में संस्कृताध्यापन और शुद्धमन्त्रोच्चारण की शिक्षा देना भी अवश्य होना चाहिए। हमारे सदस्य सौ में से ९५ अभी तक अशुद्ध मन्त्र बोलते हैं।

सायण के चारों वेदों की भूमिका के सम्पादक श्री बलदेव उपाध्याय साहित्याचार्य ने आर्यसमाजियों पर आक्षेप करते हुए लिखा है कि, “कैरपि समाजविशेषानुरागमादधानैर्वेदानां विधीयतेऽध्ययनं सहपरिश्रमेण” “परन्तु” “मन्त्रोच्चारणं कुर्वन्तः सततं कदर्थयन्ति ॥” अर्थात् समाज विशेष से प्रेम करने वाले (आर्यसमाजी) वेदों का अध्ययन बड़े परिश्रम से करते हैं। किन्तु उच्चारण में मन्त्रों की दुर्गति करते हैं। अतः इस आक्षेप में सत्यांश है और उसका परिमार्जन होना चाहिए। प्रतिसप्ताह उच्चारणशुद्धि पर घण्टे भर का कार्यक्रम पुरोहितजी के द्वारा होना चाहिए।

गत १०० वर्षों में आर्यों की विरादरी नहीं बन सकी। इसके अभाव में भी अनेक व्यावहारिक कठिनाइयाँ हैं। इस अभाव की पूर्ति का भी पूर्ण प्रयत्न आवश्यक है।

किं बहुना प्रत्येक बात पर गम्भीरता से मन्थन करके और बात को क्रियात्मकता तक पहुँचाना इस शताब्दी समारोह की उपलब्धि होनी चाहिए। बौद्धभिक्षु महात्मा बुद्ध के दिवंगत होने के सैकड़ों वर्ष बाद उनके विचारों को साहित्यिक रूप दे सकते हैं और संगठन का ढाँचा तैयार कर सकते हैं तो कोई कारण नहीं कि हम इस परिमार्जन में कृतकार्य न हों।



[श्री शिवकुमार शास्त्री : १५ अक्तूबर, १९१५ को अलीगढ़ जिले के छोटे से गाँव आर्य नगर में जन्म। प्रारम्भिक शिक्षा श्री सर्वदानन्द साधुआश्रम के संस्कृत विद्यालय में। उसके पश्चात् श्री स्वामी दर्शनानन्दजी के गुरुकुल महाविद्यालय सूर्यकुण्ड, बदायूँ के स्नातक। उसके पश्चात् नित्यानन्द वेद विद्यालय वाराणसी से संस्कृत कॉलेज की शास्त्री, फलकत्ता की काव्यतीर्थ और व्याकरणतीर्थ। उसके पश्चात् ७ वर्ष तक गुरुकुल महाविद्यालय जेहलम के आचार्य। १ जनवरी, १९४५ से आर्य प्रतिनिधि सभा पंजाब में दिल्ली के वेद-प्रचार-अधिष्ठाता रहे। सन् १९६३ से फरवरी १९६७ तक गुरुकुल महाविद्यालय ज्वालापुर के अधिष्ठाता रहे। मार्च, १९६७ से १८ जनवरी, १९७७ तक चौथी और पाँचवी लोकसभा के अलीगढ़ से सदस्य रहे। संस्कृत और हिन्दी में छोटी-बड़ी छह पुस्तकों के लेखक।]

श्री दयानन्दाष्टकम्

□ पं० श्री टी० वी० परमेश्वर अय्यर

सुप्तान् विस्मृतपूर्वगौरवकथान् यो भारतीयान् जनान् ।
जाग्रत्सक्रियसुस्थितौ दृढरतांश्चक्रे हि निस्संशयम् ।
भव्यां वैदिकमन्त्रसञ्चयसुधां यः पाययामास च
श्रेष्ठः सच्चरितो महानिह दयानन्दः स मान्यः सताम् ॥ १ ॥

धान्यं सत्कृषको यथाऽत्र कुरुते तुच्छाद्विविक्तं तुषाद्-
हंसो दुग्धमिवाम्बुनोऽपि च पृथक् तद्वद्ध्ययं तीक्ष्णधीः ।
सच्छुद्धामथ भक्तिमान्ध्यकलुषां चक्रे विभक्तां पृथक्
वन्दे तं सुगुणार्णवं खलु दयानन्दं महर्षिं सदा ॥ २ ॥

आर्याणां विततिं जगत्यभिनवां चक्रेऽयमुत्साहतो
दीनानां हितकारिणीं जनगणोन्मेषप्रदां निश्छलाम् ।
पौरस्त्याः कृतितत्परा न हि परं स्वप्नानुभूत्युत्सुकाः
संमृष्टः कुलङ्क एष च दयानन्देन तेनैव हि ॥ ३ ॥

धर्मग्रन्थचयस्य विश्वविततस्यानादरानिच्छया
दुर्व्याख्याननिराकृतिं कृतवते सत्यार्थसुस्फूर्तये ।
वेदानामपि भाष्यमादृततमं नूतनं विधायामलं
सद्धर्मोद्गतितत्पराय च दयानन्दाय तस्मै नमः ॥ ४ ॥

द्रव्यादीनि विलोभनानि वत हा मर्त्याश्च धर्मान्तर-
स्वीकारेण कलङ्कितान् विदधति त्रातुं वराकांश्च तान् ।
यः शुद्ध्याख्यमुरीचकार महितं कर्म स्वयं पावनं
जाने प्राज्ञतमं परं न हि दयानन्दाद्वि तस्मात् सखे ॥ ५ ॥

अश्रान्तश्रुतिमन्त्रपाठविधिना होमाख्यसत्कर्मणा
तैस्तैः पावनलोकसंग्रहपरैः कृत्यैरनन्तैस्तथा ।
पापौघापसृतिं विधाय तदनु क्षेमं च पुण्यात्मनां ।
धर्मस्फीतिकृतौ यतेमहि दयानन्दस्य शिष्या वयम् ॥ ६ ॥

आ बाल्यादघवर्जितेऽथ मुनिवर्याराधिते वर्त्मनि
प्रेम्णा सञ्चरति स्म यः प्रकटित-स्थैर्यप्रकर्षः सदा ।
ईर्ष्यासङ्कुलमानसैरुरु मुदा सन्तर्जिते पीडिते
तस्मिन् वन्द्यतमे महात्मनि दयानन्दे रतिर्मादृशाम् ॥ ७ ॥

येऽस्मास्वत्र विवेकपुष्कलतया त्वन्मार्गगाः सन्ततं
तान् कारुण्यनिधे नराननु गृहाणाज्ञाकृतोऽस्ताशुभान् ।
ये निन्दन्त्यनुवासरं विमुखतोपेक्षावतस्तानलं
स्वामिन् भारतमेदिनीसुत दयानन्द क्षमस्वाधमान् ॥ ८ ॥

हिन्दी अर्थ—

[इस अष्टक में आठ श्लोक हैं। एक एक श्लोक दयानन्द शब्द का एक एक विभक्ति में रूप बताता है। पूज्य महर्षि की उपलब्धियों का संक्षिप्त परिचय भी देता है।]

१. सच्चरित्र वाले पूज्य महर्षि दयानन्द सज्जनों के लिए अत्यन्त माननीय हैं। उन्होंने निस्सन्देह ही भारत के निवासियों को जागृत और सक्रिय बनाया जबकि वे अपने पूर्वजों की गौरवमय कथाओं को भूल चुके थे और अज्ञान की गाढ़ सुषुप्ति में लीन हो गये थे। अपने देशवासियों को उन्होंने वैदिक मन्त्रों का स्वादिष्ट अमृत भी पिलाया। (इस श्लोक में कर्ता कारक प्रथमा विभक्ति है।)

२. सद्गुण के सागर महर्षि दयानन्द को मैं नमस्कार करता हूँ। कुशल एवं अनुभवी किसान क्षुद्र भूसे-छिलके आदि से अनाज को अलग छाँट लेता है। हंस पानी से दूध को पृथक् करता है। उसी तरह तीक्ष्ण-बुद्धि वाले महर्षि दयानन्द ने अन्धभक्ति एवं सच्छ्रद्धा को पृथक् करके दिखा दिया। (द्वितीया—कर्मकारक)।

३. “पूर्व देशवासी लोग स्वप्नों की अनुभूति में उत्सुक रहते, कर्मठ नहीं होते हैं”—यह मिथ्या कलङ्क महर्षि दयानन्द के द्वारा मिटाया गया। उन्होंने सारे संसार में आर्यों का विस्तार किया जिसके द्वारा दीन दुखी जनता का हित सिद्ध हुआ और सर्वत्र उन्मेष फैल गया एवं छल कपट का अन्त हुआ। (तृतीया—करणकारक)।

४. सत्यार्थ को प्रकाश में लाने के लिए सारे संसार में प्रचलित धर्मग्रन्थों की दुर्व्याख्याओं का निराकरण किया। सच्चे धार्मिक विचारों का अनादर करने में उन्हें तनिक भी रुचि नहीं थी। उन्होंने वेदों का भाष्य लिखा। इस प्रकार सद्धर्म की प्रगति में तत्पर महर्षि दयानन्द को मेरा नमस्कार। (चतुर्थी—संप्रदानकारक)।

५. द्रव्य आदि प्रलोभनों के द्वारा बहकाये गये लोग धर्मान्तरण स्वीकार करके कलङ्क भाजन बनते हैं। उन दयनीय लोगों का त्राण करने के लिए उन्होंने ‘शुद्धि’ नामक पावन कर्म अपनाया। दोस्तो, ऐसे दयानन्द महर्षि की अपेक्षा कौन अधिक प्राज्ञ बन सकता है? (पंचमी—अपादानकारक)।

६. महर्षि दयानन्द के हम शिष्य हैं। धार्मिक प्रचार के लिए हम प्रयत्न करें। वैदिक मन्त्रों का निरन्तर पाठ करके, हवन आदि पावन क्रियाओं के द्वारा तथा लोकसंग्रहपरक कृत्यों से पाप का अपसारण करके पुण्यात्माओं वाला क्षेम उपलब्ध करें। (सम्बन्ध कारक—षष्ठी विभक्ति)

७. सर्वोपरि वन्दनीय महर्षि दयानन्द के प्रति मुझ जैसे लोगों की श्रद्धा एवं भक्ति अपार है। अपने लड़कपन से लेकर उन्होंने मुनिवरों के पथ पर ही सञ्चरण किया। उसमें उनकी स्थिरता प्रकट हुई। ईर्ष्या से प्रेरित दुष्ट जनों ने उनको बहुधा पीड़ा पहुँचायी, तो भी वे विचलित नहीं हुए। (सप्तमी—आधारकारक)

८. हम लोगों में से जो पर्याप्त विवेक प्राप्त आपके द्वारा प्रदर्शित मार्ग का अनुसरण करते हैं, कारुण्यनिधि महर्षि दयानन्द! उन पर अनुग्रह कीजिए। विमुखता तथा उपेक्षा के कारण जो आपकी निन्दा करने की घृष्टता करते हैं, उनको भी क्षमा कीजिए। आप सर्वसह्य भूमि की स्मरणीय सन्तान जो हैं! (संबोधन)

७/५७, निर्मलपुरी, IV लाजपतनगर, नई दिल्ली-२४

[आर्यजगत्, नवम्बर १९८२, दीपावली अंक से साभार]

हिन्दू धर्म के उद्धारक महर्षि दयानन्द

□ पुरुषोत्तमलाल भार्गव

विश्व के प्रायः समस्त धर्म आर्य और सेमिटिक नामक दो मानव जातियों की देन हैं। आर्य धर्मों में सबसे प्रसिद्ध वैदिक धर्म, जरथुष्ट्रीय धर्म और बौद्ध धर्म हैं। सेमिटिक धर्मों के नाम यहूदी धर्म, ईसाई धर्म और इस्लाम हैं।

वैदिक धर्म विश्व का सबसे प्राचीन धर्म है। जिन आर्य ऋषियों ने इसका प्रवर्तन किया वे अत्यन्त प्राचीनकाल में सिन्धु तथा उसकी सहायक नदियों के तटों पर रहते थे। सिन्धु को ईरान निवासी हिन्दु कहते थे और उस नदी के नाम पर उसकी घाटी में रहने वाले आर्यों को भी वे इसी नाम से सम्बोधित कहते थे। कालान्तर में यह नाम इतना प्रचलित हो गया कि भारतीय आर्यों ने स्वयं भी इसको ग्रहण कर लिया। जब भारतीय आर्य हिन्दू कहलाने लगे तो उनके धर्म का नाम भी हिन्दू धर्म हो गया।

हिन्दू धर्म के आदिस्त्रोत वेद और उपनिषद् हैं। इन्हीं उपनिषदों की श्रेणी में भगवद्गीता भी आती है जिनके मूल अध्याय बारह अर्थात् प्रथम छः और अन्तिम छः ही हैं।

वेदों, उपनिषदों और भगवद्गीता के अध्ययन से हमें स्पष्ट ज्ञात होता है कि अनेक प्रकार के विश्वास और प्रथाएं जो आज हिन्दू धर्म का अंग बन गई हैं हमारे इन प्रामाणिक धर्मग्रन्थों द्वारा विहित नहीं हैं। इनमें से कुछ विश्वासों और प्रथाओं पर प्रकाश डालना आवश्यक है।

यद्यपि वेदों में तेतीस देवों का उल्लेख है तथापि उनमें एवं उपनिषदों और भगवद्गीता में मनुष्य को एक ही परब्रह्म परमेश्वर की शरण में जाने का उपदेश दिया गया है। भगवद्गीता स्पष्ट कहती है—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

आमयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

परन्तु इन्हीं ग्रन्थों को मानने वाले हिन्दुओं ने आज असंख्य देवीदेवताओं की पूजा में लीन रह कर परमेश्वर को भुला सा दिया है।

दूसरी महत्त्वपूर्ण बात यह है कि वेद, उपनिषद् और गीता में से कोई भी ग्रन्थ मूर्तिपूजा का विधान नहीं करता। मौर्य साम्राज्य की स्थापना तक भी मूर्तिपूजा का प्रचलन नहीं हुआ था। प्रसिद्ध विद्वान और अपने समय के महान् नेता चाणक्य ने स्पष्ट रूप से प्रतिमा पूजने वालों को निम्नलिखित श्लोक में अल्प बुद्धि कहा है—

अग्निहोत्रेषु विप्राणां हृदि देवो मनीषिणाम् ।

प्रतिमास्त्वल्पबुद्धीनां सर्वत्र विदितात्मनाम् ॥

अर्थात् कर्मकाण्डियों के मत में ईश्वर अग्निहोत्रों में, मनीषियों के मत में मानवहृदय में, मूर्खों के मत में प्रतिमाओं में और आत्मज्ञों के मत में सर्वत्र विद्यमान है।

मूर्तिपूजा के विरुद्ध इतने अकाट्य प्रमाण होते हुए भी आज सामान्य हिन्दू जनता अनेक प्रकार की प्रतिमाओं की पूजा को ही सच्ची ईश्वरोपासना समझती है।

तीसरी महत्त्वपूर्ण बात यह है कि वेद, उपनिषद् और गीता में से कोई भी ग्रन्थ जाति के आधार पर किसी मनुष्य को हीन नहीं मानता। यजुर्वेद सभी जातियों की समान उन्नति की कामना करता हुआ स्पष्ट कहता है—

रचन्ते धेहि ब्राह्मणेषु रचं राजसु नस्कृधि ।

रचं विश्वेषु शूद्रेषु मयि धेहि रचा रचम् ॥

भगवद्गीता भी श्रम के गौरव को मानती हुई स्पष्ट करती है कि मनुष्य ज्ञान, शौर्य, कृषि, वाणिज्य, सेवा अथवा अन्य किसी भी सत्कर्म द्वारा जीविकोपार्जन करे, वह उस प्रत्येक कर्म द्वारा ईश्वर की ही उपासना करता है और सिद्ध अर्थात् परमकल्याण प्राप्त करता है।

हिन्दू धर्मग्रन्थों के इन स्पष्ट कथनों के बावजूद भी हिन्दू समाज में जाति के आधार पर जो ऊँच-नीच की भावना विद्यमान है वह निस्सन्देह इन धर्मग्रन्थों की अवहेलना ही कही जा सकती है।

चौथी महत्त्वपूर्ण बात यह है कि हमारे सभी प्रामाणिक धर्मग्रन्थ महिलाओं को पुरुषों की बराबरी का दर्जा देते हैं। ऋग्वेद में जिन ऋषियों के सूक्त हैं उनमें विश्वामित्र, अपाला और घोषा जैसी महीयसी महिलाएं भी हैं। बृहदारण्यक उपनिषद् से हमें ज्ञात होता है कि उस काल में ब्रह्मवादिनी गार्गी वैसी विदुषी महिलाएं अन्य विद्वानों के समान राजसभाओं में शास्त्रचर्चा में भाग लेती थीं। रामायण से हमें ज्ञात होता है कि उस काल में नारियों का मंत्रोच्चारण सहित अग्नि में हवन करने का भी अधिकार था। जब राम अपने वन भेजे जाने का समाचार माता कौशल्या को सुनाने गये तो उन्होंने देखा—

सा क्षौमवसना हृष्टा नित्यं व्रतपरायणा ।

अग्निं जुहोति स्म तदा मंत्रवत्कृतमंगला ॥

अर्थात् नित्य व्रत रखने वाली कौशल्या रेशमी वस्त्र पहन कर और मंगलकार्य सम्पूर्ण करके प्रसन्नचित्त से मंत्रों सहित अग्नि में हवन कर रही थी।

हिन्दू धर्म में नारियों और पुरुषों की समानता का सबसे ज्वलन्त उदाहरण गृह्य सूत्रों में दी हुई विवाह-विधि है जिसमें सप्तपदी के चरम पद पर पति पत्नी को सखा कह कर सम्बोधित करता है। परन्तु खेद की बात यह है कि हिन्दू धर्म ग्रन्थों में दिये इन स्पष्ट संकेतों के विपरीत हिन्दू समाज में शताब्दियों से नारियों की दशा अत्यन्त दयनीय रही है।

अठारहवीं और उन्नीसवीं शताब्दियों में कई अन्य धर्मों के प्रचारकों ने हिन्दुओं की अपने धर्म के सच्चे स्वरूप के प्रति अज्ञता का लाभ उठा कर जब उन्हें धर्मपरिवर्तन के लिए प्रेरित किया तो बहुत से हिन्दुओं ने अपना धर्म छोड़ कर अन्य धर्म ग्रहण कर लिये। इस शोचनीय दशा से हिन्दू धर्म की रक्षा करने के लिए १८२४ ई. में एक महापुरुष का जन्म हुआ जो संन्यास लेने के बाद स्वामी दयानन्द के नाम से विख्यात हुए। स्वामी दयानन्द ने शास्त्रार्थ में अपने समय के अनेक रूढ़िवादी पंडितों को पराजित करके हिन्दूधर्म के सच्चे सिद्धान्तों का प्रचार किया। १८७५ ई. में उन्होंने आर्यसमाज की स्थापना करके अपने कार्य को चिरस्थायी कर दिया। यही नहीं उन्होंने सत्यार्थप्रकाश की रचना करके आने वाली पीढ़ियों के लिए हिन्दू धर्म के सिद्धान्तों के सच्चे अर्थ को लिपिबद्ध कर दिया। स्वामी दयानन्द ने स्पष्ट रूप से बता दिया कि सेमिटिक धर्मों के प्रचारक जिस एकेश्वरवाद की दुहाई देकर हिन्दुओं का धर्म परिवर्तन कर रहे हैं वह एकेश्वरवाद हिन्दू धर्म में भी है। उन्होंने यह भी बताया कि सच्चे हिन्दू धर्म में ईश्वर निराकार है और उसकी मूर्ति द्वारा उपासना नहीं की जा सकती। उन्होंने जाति के आधार पर ऊँच-नीच की भावना को और समाज में नारियों के निम्न दर्जे को भी अशास्त्रसम्मत बताया। उन्होंने फलित ज्योतिष, मरणोत्तर क्रियाओं और पंडितों तथा गुरुओं के विशेष अधिकारों को भी चुनौती दी और कुम्भ, सूर्यग्रहण आदि अवसरों पर तीर्थों में स्नान करने को निरर्थक बताया।

इन सब कार्यों के साथ साथ स्वामी दयानन्द ने एक और भी बहुत बड़ा कार्य किया। प्राचीन काल में हिन्दू धर्म में अहिन्दुओं का प्रवेश वर्जित नहीं था। इतिहास इसके अनेक उदाहरण प्रस्तुत करता है जिनमें सबसे प्रसिद्ध हेलियोदोरस नामक यवन का है जिसने वैष्णव बन कर वेसनगर नामक स्थान में विष्णु के सम्मान में एक स्तम्भ खड़ा करवाया था जो आज भी मौजूद है। परन्तु परवर्ती काल में हिन्दुओं ने न केवल अहिन्दुओं के लिए अपना द्वार बन्द कर दिया परन्तु जो हिन्दू भूल से अन्य धर्मों में चले गये थे उनका भी पुनः अपने धर्म में वापिस आना निषिद्ध कर दिया। स्वामी दयानन्द ने पुनः हिन्दू धर्म का द्वार सबके लिए खोल दिया।

यह हिन्दुओं का दुर्भाग्य ही था कि जब यह महापुरुष हिन्दू धर्म के सच्चे स्वरूप को बताकर उसके पुनरुत्थान के मार्ग को प्रशस्त कर रहा था तभी अचानक १८८३ ई. में विषपान कराकर उसकी हत्या कर दी गई। आज महर्षि दयानन्द की निर्वाण-शताब्दी के महान् अवसर पर न केवल आर्यसमाजियों को वरन् प्रत्येक हिन्दू को यह संकल्प करना चाहिए कि जिस पुनीत कार्य के लिए पथ प्रशस्त करते हुए महर्षि ने अपने जीवन की बलि दे दी उसे पूर्ण किये बिना वह चैन न लेगा। महर्षि दयानन्द निस्सन्देह वर्तमान युग में हिन्दू धर्म के सबसे बड़े उद्धारक थे और जिन आन्तियों के कारण हिन्दू धर्म का पतन हो रहा था उन्हें निरस्त करके उन्होंने सभी को उस धर्म का सच्चा स्वरूप बताया।

□□

[प्रो. डॉ. पुरुषोत्तमलाल भार्गव : राजस्थान विश्वविद्यालय जयपुर के संस्कृतविभाग के प्राचार्य रह चुके हैं; मैक-मास्टर यूनिवर्सिटी, हैमिल्टन, ओण्टेरियो, कनाडा में धर्मशास्त्र के प्राध्यापक भी रहे। वर्तमान पता : एस. बी. १५ बापूनगर, जयपुर]

आर्यसमाज और हिन्दू संगठन

□ प्रो० दत्तात्रेय वाब्ले

यह एक निर्विवाद सत्य है, जैसा प्रायः सब इतिहासकार स्वीकार करते हैं, कि आधुनिक भारत में ऋषि दयानन्द और उनके द्वारा स्थापित आर्यसमाज ही एकमात्र ऐसा संगठित आन्दोलन था जिसने सर्वप्रथम हिन्दुओं की रक्षा का उत्तरदायित्व अपने ऊपर लिया और उन्हें न केवल संगठित करने का ही प्रयत्न किया बल्कि उनमें वास्तविक राष्ट्रीयता का संचार भी किया। यही कारण है कि प्रोफेसर जोर्डन जैसे उनके प्रशंसक और सर वैंलेन्टार्डन शिरोल जैसे समालोचक ऋषि दयानन्द को हिन्दू राष्ट्रवाद का जनक मानते हैं। अभी तक निर्वल और दबबू समझे जाने वाले हिन्दुओं का नेतृत्व करने के कारण आर्यसमाज को आक्रामक हिन्दुइज्म का प्रतीक समझा जाने लगा। धार्मिक और सामाजिक क्रांति के साथ राजनैतिक क्रांति और राष्ट्रीयता का समन्वय करना आर्यसमाज आन्दोलन की विशेषता रही है।

कांग्रेस और आर्यसमाज

भारतीय राष्ट्रीय कांग्रेस की स्थापना आर्यसमाज की स्थापना के १० वर्ष बाद हुई थी, किन्तु फिर भी अनेक वर्षों तक वह अंग्रेजी पढ़े-लिखे नरम दल के भारतीयों का केवल एक अंग्रेजभक्त संगठन ही बना रहा, जिसका उद्देश्य नौकरियों में तथा अंग्रेजी सरकार द्वारा स्थापित शक्तिविहीन धारासभाओं में भारतीयों को भी कुछ स्थान देने की मांग तक सीमित था। तिलक और लाजपतराय ने कांग्रेस को एक विशुद्ध देशभक्त और उग्रवादी आन्दोलन बनाने का प्रयत्न किया, किन्तु कांग्रेस के अधिकांश अनेक नेता राजनीति में उग्रवादी विचारों के समर्थक होने पर भी धार्मिक और सामाजिक मामलों में कट्टरपन्थी और दकियानूसी बने रहे। दूसरी ओर नरम दल के राजनैतिक विचारक सामाजिक और धार्मिक सुधारों के समर्थक माने जाते थे, मगर तिलक जैसे राजनैतिक उग्रवादी नेता इस सुधारवादी दृष्टिकोण को नरम दल की अंग्रेज-भक्ति का प्रमाण मानते थे। ऋषि दयानन्द इस युग के प्रथम विचारक थे जिन्होंने न केवल तिलक से कहीं अधिक राजनैतिक उग्रता का शंखनाद फूँका, बल्कि साथ ही तत्कालीन समाज सुधारकों के ढीले-ढाले आन्दोलन को भी सामाजिक और धार्मिक क्रांति का रूप प्रदान किया। लाला लाजपतराय कांग्रेस में आर्यसमाज की इस दोहरी क्रांति के प्रतिनिधि थे। महात्मा

गांधी ने जहाँ स्वामीजी के इस समन्वय को स्वीकार करके समाज सुधार को भी कांग्रेस के मंच का अंग बनाकर उसे एक जनआन्दोलन बना दिया वहाँ सर्वधर्म-समन्वय की उनकी नीति के कारण हिन्दुओं की धार्मिक क्रान्ति का आर्यसमाज का कार्य पिछड़ गया।

महात्माजी का तात्कालिक उद्देश्य राजनैतिक स्वतन्त्रता प्राप्त करना था और इस कार्य में वे सब धर्मों व सम्प्रदायों का सहयोग प्राप्त करने के लिये उत्सुक थे। अंग्रेजों की भेदनीति के कारण यह सर्वथा उपयुक्त और आवश्यक हो गया था कि देश के भिन्न-भिन्न धर्मों और सम्प्रदायों और विशेष कर हिन्दू और मुसलमानों को अंग्रेजों के विरुद्ध एक किया जाय, किन्तु गान्धीजी ने इस प्रयत्न में हिन्दू-मुसलमानों के धार्मिक और सामाजिक मतभेदों को भी सार्वजनिक और राजनैतिक क्षेत्र में स्वीकार करके हिन्दू-मुस्लिम एकता का जो प्रयत्न किया वह सफल नहीं हो सका। न हो ही सकता था।

धर्मनिरपेक्ष राष्ट्रीयता

राजनैतिक मन्च पर धार्मिक भेदभाव को भुलाकर विशुद्ध भारतीयता के आधार पर यदि हम अपनी राष्ट्रीयता की नींव रख पाते, तो न पाकिस्तान बनता और न ही स्वाधीन भारत में भी हिन्दू-मुसलमानों की समस्या लगभग वैसी ही बनी रहती जैसी स्वाधीनता के पूर्व थी, अस्तु। जहाँ तक आर्यसमाज का सम्बन्ध है, हिन्दू-मुस्लिम एकता के इस गलत आधार के कारण सार्वजनिक जीवन में आर्यसमाज का महत्त्व धीरे-धीरे कम होता गया। महात्माजी को हिन्दू धर्म की कल्पना भी ऋषि दयानन्द की मान्यता से सर्वथा भिन्न थी। स्वामीजी आधुनिक हिन्दू धर्म में आधारभूत परिवर्तन करके उसे वैदिक धर्म के रूप में पुनः एक जीवित जाग्रत और शक्तिशाली धर्म का रूप देना चाहते थे। उनके सामाजिक सुधारों का आधार भी यही धार्मिक क्रान्ति थी, क्योंकि उनका विश्वास था कि हिन्दुओं की सामाजिक निर्बलताओं का स्रोत उनके धार्मिक अन्धविश्वास हैं। महात्माजी ने स्वामीजी द्वारा प्रतिपादित प्रायः सब सामाजिक सुधार स्वीकार करके उन्हें कांग्रेस के राजनैतिक आन्दोलन के मन्च पर स्थान दिया। आधुनिक भारत को और विशेष कर हिन्दू समाज को महात्माजी की यह सबसे बड़ी देन है, किन्तु जिन धार्मिक अन्धविश्वासों के कारण हिन्दुओं की यह सामाजिक निर्बलतायें पनप रही थीं उनका गांधीजी निराकरण करना आवश्यक नहीं समझते थे।

इसमें सन्देह नहीं कि गांधीजी छुआछूत, जात-पात तथा बालविवाह आदि को हिन्दू धर्म का आवश्यक अंग नहीं मानते थे, किन्तु साथ ही मूर्तिपूजा, अवतारवाद तथा पुराणों का भी वे समर्थन करते थे। दूसरे शब्दों में गांधीजी एक उदार, सुधारवादी, ऐसे हिन्दू धर्म के समर्थक थे जिसे पौराणिक हिन्दू धर्म कहना अधिक उपयुक्त है। जबकि ऋषि दयानन्द द्वारा प्रतिपादित वैदिक धर्म इस हिन्दू धर्म से भिन्न और पृथक् है। गांधीजी की कल्पना का हिन्दू धर्म वास्तव में कोई संगठित धर्म नहीं था। उसे वे एक उदार और सर्व धर्म समन्वयवादी विचारधारा मानते थे। यही कारण है कि उनकी दृष्टि में हिन्दू धर्म में धर्मान्तरण के लिये कोई स्थान नहीं था, दूसरी ओर आर्य-समाज स्पष्ट रूप से हिन्दुओं को ही नहीं बल्कि जन्मजात ईसाई और मुसलमानों तक को वैदिक धर्म स्वीकार करने का निमन्त्रण देता है। तुर्की में खलीफा को पुनः गद्दी पर स्थापित करने के लिए भारतीय मुसलमानों द्वारा जो खिलाफत आन्दोलन प्रारम्भ किया गया था उसे गांधीजी ने अपना तथा कांग्रेस का समर्थन और नेतृत्व देकर देश की हिन्दू-मुस्लिम समस्या को एक नवीन दिशा प्रदान की, यह एक पृथक् विवाद का विषय है किन्तु यहाँ मैं केवल आर्यसमाज की दृष्टि से उस पर विचार करना चाहता हूँ। मेरी सम्मति में इस आन्दोलन और उसकी असफलता के बाद देश में हिन्दू मुस्लिम वैमनस्य की जो लहर उत्पन्न हुई, जगह-जगह हिन्दू मुस्लिम दंगे और धर्मान्तरण तथा हिन्दू स्त्रियों के अपहरण की घटनायें होने लगीं, उनके कारण

आर्यसमाज के सामने एक गम्भीर धर्मसंकट उत्पन्न हुआ। देश की स्वाधीनता के आन्दोलन में गाँधीजी के नेतृत्व में आर्यों का सक्रिय सहयोग जहाँ ऋषि दयानन्द द्वारा प्रतिपादित स्पष्ट राष्ट्रीयता और देशभक्ति का परिणाम था वहीं धार्मिकसमन्वय और मुस्लिमतुष्टीकरण की गान्धीजी की नीति के कारण अनेक आर्यों के लिये कांग्रेसी होते हुये भी गान्धीवादी बने रहना कठिन था। इस दुविधा में अनेक प्रसिद्ध आर्यसमाजी देशभक्ति की भावना से प्रभावित होकर आर्यसमाज के प्रति अनिच्छापूर्वक ही सही उदासीन हो गये। उनमें अधिकांश वे निष्ठावान् आर्यसमाजी थे जिनके कारण आर्यसमाज एक जीवित और प्रभावशाली आन्दोलन बना हुआ था। उनके इस प्रकार आर्यसमाज से चले जाने के कारण आर्यसमाज की आन्तरिक स्थिति में गिरावट प्रारम्भ हो गई। आर्यसमाज के जो लोग राजनैतिक क्षेत्र में गाँधीजी के समर्थक होने पर भी उनकी मुस्लिमतुष्टीकरण सम्बन्धी नीति को स्वीकार नहीं कर सके उन्होंने भी आर्यसमाज के स्थान पर हिन्दू महासभा और बाद में जनसंघ तथा राष्ट्रीय स्वयंसेवक संघ को अपना कार्यक्षेत्र बना लिया। इस प्रकार आर्यसमाज के अनेक सक्रिय और समर्पित व्यक्ति उससे अलग एक धारा में जाकर पृथक् हो गये। इन दोनों बहिर्गमनों के बाद आर्यसमाज में जो लोग बचे रहे उनमें से अधिकांश सरकारी नौकरीपेशा अथवा राजनैतिक दृष्टि से तटस्थ या सरकारपरस्त व्यक्ति थे जिनके हाथों में आर्यसमाज का नेतृत्व आ गया और शनैः शनैः आर्यसमाज एक नरम दल के लोगों का सामाजिक संगठन समझा जाने लगा।

राष्ट्रीय स्वयंसेवक संघ

हिन्दू सभा और राष्ट्रीय स्वयंसेवक संघ में प्रारम्भ से ही जिन हिन्दुत्वनिष्ठ लोगों का नेतृत्व था, वे आर्यसमाज के सामाजिक सुधारों के प्रशंसक होते हुये भी उसकी धार्मिक क्रान्ति या मान्यताओं को स्वीकार करने की स्थिति में नहीं थे। उन्हें भी हिन्दू धर्म का वह स्वरूप स्वीकार था जिसके गाँधीजी प्रतिपादक थे। अन्तर केवल हिन्दू धर्म और हिन्दू समाज के प्रति आग्रह का था। परिणाम यह हुआ कि जिस प्रकार गाँधीजी के नेतृत्व को स्वीकार करने वाले कांग्रेसीभक्त आर्यों ने अपनी धार्मिक मान्यताओं को शिथिल कर लिया उसी प्रकार हिन्दू संगठन के नाम पर इन संस्थाओं में जाकर अन्य आर्यसमाजियों ने हिन्दुओं की अनेक धार्मिक मान्यताओं से समझौता कर लिया। उनमें से अनेक से तो यहाँ तक कहने लगे कि ऋषि दयानन्द केवल एक सामाजिक सुधारक थे और उनका उद्देश्य हिन्दू धर्म से पृथक् किसी नवीन धर्म की स्थापना करना नहीं था, इसलिये आर्यसमाज हिन्दू धर्म का ही एक सुधारवादी सम्प्रदाय है। आर्यसमाज और ऋषि दयानन्द की आधारभूत मान्यताओं के लिये यह विचारधारा कांग्रेसी आर्यसमाजियों की सैद्धान्तिक उदासीनता से भी अधिक हानिकारक सिद्ध हुई। स्वयं आर्यसमाज के आन्तरिक संगठन में भी इन दोनों विरोधी विचारधाराओं का प्रभाव बढ़ता गया और उसकी सदस्यता के लिये निर्धारित सैद्धान्तिक मान्यतायें केवल एक औपचारिकता मात्र समझी जाने लगीं। प्रवेश पत्र के साथ नाम मात्र का चन्दा देकर कोई भी हिन्दू आर्यसमाज का सदस्य और बाद में उसका पदाधिकारी बनने के योग्य समझा जाने लगा। चाहे वह फिर प्रकट या अप्रकट रूप में मूर्तिपूजा, श्राद्ध आदि जैसे निषिद्ध कार्य भी क्यों न करता हो। जात-पात के सम्बन्ध में कुछ प्रारम्भिक अपवादों को छोड़कर आर्यसमाज तथा अन्य हिन्दू संगठनों में विशेष अन्तर बाकी नहीं रहा। जात-पात तोड़क मण्डल आदि संस्थायें, जिनके माध्यम से कुछ आर्यसमाजियों ने इस अभिशाप को समाप्त करने का प्रयत्न किया, कालान्तर में वे भी निष्क्रिय हो गईं। आज स्थिति यह है कि हिन्दू के स्थान में आर्य नाम तक करने में सार्वदेशिक सभा को भी संकोच होने लगा है और यह आग्रह किया जाने लगा है कि आर्यों की गिनती हिन्दुओं में ही हो और यदि दोनों में से एक चुनना हो तो आर्यों को अपने को हिन्दू ही कहना और मानना चाहिये। 10 जनवरी और 28 मार्च 1982 के सार्वदेशिक पत्र में उसके सम्पादक ने वर्तमान हिन्दू

धर्म को ही ऋषि दयानन्द द्वारा प्रतिपादित वैदिक धर्म का पर्यायवाची घोषित कर दिया और इस प्रकार औपचारिक रूप से भी आर्यसमाज को हिन्दू धर्म ही का एक सम्प्रदाय स्वीकार किया जा रहा है, जो सत्यार्थ-प्रकाश के ग्यारहवें समुल्लास में प्रतिपादित ऋषि दयानन्द द्वारा स्थापित मान्यताओं को एक खुली चुनौती है।

राष्ट्रीयता का आधार

आर्यसमाज की उपरोक्त निर्बलतायें उसकी आन्तरिक समस्या कही जा सकती हैं, किन्तु कुछ बाहरी परिस्थितियाँ भी ऐसी थीं, जिन्होंने आर्यसमाज के प्रभाव और प्रसार को कुंठित करना प्रारम्भ कर दिया। महात्मा गांधी के नेतृत्व में कांग्रेस और खिलाफत आन्दोलनों के कारण देश की राजनीति ने एक नया मोड़ ले लिया और कांग्रेस तथा उनके नेता यह दावा करते रहे कि वे मुसलमानों के भी वैसे ही प्रतिनिधि हैं जैसे बहुसंख्यक हिन्दुओं के। किन्तु धीरे-धीरे यह स्पष्ट होता गया कि मुसलमानों का बहुमत कांग्रेस को अपना प्रतिनिधि स्वीकार नहीं करता। मिंटो मोर्ले सुधारों द्वारा धारासभाओं में मुसलमानों के पृथक् प्रतिनिधित्व के सिद्धान्त को स्वीकार किया गया और उसके बाद होने वाले प्रायः सब हिन्दू-मुस्लिम राजनैतिक समझौतों का यही आधार बन गया, जिसे कांग्रेस को भी स्वीकार करना पड़ा। राजनैतिक सत्ता अंग्रेजों के हाथ में होने के कारण मुसलमानों का समर्थन प्राप्त करने की इस प्रतिस्पर्धा में कांग्रेस की तुष्टीकरण की नीति सफल नहीं हो सकती थी। कांग्रेस की ओर से मुसलमानों का समर्थन प्राप्त करने के लिये प्रयत्न किये गये, उनका स्वाभाविक परिणाम जो होना था वही हुआ। अर्थात् उनकी मांगें बराबर बढ़ती गई और अन्त में देश का विभाजन होकर पाकिस्तान की स्थापना हुई। इस सारी स्थिति का राजनैतिक विवेचन करना मेरा यहां विषय नहीं है, किन्तु कांग्रेस और उनके नेताओं की इस “साम्प्रदायिक” राष्ट्रीयता के परिणामस्वरूप देश के सार्वजनिक जीवन में आर्यसमाज को सबसे अधिक हानि उठानी पड़ी। ऋषि दयानन्द द्वारा प्रतिपादित राष्ट्रीयता में धार्मिक और साम्प्रदायिक मतभेदों को स्वीकार करने के लिये कोई स्थान नहीं था। वस्तुतः इन परस्पर विरोधी तत्त्वों को कांग्रेस के समान, सन्तुष्ट करने के स्थान पर स्वामीजी इन मतभेदों को राष्ट्रीय एकता में बाधक समझते थे। हमारे राष्ट्रीय नेता यदि इस विचार से सहमत नहीं हो सकते थे, तो उन्हें कम से कम इन धार्मिक मतभेदों को स्वीकार करके उन्हें सन्तुष्ट करने का असम्भव प्रयत्न नहीं करना चाहिये था। चाहे जो हो, स्वयं आर्यसमाज के कार्यकर्त्ताओं के कांग्रेस तथा हिन्दू मंच में बट जाने के कारण एक तरफ जहां वह प्रभावविहीन हो गया, वहाँ कांग्रेस की हिन्दू मुस्लिम एकता की धार्मिक और साम्प्रदायिक कांग्रेस विचारधारा के कारण अपने स्वतन्त्र अस्तित्व को भी सुरक्षित न रख सका। आर्यसमाज का प्रभावक्षेत्र उत्तर भारत के हिन्दुओं और हैदराबाद जैसे कुछ दक्षिणी भागों तक ही सीमित था किन्तु जात-पात, छुआ-छूत जैसे सामाजिक परम्परागत अन्धविश्वासों के धार्मिक मतभेदों के कारण यहाँ के अधिकांश हिन्दू भी कांग्रेस के धर्मनिरपेक्ष मञ्च के समर्थक बन गये। आर्यसमाज की यह महत्वाकांक्षा कि वह हिन्दुओं में धार्मिक और सामाजिक क्रान्ति उत्पन्न करके उन्हें अपने नेतृत्व में संगठित कर सकेगा, धूमिल हो गई। हिन्दुओं की आन्तरिक विभिन्नताओं के कारण हिन्दू सभा आदि जैसे हिन्दू मञ्चों के नेतृत्व में भी उनका कोई प्रभावशाली संगठन नहीं बन सका। दूसरी ओर अहिन्दू, विशेष कर मुसलमानों ने कांग्रेस की तथाकथित धर्मनिरपेक्षता कभी स्वीकार नहीं की और मुस्लिम लीग के तत्त्वावधान में और विशेषकर श्री जिन्ना के नेतृत्व में उनका अपना पृथक् प्रभावशाली संगठन बन गया। देश के विभाजन के बाद यह तो स्पष्ट हो गया कि धार्मिक समन्वय का आदर्श चाहे जितना प्रशंसनीय हो, केवल उसके आधार पर देश में राजनैतिक या राष्ट्रीय एकता उत्पन्न नहीं की जा सकती। धर्म निरपेक्ष राष्ट्रीयता ही उसका वास्तविक आधार हो सकता है, और होना चाहिये ताकि जहां व्यक्तिगत जीवन में प्रत्येक व्यक्ति अपने धार्मिक विश्वासों और रीति रिवाजों के पालन करने

में तब तक स्वतन्त्र रहे जब तक उसके व्यवहार से देश, समाज और दूसरे धर्म के अनुयायियों के हित में कोई बाधा नहीं पड़ती है, दूसरी ओर प्रत्येक देशवासी चाहे वह किसी धर्म या जाति का हो, विशुद्ध भारतीय राष्ट्रीयता के आधार पर अपने अधिकार और कर्तव्य दोनों के पालन करने में स्वतन्त्र होना चाहिये। दूसरे शब्दों में देश के राजनैतिक और राष्ट्रीय जीवन में हिन्दू, मुसलमान, ईसाई आदि के धार्मिक मतभेदों को स्वीकार न कर के देश के प्रत्येक व्यक्ति को केवल एक भारतीय नागरिक के रूप में स्वीकार किया जाय।

धर्म-निरपेक्षता की विकृति

दुर्भाग्य से स्वाधीनता आन्दोलन के समय तत्कालीन परिस्थितियों के कारण हमने अपने सार्वजनिक जीवन में भी धार्मिक मतभेदों को स्वीकार करके जो गलत परम्परा डाली, स्वतन्त्रता के बाद और विशेष कर देश के विभाजन के उपरान्त भी वह एक समस्या बनी हुई है। धर्म निरपेक्षता के नाम पर सब धर्मों की अनेक अवाञ्छनीय बातें और यहाँ तक कि धार्मिक और सामाजिक क्रूरतियों को भी प्रोत्साहन मिलने लगा है। उपरोक्त कारणों और विशेष कर चुनावों की राजनीति तथा धर्म-निरपेक्षता के वास्तविक स्वरूप की विकृति के कारण आज आर्यसमाज इस चुनौती को स्वीकार करने में अपने आप को असमर्थ अनुभव कर रहा है।

विश्व हिन्दू परिषद्

विश्व हिन्दू परिषद्, राष्ट्रीय स्वयंसेवक संघ यद्यपि हिन्दूराष्ट्र निर्माण की दृष्टि से सक्रिय हैं फिर भी उनके कार्य का परिणाम चिरस्थायी और दूरगामी नहीं हो सकता क्योंकि हिन्दू धर्म और समाज की वास्तविक निर्वलताओं के प्रति उनकी उदासीनता है और इस सैद्धान्तिक समझौते की नीति के कारण उनके तत्त्वावधान में होने वाला हिन्दू संगठन परीक्षा और विपत्ति की घड़ी में टिक नहीं सकेगा जैसा हमारे इतिहास से स्पष्ट है—‘अनेकता में एकता, हिन्दू की विशेषता’—उनका यह ध्येय ही इस बात का प्रमाण है कि जहाँ उनका लक्ष्य हिन्दू एकता या हिन्दू राष्ट्र निर्माण है, वहाँ जिन अनेकताओं और भिन्नताओं के कारण हिन्दू राष्ट्र का यह सपना पूरा नहीं हो रहा है, उन्हें सहस्रपूर्वक दूर करने की या तो वे आवश्यकता नहीं समझते या यह अप्रिय कार्य वे करना नहीं चाहते। इसलिये मेरी मान्यता है कि यह कार्य करने की क्षमता केवल आर्यसमाज में ही है। उसका इस बात पर विश्वास भी है कि हिन्दुओं का वास्तविक संगठन धार्मिक क्रान्ति के बिना नहीं हो सकता। इस प्रकार जहाँ इन हिन्दू संगठनों और आर्यसमाज का मूल लक्ष्य एक होने पर भी कार्य-प्रणालियों में अन्तर होना स्वाभाविक है भूत किन्तु इस अन्तर को विरोध या संघर्ष का रूप न देकर उन्हें एक दूसरे का पूरक बनाने का प्रयत्न करना चाहिये।

निरर्थक विरोध

दुर्भाग्य से दोनों संगठनों में कुछ व्यक्ति समान उद्देश्य की प्राप्ति के इस दूरदर्शितापूर्ण लक्ष्य को भूलकर एक दूसरे को निर्वल करने या अपने में आत्मसात् करके समाप्त करने का प्रयत्न करते हैं, यह दुर्भाग्य की बात है। कुछ समय पूर्व आर्यसमाज की शिरोमणि सार्वदेशिक आर्य प्रतिनिधि सभा तथा राजस्थान आर्य प्रतिनिधि सभाओं ने सार्वजनिक रूप से यह आशंका व्यक्त की है कि देश के अनेक स्थानों में और यहाँ तक कि अफ्रीका जैसे विदेशों में भी राष्ट्रीय स्वयंसेवक संघ के कार्यकर्त्ता आर्यसमाज में प्रवेश करके उस पर अपना अधिकार करने का प्रयत्न करने लगे हैं। कई समाजों में उनके द्वारा प्रबन्ध समितियों पर कब्जा किया गया और समाज मन्दिरों में से ऋषि दयानन्द के चित्र हटाकर स्वामी विवेकानन्द के चित्र लगाये गये। जोधपुर में जनता पार्टी के राज्य के समय महर्षि दयानन्द मार्ग का नाम बदल कर दीनदयाल उपाध्याय मार्ग करने का प्रयत्न किया गया। मैंने जब राष्ट्रीय स्वयंसेवक संघ द्वारा हिन्दू एकता के समान लक्ष्य के आधार पर उनके पक्ष में कुछ कहने

का प्रयत्न किया तो उपरोक्त उदाहरणों के कारण मुझे निरुत्तर होना पड़ा। दूसरी ओर आर्यसमाज के अनेक कार्यकर्ता और विशेष कर जिनका कांग्रेस से सम्बन्ध है, वे इन संगठनों को साम्प्रदायिक तथा फासिस्ट कहते नहीं सकते और वे यह भूल जाते हैं कि अपनी हिन्दू निष्ठा के कारण स्वयं आर्यसमाज को भी उसके समालोचक इसी प्रकार साम्प्रदायिक कहने में नहीं चूकते। स्पष्ट है कि यह दोनों विरोधी प्रवृत्तियाँ न केवल हिन्दू संगठन की दृष्टि से हानिकर हैं बल्कि अनेकता में एकता के राष्ट्रीय लक्ष्य के भी विपरीत हैं।

अनेकता में एकता कैसी ?

वस्तुतः हिन्दू अनेकता में एकता का आदर्श हमारे देश की परिस्थिति में सैद्धान्तिक दृष्टि से भी अवाञ्छनीय है। विश्व हिन्दू परिषद् ने इसे राजनैतिक क्षेत्र में स्व. जवाहरलाल नेहरू द्वारा व्यक्त—युनिटी इन डाइवर्सिटी—अर्थात् अनेकता में एकता की नकल करके ग्रहण किया है ऐसा प्रतीत होता है, किन्तु यह राजनैतिक क्षेत्र में भी सर्वथा असफल सिद्ध हुई है जैसा स्वाधीनता के बाद देश में एकता के स्थान में अनेकताओं की ही वृद्धि से स्पष्ट है। ऐसी स्थिति में भिन्नताओं पर ही आधारित हिन्दुओं के सामाजिक और धार्मिक संगठन के लिये यह मार्ग कैसे सफल हो सकता है। पं. जवाहरलालजी आदि के सामने देश की हिन्दू-मुस्लिम, प्रान्त और भाषा आदि की अनेकताएँ एक वस्तुस्थिति के रूप में उपस्थित थीं, जिनसे चाहने पर भी इन्कार नहीं किया जा सकता था। इसलिये हमारे सामने राजनैतिक क्षेत्र में इसके अतिरिक्त और कोई मार्ग नहीं था कि हम इन वास्तविक अनेकताओं को स्वीकार करके वाञ्छनीय राष्ट्रीय एकता प्राप्त करने का प्रयत्न करते। आदर्श और वास्तविकता के इस अन्तर को न समझने के कारण हम एकता के लक्ष्य को भूल गये और अनेकता को ही एकता का आधार समझने लगे, और परिणाम यह हुआ कि जहाँ अनेकताओं में वृद्धि होती गई, वहाँ रही सही एकता भी कमजोर होने लगी। धर्म, जाति और प्रान्तीयता की अनेकताओं के बीच में हमने कम से कम एक राष्ट्रीय भाषा को इसीलिए एकता के एक साधन के रूप में स्वीकार किया था। परन्तु स्वाधीनता की प्राप्ति के बाद ही प्रान्तीय भाषा और भाषाई प्रान्तीयता के संघर्ष ने राष्ट्रभाषा की इस एकता की कड़ी को भी टिकने नहीं दिया है। अंग्रेजी शासन की प्रशासनिक एकता को भी आज विकेन्द्रीकरण और राज्यों की स्वाधीनता के आधार पर चुनौती दी जा रही है। इतिहास इस बात का साक्षी है कि सिर्फ देश की भौगोलिक एकता के आधार पर हम अपने को न एक राष्ट्र बनाये रख सकते हैं और न ही एक स्वतन्त्र राज्य के रूप में उसे सुरक्षित कर सकते हैं। हिन्दू समाज की भी लगभग ऐसी ही समस्या है।

आर्यसमाज के पुनर्गठन की आवश्यकता

आर्यसमाज के भविष्य के सम्बन्ध में गम्भीरतापूर्वक विचार करने का अब समय आ गया है। वस्तुतः १९७५ में आर्यसमाज स्थापना तथा १९८१ में सत्यार्थप्रकाश शताब्दियों के अवसर पर आर्यसमाज के भावी सुधार और कार्यक्रम जैसे महत्त्वपूर्ण विषय पर विचार होना चाहिये था। अस्तु अब सन् १९८३ में दयानन्द निर्वाण शताब्दी का तीसरा और सम्भवतः इस कार्य के लिये अन्तिम अवसर हमारे सामने है। कम से कम इस अवसर पर आर्य जगत् में इस गम्भीर प्रश्न पर पर विचार किया जायेगा ऐसी मुझे आशा है।

जैसे मैंने 'आर्यसमाज का भविष्य' नामक अपनी पुस्तिका तथा आर्य पत्रों में प्रकाशित 'आर्यसमाज का वास्तविक स्वरूप' शीर्षक लेखों में स्पष्ट करने का प्रयत्न किया है कि उसके उज्ज्वल भविष्य और प्रभावजनक

अस्तित्व को सुरक्षित रखने का कोई भी प्रयत्न तब तक सफल नहीं हो सकता जब तक उसके वास्तविक स्वरूप तथा वर्तमान स्थिति के सम्बन्ध में नीचे लिखे आधारभूत तथ्य ध्यान में नहीं रखे जाते:—

१. प्रथम यह कि हिन्दुओं के संगठन और उनकी एकता बनाये रखने के लिये हिन्दू शब्द के आधुनिक और धर्मरहित अर्थ में आर्यों की गिनती हिन्दुओं में हो, यह स्वीकार करने के उपरान्त भी यह स्पष्ट है और होना चाहिये कि आर्यसमाज तथाकथित हिन्दू धर्म का सम्प्रदाय नहीं है, अपितु धार्मिक दृष्टि से वह प्राचीन वैदिक धर्म का स्वतन्त्र और पृथक् आधुनिक संस्करण है। आर्यसमाज का ऐसा पृथक् अस्तित्व स्वयं हिन्दुओं के भी व्यापक हित में है, क्योंकि उनमें बिलीन होने के बाद वह उनकी धार्मिक तथा सामाजिक निर्बलताओं को दूर नहीं कर सकेगा बल्कि स्वयं उनका शिकार हो जायगा।
२. द्वितीय यह कि आर्यसमाज केवल एक समाज सुधार आन्दोलन मात्र नहीं था और न है। इसलिये अभी तक प्रचलित इस व्यापक किन्तु भ्रमपूर्ण धारणा को बदल कर दयानन्द की कल्पना के आर्य-समाज के वास्तविक सार्वभौम धार्मिक क्रान्तिकारी स्वरूप को पुनः उजागर करना भी आवश्यक है।
३. तीसरे यह कि हिन्दू समाज सुधारक आन्दोलन के रूप में भी अब आर्यसमाज का नेतृत्व और प्रभाव ही नहीं बल्कि स्वराज्य के बाद पहले जैसी आवश्यकता भी प्रायः समाप्त हो गई है। इस-लिए ऋषि दयानन्द ने जिस वैदिक धर्म के प्रसार और प्रचार के लिये मुख्य रूप से उसकी स्थापना की थी, वही उसके भविष्य को सुरक्षित और पुनः प्रभावशाली बनाने का आधार हो सकता है। हिन्दू रक्षा और समाज सुधार की सफलता के लिये भी यह आवश्यक है—

सदियों की मूर्तिपूजा की मानसिक दासता और भाग्यवादी परावलम्बन के कारण अधिकांश हिन्दू अपनी रक्षा करने की क्षमता और विश्वास दोनों खो बैठे हैं। आज भी जात-पात, छुआ-छूत जैसे विभाजक तत्त्व उनके सामाजिक ही नहीं धार्मिक जीवन पर भी आधारित हैं। इन सबसे हिन्दू धर्म को मुक्त करने की आवश्यकता है किन्तु यह अप्रिय कार्य आर्यसमाज के माध्यम से ही सम्भव है।

४. चौथे यह कि उपरोक्त सर्वसिद्ध और स्पष्ट तथ्यों की जानबूझ कर उपेक्षा करने अथवा अब भी उनसे अनभिज्ञ बने रहने के परिणामस्वरूप आज आर्यसमाज शनैः शनैः अपनी प्रारम्भिक शक्ति, प्रगति और विशिष्टता खोता जा रहा है। इस कटु सत्य से शत्रुमुर्ग के समान आंख मीचना आत्म-घाती सिद्ध होगा। मूर्तिपूजा, श्राद्ध, तीर्थ जैसे जिन धार्मिक अन्धविश्वासों और जात-पात जैसे सामाजिक अभिशापों के उन्मूलन का आर्यसमाज ने बीड़ा उठाया था, आज उन सब का वह स्वयं शिकार होकर एक पौराणिक हिन्दू समुदाय बनता जा रहा है जिसकी सदस्यता केवल कुछ औपचारिक शर्तों पर निर्भर है।

सैद्धान्तिक आस्था

आर्यसमाज के प्रारम्भिक इतिहास से परिचित व्यक्तियों को बताने की आवश्यकता नहीं है कि प्रारम्भ में उसकी सदस्यता के लिये केवल १० नियमों को स्वीकार करना पर्याप्त समझा जाता था किन्तु इस आधार पर पंजाब के लाला मूलराज जैसे प्रमुख व्यक्तियों ने जब सैद्धान्तिक मामलों में सन्देहपूर्ण रवैया अपनाया तो इन नियमों के अतिरिक्त ऋषि दयानन्द द्वारा प्रतिपादित मन्तव्यों को स्वीकार करना और उनके अनुकूल व्यवहार करना भी आर्यसमाजियों के लिये अनिवार्य कर दिया गया। वस्तुतः आर्यसमाज के प्रथम तीन नियमों में व्यक्त

उसके धार्मिक स्वरूप को असंदिग्ध रूप से परिभाषित करने के लिये भी यह परिवर्तन आवश्यक था किन्तु कालान्तर में जैसे-जैसे आर्यसमाज की लोकप्रियता बढ़ने लगी वैसे-वैसे सिद्धांत सम्बन्धी यह सावधानी भी केवल औपचारिकता मात्र समझी जाने लगी और आज स्थिति यह है कि मूर्तिपूजा, तथा श्राद्ध आदि जैसे निषिद्ध व्यवहार करने वाले व्यक्ति केवल सदस्य ही नहीं, आर्यसमाज के और उसकी संस्थाओं के पदाधिकारी तक हैं। यदि समय रहते इस प्रवृत्ति को नहीं रोका गया तो आर्यसमाज हिन्दू धर्म का एक सम्प्रदाय या सेक्ट (Sect) बन कर रह जायगा जिसकी स्वयं स्वामीजी को आशंका थी।

इसलिये आर्यसमाज के उपनियम की सिद्धांत सम्बन्धी इस शर्त को और अधिक स्पष्ट तथा अनिवार्य करने के लिये उसके साथ निम्नलिखित प्रतिज्ञा पर भी हस्ताक्षर करने का प्रावधान करना चाहिये अर्थात्:—

“मैं मूर्ति अथवा ईश्वर के प्रतीक के रूप में किसी जड़ वस्तु या मनुष्य की पूजा और श्राद्ध तथा तीर्थ आदि निषिद्ध कार्य और जन्म-विवाह, मृत्यु आदि अवसरों पर अवैदिक रीति-रिवाजों तथा जन्मगत जातपात और छुआ-छूत का मन, वचन, कर्म से विरोध करने का प्रण करता हूँ।”

पौराणिक हिन्दुओं से आर्यों की भिन्नता और पहचान के लिये यह न्यूनतम व्यावहारिक आचरण है। ऋषि दयानन्द ने अपने जीवन, उपदेश तथा ग्रन्थों में यदि किसी एक बात का सबसे अधिक निषेध किया है तो वह मूर्तिपूजा और उससे संबंधित अन्धविश्वास है। उन्होंने यहां तक चेतावनी दी थी कि यदि मूर्तिपूजा पर आर्य-समाज ने समझौता कर लिया तो वह किसी दिन पौराणिक हिन्दुओं में विलीन हो जायेगा।

□□

[प्रो. वत्सालेय बाबले : जन्म १९०९ ई०, दयानन्द एंग्लो-वैदिक कॉलेज अजमेर के विख्यात संचालक रहे। अनेक ग्रन्थों के रचयिता और उदात्त विचारक।]

□□

हे शिक्षाप्राप्त भाइयो ! इतिहास का सूक्ष्म दृष्टि से अध्ययन करने वालो ! उन्नीसवीं शताब्दी में ऋषिजीवन क्या एक अचम्भा नहीं है ? मत-वादियों के अद्भुत से अद्भुत चमत्कारों से बढ़कर क्या यह एक अद्भुत और आश्चर्यमय चमत्कार नहीं है ?

हे दयालु पिता ! प्रत्येक मनुष्य को, चाहे वह किसी वर्ण, स्वभाव, जाति अथवा सम्प्रदाय का हो—सामर्थ्य दे कि दयानन्द का जीवनवृत्तान्त पढ़ते हुए और उसके मिशन पर विचार करते हुए उन सिद्धान्तों को दयानन्द से पृथक् करके उन पर विचार करने की शक्ति प्राप्त करे जिनके प्रचार के लिए तुने दयानन्द को विशेष शक्तियाँ प्रदान की थीं।

—मुंशीराम जिज्ञासु

(२५ अक्टूबर, १८९७ ई०)

हिन्दू समाज के उद्धारक : स्वामी दयानन्द

□ प्रेमचन्द्र श्रीवास्तव

स्वामी दयानन्द सरस्वती (१८२३-१८८३) के प्रादुर्भाव के समय धर्म के नाम पर समाज में फैले हुये मतवादों का स्वरूप पूर्णतः विकृत हो चुका था। मठाधीशों और महंतों, कनफटों और जटाधारियों, उदासीनों और नागाओं तथा पंचमकारों (मद्य, मांस, मीन, मुद्रा, मैथुन) में धर्म को ढूँढ़ने वाला तथाकथित संन्यासियों के स्वार्थों में उलझकर धर्म की गरिमा और उदात्तता का पूर्णतः लोप हो चुका था। धर्म के उच्चादशों के अवलम्ब से वंचित होकर समाज की व्यवस्था भी जर्जर हो चली थी। सतीप्रथा, बालविवाह, वृद्धविवाह, कन्यावध, अशिक्षा एवं अंधविश्वास रूपी कुप्रथाओं के नाग चतुर्दिक कुण्डली मारे बैठे थे। ऐसी विषम परिस्थितियों में स्वामी दयानन्द ने जहाँ वेदों के सूत्रों का आविष्कार करके धर्म के वास्तविक और स्थिर स्वरूप की प्रतिष्ठा करनी चाही वहीं तत्कालीन समाज की कुरीतियों का उन्मूलन करके एक स्वस्थ आदर्शयुक्त समाज की स्थापना का भी प्रयास किया। वास्तविकता यह है कि उनके वेदज्ञ स्वरूप की अपेक्षा उनका समाज-सुधारक रूप ही जनता के अधिक निकट और अधिक ग्राह्य रहा।

स्वामी दयानन्द की समाज संबंधी अवधारणायें, जो वेदों, स्मृतियों और उपनिषदों पर आधारित हैं, उनके 'संस्कारविधि' और 'सत्यार्थप्रकाश' नामक ग्रंथों में संगृहीत हैं। उन्होंने हिन्दू धर्म के पुनरुत्थान के लिए समाज-सुधार और वर्गों के बीच सामंजस्य की अनिवार्यता को अच्छी तरह पहचान लिया था। यही कारण था कि उन्होंने अपने उपरोक्त ग्रंथों में गृहस्थधर्मियों के लिए दैनिक जीवन के आवश्यक विधिविधानों का भी निर्देश किया है। अपने जीवन में एक विरक्त संन्यासी होते हुये भी वे पलायनवादी नहीं थे। वह अपनी व्यक्तिगत मुक्ति के भी इच्छुक नहीं थे। उनकी दृष्टि मुख्य रूप से लोककल्याण पर थी। अपने देश और हिन्दू समाज के प्रति अदम्य लगाव के कारण ही उन्होंने संसार से विमुख होकर किसी जंगल या गुफा की शरण नहीं ली। हिन्दू समाज के पैरों में पड़ी मानसिक दासता की वेड़ियों को तोड़ कर उसे मुक्त कराने की सदिच्छा के कारण ही उन्होंने सांसारिक सुखों का त्याग करके जनसेवा के माध्यम से अपना लक्ष्य प्राप्त करना चाहा। उनकी इसी दृढ़ मान्यता के कारण आर्यसमाज की आचार-संहिता में अपने व्यक्तिगत सुख की अपेक्षा परोपकार और परसेवा को अधिक महत्त्व दिया गया है। एक सच्चे आर्यसमाजी के लिए केवल अपनी भलाई से ही संतुष्ट होना काफी नहीं है। इसके विपरीत उसकी भलाई लोकसेवा में ही निहित मानी गई।

हिन्दू धर्म ग्रंथों का गहन अध्ययन और देश-देशांतरों में भ्रमण के दौरान अपने देशवासियों की शोचनीय निर्धनता और पिछड़ेपन को देखकर वह अच्छी तरह इस बात को समझ गये थे कि उनकी अवस्था में सुधार लाने के लिए समाज की यथास्थिति में क्रांतिकारी परिवर्तनों की आवश्यकता है। इसी के फलस्वरूप उन्होंने सामाजिक अन्यायों और धर्म के ठेकेदारों की मनमानियों के विरुद्ध एक प्रचण्ड युद्ध छेड़ दिया। साम, दाम, दण्ड और भेद की कोई भी नीति उन्हें मरते दम तक इस युद्धक्षेत्र से डिगा नहीं सकी। यद्यपि वे स्वयं ब्राह्मण जाति की ही संतान थे तथापि ब्राह्मणों की भिक्षावृत्ति एवं ज्यादतियों के विरुद्ध उन्होंने कठोर शब्दों का प्रयोग बेहिचक किया है। उनका गहरा विश्वास था कि हिन्दूसमाज की मदान्ध बेहोशी को समाप्त करने के लिए उस पर भरपूर चोट की जरूरत है। जातीय संघर्ष, छुआछूत, सड़े-गले रीति-रिवाज और जड़ परम्पराओं की कुम्भकर्णी निद्रा साधारण शोर गुल से टूटने वाली नहीं थी। उसके लिए तो भेरीनाद की ही आवश्यकता थी।

सत्य की खोज

छोटी अवस्था में ही दयानन्द जीवन के उस परम सत्य से परिचित हो गये थे जिन्हें पहचानने में साधारण मनुष्य अपना सम्पूर्ण जीवन गँवा देता है। मात्र तेरह वर्ष की अल्पवय में उन्होंने मूर्तिपूजा की निरर्थकता को समझ लिया था। अट्ठारह वर्ष के होते होते वे यह भी जान चुके थे कि मानव का भौतिक शरीर नाशवान् है तथा व्रत, उपवास और अन्यान्य पूजाविधियाँ मनुष्य को सच्चे अर्थों में धार्मिक नहीं बनातीं। अतः इस नाशवान् शरीर से मोक्ष को ही जीवन का एकमात्र लक्ष्य बनाना चाहिए। बाईस वर्ष की उम्र में सांसारिक सुख-सुविधाओं का सुख त्याग कर तथा आजीवन ब्रह्मचर्य का व्रत लेकर वे सत्य और ज्ञान की खोज में निकल पड़े थे। अपनी सत्रह वर्षों की लम्बी खोज में उन्हें अनेक झूठे-सच्चे योगियों के सम्पर्क में आने का अवसर मिला। उनके अंतिम गुरु मथुरा के स्वामी विरजानन्द थे जिनके चरणों में उन्होंने प्राचीन वेदशास्त्रों की शिक्षा पाई। उन्हीं के निकट दयानन्द ने भारतवर्ष के लुप्त वैदिक ज्ञान की पुनःप्रतिष्ठा में अपना सम्पूर्ण जीवन होम कर देने की प्रेरणा भी पायी।

वैदिक धर्म में आस्था

अपने लक्ष्य की प्राप्ति के लिए दयानन्द ने जहाँ मृत हो गई कुछ परम्पराओं को त्याज्य समझा वहीं प्राचीन धर्म की कतिपय लुप्तप्राय विशिष्टताओं के पुनरुत्थान के भी प्रयत्न किए। समाज में सदाचार की प्रतिष्ठा के लिए वर्णाश्रम व्यवस्था में उनका गहन विश्वास उपरोक्त कथन का गहरा प्रमाण है। स्वामीजी आत्मविजय के सिद्धान्त के समर्थक थे और उसकी प्राप्ति के लिए वर्णाश्रम धर्म के नियमों और विधानों से परिचालित जीवन शैली को ही एकमात्र उचित मार्ग समझते थे। इसी विश्वास के कारण वे निरंतर अपने भाषणों, प्रवचनों और पुस्तकों में इस प्राचीन व्यवस्था के महत्त्व, प्रासंगिकता और पुनरुद्धार पर बल दिया करते थे।

वर्णाश्रम धर्म के स्वरूप को व्यवस्थित करने के लिए लगभग चालीस छोटे-बड़े संस्कारों के निर्देश थे। एक व्यक्ति के जीवन का इतना सूक्ष्म अध्ययन और उसके उन्नयन के लिए इतने विधि-विधानों की व्यवस्था संभवतः हिन्दू धर्म के अतिरिक्त कहीं नहीं है। शिशु के जन्म से पूर्व ही आरंभ होने वाले ये संस्कार मरणोपरान्त भी चलते हैं। इन संस्कारों के विधान के मूल में व्यक्ति की भौतिक और आध्यात्मिक उन्नति तथा सामाजिक उच्चस्थिति के लिए सदाशयता की भावना भरी हुई है। यद्यपि स्वामीजी किसी भी वर्ग में जन्मे विद्वान् और संस्कृतज्ञ व्यक्ति को पंडित वर्ग में सम्मिलित करने के समर्थक थे, फिर भी जहाँ संस्कारों के पालन का प्रश्न था वे हर गृहस्थ के लिए निर्दिष्ट सोलह संस्कारों के विषय में परंपरावादी थे।

दार्शनिक मान्यतायें

स्वामी दयानन्द ने अपने युग में व्याप्त अनेकानेक मतमतान्तरों का खण्डन करके वेदों में निहित सिद्धान्तों को ही श्रेष्ठतम धर्म और दर्शन के रूप में स्वीकार किया। वेदों के स्वतः प्रामाण्य के विषय में उनका यह निश्चित मत था कि “वेद जो समस्त सत्यविद्या का मूल हैं, यदि ईश्वर रचित नहीं होते तो उनके बिना मनुष्यों को यथार्थ ज्ञान कदापि नहीं हो सकता”—(‘सत्यार्थप्रकाश’)। उन्होंने यह भी कहा कि “ऋक्, यजु, साम और अथर्व उसी परमब्रह्म से उद्भूत हैं।” उन्होंने संहिताओं को ही आध्यात्मिक ज्ञान का मूल स्रोत माना है और इसी के आधार पर जैन, चार्वाक, द्वैत, अद्वैत तथा विज्ञानवाद आदि से पृथक् त्रैतवाद की स्थापना की। इस त्रैतवाद के मूल में उनकी यह मान्यता है कि अनादि, नित्य पदार्थ तीन हैं : ईश्वर, जीव और प्रकृति। उनके सिद्धान्तों के अनुसार ईश्वर सच्चिदानन्द स्वरूप, निराकार, सर्वशक्तिमान्, अजर-अमर, अनन्त और नित्य है; जीव राग-द्वेष और प्रयत्न के गुण से युक्त तथा अल्पज्ञ और अल्पशक्तिमान् है। यह जीव कर्म करने में तो स्वतन्त्र है पर पाप का दण्ड भोगने में परतन्त्र है। तथा जगत् मिथ्या नहीं सत्य है और प्रकृति उसका उपादान कारण है। ईश्वर और जगत् में व्याप्य-व्यापक का संबंध है। स्वामीजी के अनुसार मुक्ति का अर्थ जीव का ब्रह्म में पूर्ण लय नहीं है वरन् “मुक्त जीवात्मा परमेश्वर के आधार से मुक्ति का आनन्द भोगती है।” (‘सत्यार्थप्रकाश’) उन्होंने मुक्ति को वेदों के ही अनुरूप अनित्य माना है।

जाति-प्रथा का विरोध

स्वामी दयानन्द जाति-पाँति के वैषम्य को समाज की एक दुस्सह व्याधि के रूप में देखते थे। सर्वप्रथम उन्होंने ही इतनी ऊँची और प्रभावशाली आवाज में यह घोषित किया कि जाति-पाँति की वर्तमान व्यवस्था अवैज्ञानिक होने के साथ ही साथ हिन्दू समाज के विकास और सम्पोषण के लिए घातक भी है। प्राचीनकाल में वर्णव्यवस्था का निर्माण जिन सिद्धान्तों के आधार पर किया गया था वे पूर्णतः वैज्ञानिक और भिन्न थे। तत्कालीन वर्णव्यवस्था के अनुसार मनुष्य का वर्ण उसके जन्म पर नहीं बल्कि उसके कर्मों पर आधारित था। ‘मनुस्मृति’ में चारों वर्णों के कर्तव्यों और दायित्वों का उनके वर्णों के अनुकूल ही स्पष्ट उल्लेख है। इसी कर्मणा वर्ण विभाजन की वैज्ञानिक व्यवस्था को पुनरुज्जीवित करने के लिए स्वामी दयानन्द ने अपना सम्पूर्ण जीवन लगा दिया। इस दिशा में स्वामीजी के विचार अपने समय से बहुत आगे थे। घोषित निम्नवर्ग और अछूतों की दयनीय दशा के उद्धार के लिए उन्होंने ऐसे युग में आवाज उठाई थी जब प्रचण्ड विरोध के डर से अन्य सुधारक या नेता इस विषय में बोलने की शक्ति ही नहीं जुटा पाते थे। स्वामीजी ने शूद्र शब्द के अर्थ ही बदल दिये। उनकी दृष्टि में शूद्र वह नहीं था जिसे लोग अछूत समझते थे वरन् वह था जो शिक्षा ग्रहण ही न करना चाहे। इन अज्ञ अछूतों के स्तर को ऊँचा करने की दिशा में उन्होंने सामर्थ्य भर हर प्रयत्न किये। इसी प्रकार जन्मना किसी जाति विशेष का सदस्य होने की अवधारणा को भी वे हास्यास्पद मानते थे। उनका तर्क था कि यदि ब्राह्मण कुल में जन्म लेकर भी कोई व्यक्ति बाद में इस्लाम या ईसाई धर्म स्वीकार करने पर ब्राह्मणत्व से वंचित हो जाता है तो तथाकथित निम्नजातीय व्यक्ति भी यदि विद्या प्राप्त कर लेता है और उच्च कर्म करता है तब उसे भी ब्राह्मणत्व का अधिकारी माना जाना चाहिए। इसी दिशा में एक महत्वपूर्ण क्रान्तिकारी कदम के रूप में दयानन्द ने शुद्धि का विधान बना कर अन्य धर्मावलम्बियों को हिन्दू धर्म में मिलाना प्रारंभ किया तथा प्रकारान्तर से हिन्दू समाज के पतन पर प्रतिबन्ध लगाया।

शुद्धि आन्दोलन

शुद्धि आन्दोलन का जन्म मुख्यतः ईसाई मिशनरियों द्वारा, हिन्दुओं को ईसाई बनाने की दुरभिसन्धि

को, निष्क्रिय करने के लिए हुआ था। स्वामीजी के प्रयत्नों से यद्यपि मिशनरी कार्यवाहियाँ पूर्णतः बंद नहीं हो सकीं फिर भी उनकी गति में अवरोध आया। उन्होंने देहरादून और लखनऊ के दो मुस्लिम भाइयों को हिन्दू धर्म में दीक्षित करके इस दिशा में पहल की। अपने शुद्धि-विषयक विचारों के फलस्वरूप उन्हें कट्टर मुल्लाओं और पादरियों का कोपभाजन भी बनना पड़ा। इसी कारण उन्हें जान से मारने के अनेक प्रयास किये गये और अंत में उन्हें अपनी जान से हाथ भी धोना पड़ा पर कोई भी भय उन्हें सद्विचारों के मार्ग से विचलित न कर सका।

राष्ट्रीयता और देशप्रेम

महर्षि दयानन्द अध्यात्मचेता और समाज सुधारक होने के साथ ही साथ एक उत्कट राष्ट्रीयतावादी और राजनीतिक द्रष्टा भी थे। उनके समस्त कार्यों और उपदेशों के अन्तर में राष्ट्रीयता की अखण्ड धारा विद्यमान है। उन्होंने देशोद्धार के मधुर स्वप्न देखे थे और उसकी परतंत्रता उन्हें बहुत कचोटती थी। फिर भी वे पूर्णतः राजनीति के प्रति समर्पित नहीं थे। उनकी सम्मति में युग की सबसे बड़ी आवश्यकता सोये समाज को अज्ञान और अशिक्षा की गहरी निद्रा से जगाना था जिससे कि उसमें तर्कपूर्ण बुद्धि जागृत हो सके और वह पश्चिमी विचारों के अन्धानुकरण की प्रवृत्ति से छुटकारा पा सके। सक्रिय राजनीति से दूर रहते हुये भी स्वामी दयानन्द उन्नीसवीं शती के देशभक्तों में अग्रणी कहे जा सकते हैं। भारत की परतन्त्रता से उनके हृदय के असीम दुःख का अनुमान निम्न पंक्तियों से लग सकता है—

“भारत पर विदेशी अधिकार के प्रमुख कारण हैं आपसी झगड़े, धर्मों का वैषम्य, नैतिकता का अवमूल्यन, अशिक्षा, असत्य, असंयम और अन्यान्य अनेक दुष्प्रवृत्तियाँ। वास्तव में जब भाई-भाई आपस में ही लड़ने लगते हैं तभी कोई बाहरी व्यक्ति उनके घर पर अधिकार जमा सकता है।”

स्वामीजी ऐसे ही सपनों और मार्ग की खोज में थे जिनसे देशवासी अपनी शंकाओं और जड़ता को छोड़कर पूरे हृदय से स्वतन्त्रता का युद्ध लड़ सकें।

स्वामी जी के राजनीतिक विचार वैदिक युग में लिखे गये राजनीति शास्त्र के प्राचीन ग्रंथों पर आधारित थे। १८६१ के इण्डियन कौंसिल ऐक्ट के अनुसार उस समय की शासन व्यवस्था में भारतीयों की कोई साझेदारी नहीं थी। स्वामी जी स्वभावतः ही इससे विक्षुब्ध थे। किन्तु सक्रिय राजनीति से कोसों दूर रहने के कारण उन्होंने अपने विचार अधिकांशतः अपनी कृतियों—‘सत्यार्थप्रकाश’, ‘आर्याभिविनय’ और वेदों की टीकाओं में ही व्यक्त किए हैं। जीवन के अंतिम वर्षों में राजपूताना के राजकुमारों को उपदेश देते समय भी उन्होंने प्राचीन भारतीय राज्यव्यवस्था की परम्परा पर विशेष बल दिया। उन्हीं के सत्प्रयत्नों के फलस्वरूप शाहपुरा, उदयपुर और मसूदा के राज्याधिकारियों द्वारा राज्य संचालन के लिए ‘वेद’, ‘मनुस्मृति’, ‘महाभारत’ और ‘विदुरनीति’ में निर्देशित राजनयिक सिद्धान्तों को स्वीकार कर लिया गया।

रुग्ण समाज का परिष्करण

हिन्दू समाज के परिष्करण की यह प्रेरणा स्वामीजी के अन्तःकरण की ही उत्पत्ति थी, किसी बाहरी प्रभाव की नहीं। हिन्दू धर्म झूठे ढकोसलों, पाखण्डों और कर्मकाण्डों का पर्याय मात्र बनकर रह गया था। उसमें सुधार के लिए कड़वी दवा की जरूरत थी। समय की माँग थी कि सामाजिक और धार्मिक व्यवस्था के जीर्ण-शीर्ण ताने-बाने को झाड़-पोंछकर उसका पुनर्निर्माण किया जाय और स्वामी दयानन्द ने इस कार्य में पूर्ण योगदान किया।

उनकी सबसे बड़ी विशेषता यह थी कि उन्होंने तत्कालीन हिन्दू समाज की व्याधियों का सही निदान किया एवं उपदेशों तथा उदाहरणों के माध्यम से उचित उपचार भी सुझाया। सभ्यता के विकास ने मानव-जीवन को अधिकाधिक जटिल बना दिया है। उसकी नित्यप्रति बढ़ती आवश्यकताओं और सुविधाओं ने उसे असन्तोषी, अनैतिक और पाखण्डी बनाने में भी कोई कसर नहीं छोड़ी है। ऐसी स्थिति में प्राचीन वैदिक सद्धर्म का पुनः प्रचार ही एकमात्र सर्वतोरूपेण समर्थ उपाय था जो अनेक धर्मों के उलभाव भरे वैविध्य को मिटाकर देश के नवयुवकों का सही मार्गदर्शन कर सकता था। इस दृष्टि से दयानन्द द्वारा वैदिक मार्ग की पुनःप्रतिष्ठा समयानुकूल और परमावश्यक थी। आज भी हमारे राजनीतिज्ञ, सुधारक, शिक्षाशास्त्री और विद्वान् अपने आदर्शों और उदाहरणों की खोज में प्राचीन शिक्षा और संस्कृति पर निर्भर करते हैं। महात्मा गांधी, विवेकानन्द, रामकृष्ण, तिलक और टैगोर प्रभृति महान् विभूतियों ने भी अहिंसा, सदाचार, हृदय की पवित्रता, करुणा और इन्द्रिय-निग्रह आदि उच्च नैतिक मूल्यों का उपदेश देते हुए उनके समर्थन के लिए प्राचीन काल के शास्त्रों का ही आश्रय खोजा। स्वामीजी के समय तक इण्डियन नेशनल कांग्रेस की नींव भी नहीं पड़ी थी तथा ईसाई मिशनरियों के कार्यकलाप दिनों दिन जोर पकड़ रहे थे। अतः जहाँ एक ओर अंग्रेजी शासन के विरोध में अभी किसी प्रकार की आवाज़ ऊँची करने का समय नहीं आया था वहीं हिन्दू संस्कृति और सभ्यता की बची-खुची मर्यादा भी नष्ट हुई जा रही थी।

ऐसी परिस्थितियों में स्वाभाविक रूप से स्वामीजी के विचार राष्ट्रीयता की ओर उन्मुख हो गये। उन्होंने एक ऐसे देश की परिकल्पना की थी जहाँ विभिन्न मत-मतान्तरों के लोग पूर्ण सहयोग से साथ-साथ निवास करते हों। उन्होंने विभिन्न समुदाय के लोगों को शास्त्रार्थ द्वारा कायल करके निकट लाने का भी प्रयत्न किया और इस प्रकार लुप्त शास्त्रार्थ परम्परा को पुनर्जीवन दिया।

एकता के इस प्रयास के अतिरिक्त समाज-सुधार के क्षेत्र में उनके द्वारा किए गये अन्य कार्यों में वर्णाश्रम धर्म की प्रतिष्ठा, दलितोद्धार, विधवाविवाह और स्त्रीशिक्षा का समर्थन, बाल-वृद्ध और बहुविवाह की प्रथाओं का प्रचण्ड विरोध, मूर्तिपूजा का खण्डन, विदेशयात्रा और पर्दात्याग का समर्थन आदि कार्य प्रमुख हैं। एक विद्वान् ने तो यहां तक कहा है कि "समाज सुधार के क्षेत्र में वे ब्रह्मसमाज, और यहाँ तक कि रामकृष्ण मिशन से भी आगे थे।"

महर्षि दयानन्द के स्मरणमात्र से हमारे नेत्रों के सम्मुख एक भव्य और तेजवान् योगी का ऐसा चित्र उपस्थित हो जाता है जो जोशीली देशभक्ति और उग्र सुधारवादिता का मूर्तिमन्त स्वरूप है। उन्हीं के मार्गदर्शन के फलस्वरूप हिन्दू समाज बिना सोचे समझे घिसी-पिटी लीक पर चलने के स्थान पर तर्क और विवेकपूर्ण ढंग से विचार करने की ओर प्रवृत्त हुआ। वैदिक धर्म के पुनरुत्थान के लिए उनके द्वारा किए गये शंखनाद ने सुप्त हिन्दू जाति की जड़ता को मिटाकर उसे आशा और उत्साह से सम्पृक्त किया तथा वैदिक जीवन-पद्धति को अपनाने की प्रेरणा दी। वर्षों पूर्व महर्षि अरविन्द ने उनकी प्रशंसा करते हुये कहा था कि "वेदों की व्याख्या के विषय में मेरा विश्वास है कि दयानन्द उसके सत्यसूत्रों के प्रथम आविष्कर्ता के रूप में सदा आदृत किए जायेंगे।" वेदविषयक उनके असाधारण ज्ञान को देख कर रोम्यां रोलां ने भी कहा था कि "वेदों का ऐसा असाधारण विद्वान् शंकर के पश्चात् भारत में पैदा नहीं हुआ।"

स्वामी दयानन्द ने अपने विचारों को मूर्तरूप देने के लिए सन् १८७५ में 'आर्यसमाज' नामक एक अखिल भारतीय संस्था का सूत्रपात किया। आज न केवल भारत में वरन् विदेशों में भी आर्यसमाज की अनेकानेक शाखाएँ प्राचीन भारतीय आर्य धर्म की श्रेष्ठता को सिद्ध कर रही हैं।

नये भारत के निर्माणकर्ता, वैदिक धर्म के सम्पोषक, शास्त्रार्थ के पुनरुत्थापक, कुरीतियों के उन्मूलक, उच्चादर्यों के संस्थापक और उत्कट देशप्रेमी के रूप में स्वामी दयानन्द सरस्वती का स्थान इतिहास के पृष्ठों में अक्षुण्ण रहेगा। इसवर्ष (१९८३) उनकी निर्वाण-शती के पुण्य अवसर पर उनके द्वारा उद्घोषित विचारों का सम्मान और पालन ही उनके प्रति हमारी वास्तविक श्रद्धांजलि होगी।

□□

[प्रेमचन्द श्रीवास्तव : जन्म बांसी, जिला बस्ती, उ. प्र., १०-७-१९३६; एम. एससी. १९६०, वनस्पति विज्ञान, गोरखपुर विश्वविद्यालय। १९६३ से सी० एम० पी० डिग्री कालेज में कार्यरत। विश्वविद्यालय स्तर की तीन पुस्तकें (अंग्रेजी में) और लगभग १०० लेख अनेक पत्र-पत्रिकाओं में प्रकाशित। विज्ञान परिषद् इलाहाबाद के वर्ष १९८२-८३ के लिए तीसरी बार संयुक्त मन्त्री निर्वाचित। १९७७ का 'डॉ गोरखप्रसाद पुरस्कार' भी प्राप्त हो चुका है।]

□□

गुरु महाराज की दुर्लभ देह का दाह-कर्म करने के अनन्तर, अति शोकातुर आर्यजन नगर को लौट आये। उस दिन वे अपने को निःसार और निःसत्व समझते थे। प्रत्येक कार्य में अनमने से हो रहे थे, अपने अति प्यारों को भी देख कर उनको प्रसन्नता नहीं होती थी। उनको अपने देह के दीवट पर धरा हुआ मन का दीवा प्रसन्नता की ज्योति से सर्वथा शून्य जान पड़ता था। ॥ × × × × थोड़े ही मासों के अनन्तर आर्यों की आशालता में तप्त ताम्रवर्ण, सुकोमल कोंपल निकल आई, उनकी सेवक-सेना से सुचतुर संचालक सेनापति का काम करने लग गए, वे जगत् गुरु की जगाई जोत को जी-जीवन से बचाये रखने में प्रयत्नशील हो गये।

जैसे भूमण्डल भर को भयभीत करने वाले, भारी भूकम्प से समुद्र कुछ पीछे हट कर फिर चौगुने बल से आगे बढ़ता है, उसी प्रकार भारी निराशा के अनन्तर आर्य-समाजियों का उत्साह सागर और प्रबलता से उछल-उछल कर ऊँचे किनारों पर भी पार होने लगा। नगर-नगर और ग्राम-ग्राम में धर्म-ध्वनि की गूँज सुनाई देने लगी। उनकी धर्मप्रचार की तत्परता ने, सुधार की अनोखी लगन ने, धर्मचर्चा के विचित्र चातुर्य ने, शास्त्रार्थों के निर्भय भाव ने देखने वालों की आँखों में चकाचौंध लगादी। × ×

उस समय आर्यों के मनो में, आर्यों के घरों में, देश-हित के गीत गाये जाते, एकतादेवी के पाठ सुनाई देते, सामाजिक संशोधन के सूत्र संघटित होते, और परमात्म-देव का यश-वर्णन किया जाता।

—स्वामी सत्यानन्द महाराज

अष्टांग योग

□ डॉ० ब्रह्ममित्र अवस्थी

महर्षि स्वामी दयानन्द सरस्वती ने अपने अनेक ग्रन्थों में नित्य कर्म के प्रसङ्ग में नित्य किसी एकान्त स्थान पर योगाभ्यास करना चाहिए, ऐसा संकेत किया है। किन्तु उन्होंने योगाभ्यास के क्रम का स्पष्ट निर्देश कहीं भी नहीं किया है। आज जब योगाभ्यास के प्रसङ्ग का भारत एवं भारत से बाहर विविध संस्थाओं द्वारा पर्याप्त बल के साथ प्रचार किया जा रहा है, दूरदर्शन के माध्यम से राष्ट्रीय कार्यक्रम के रूप में प्रति सप्ताह उसका प्रचार एवं प्रसार किया जा रहा है, उस स्थिति में योगाभ्यास के वास्तविक स्वरूप अथवा क्रम पर चर्चा करना और उस क्रम में महर्षि स्वामी दयानन्द सरस्वती का अभिमत स्पष्ट करना उचित ही नहीं आवश्यक प्रतीत होता है।

महर्षि ने यद्यपि योगाभ्यास का स्पष्ट विवरण या क्रम कहीं नहीं दिया है। तथापि अध्ययन-अध्यापन योग्य विषयों और ग्रन्थों की चर्चा करते हुए पतञ्जलि प्रणीत योगशास्त्र एवं उस पर महर्षि व्यास के भाष्य का स्पष्ट उल्लेख किया है, जिसके आधार पर यह कहा जा सकता है कि महर्षि स्वामी दयानन्द की दृष्टि में महर्षि पतञ्जलि प्रणीत योगसूत्र में वर्णित योग की प्रक्रिया योग-साधना की प्रशस्त और ग्राह्य पद्धति है। पतञ्जलि प्रणीत योगसूत्र के अनुसार चित्त की क्रियाओं का निरोध कर लेना योग है।

यह निरोध जब सिद्ध होने लगता है तो चित्त में ध्याता, ध्यान और ध्येय का त्रित्व क्रमशः लुप्त होने लगता है। प्रारम्भिक स्थिति में स्वरूप शून्य सा अर्थमात्र अवभासित होता है।^१ इसमें भी प्रथमतः विकल्प विचार आनन्द और अस्मिता अर्थात् स्व का बोध विद्यमान रहता है। किन्तु क्रमशः एक एक के लुप्त होने पर अन्त में स्वभाव के बोध का व्यापार भी निरुद्ध हो जाने पर साधक को पूर्ण समाधि का लाभ हो जाता है। जिसे निर्बीजरूप समाधि कहते हैं।^२

१. तदेवार्थं मात्र निर्वाचं स्वरूपशून्यमिव समाधिः।

२. तस्यापि निरोधे सर्वं निरोधो निर्बीजः समाधिः। —योगसूत्र

योगाभ्यास' में यह पूर्णता किस प्रकार प्राप्त हो सकती है, यह प्रश्न अब विचारणीय रह जाता है। आज समाज में योगाभ्यास शब्द आसन और नेती, धौती, वस्ती, गजकरणी (कुंजर) आदि कुछ क्रियाओं के लिए रूढ़ होता चला आ रहा है। जबकि साधक परम्परा में मन्त्रयोग, लययोग, हठयोग और राजयोग इन योग प्रकारों की विशेषतः चर्चा की जाती है। इसके अतिरिक्त भगवद्गीता में ज्ञानयोग, कर्मयोग, संन्यास-योग आदि अनेक योगों की चर्चा मिलती है। इधर भावातीत ध्यान-योग एक नवीन नाम का प्रचलन गत दशाब्दी से हो रहा है। जबकि अगस्क योग नामक एक प्राचीन ग्रन्थ (संस्कृत) भी मिलता है। जिसका रचयिता गोरखनाथ को बताया जाता है।

योग के इन विविध प्रकारों में राजयोग को प्रायः सभी ने सबसे प्रशस्त बताया है। किन्तु वहीं एक प्रयास यह भी आरम्भ हो गया है कि सभी अपनी साधना-पद्धति को राजयोग कहना चाहते हैं। इधर पाण्डुलिपि सग्रहालय उद्धार कर स्वामी केशवानन्द योग-संस्थान, ८/३ रूपनगर दिल्ली से दत्तात्रेय योगशास्त्र नामक एक ग्रन्थ का प्रकाशन हुआ है जिसमें मन्त्र, लय, हठ और राजयोगों को एक दूसरे का पूरक बतलाते हुए साधना की एक विशिष्ट और संक्षिप्त पद्धति का निर्देश किया है। इन सबको देखने के बाद यह प्रश्न पुनः पुनः उभर कर समक्ष उपस्थित होता है कि महर्षि पतञ्जलि द्वारा प्रतिपादित और महर्षि स्वामी दयानन्द समर्थित योग-साधना की पद्धति क्या है।

महर्षि पतञ्जलि ने योगशास्त्र (योग सूत्र) के प्रथम पाद में "अभ्यासवैराग्याभ्यां तन्निरोधः" सूत्र द्वारा यह स्पष्ट किया है कि विश्व के समस्त पदार्थों के प्रति वैराग्ययुक्त होकर यदि अभ्यास किया जाये तो चित्त की वृत्तियों का पूर्ण निरोध हो सकता है।

इसी प्रकरण में महर्षि पतञ्जलि ने "ईश्वरप्रणिधानाद्वा, प्रच्छर्दन विधारणाभ्यां वा प्राणस्य, विषयवती वा प्रवृत्तिरूपेणा मनसःस्थिति निबन्धिनी, विशोका वा ज्योतिष्मती, वीतरागविषयं वा चित्तम्, स्वप्न निद्राज्ञानालम्बनं वा यथाभिगतध्यानाद्वा" सूत्रों द्वारा कुछ अन्य उपायों का भी उल्लेख पतञ्जलि ने किया है। जिनका तात्पर्य यह प्रतीत होता है कि इन निम्नलिखित उपायों के द्वारा भी चित्तवृत्तियों का निरोध होकर समाधि की सिद्धि प्राप्त की जा सकती है।

१. ईश्वर प्रणिधान अर्थात् ईश्वर के वाचक प्रणव आदि मन्त्रों का जप, साथ ही उन मन्त्रों के अर्थ-भूत ईश्वर तत्त्व की भावना करना चित्तवृत्ति निरोध का एक मार्ग हो सकता है। पतञ्जलि स्वयं इस उपाय द्वारा प्रत्यक्चेतना अर्थात् विश्व के बाह्य पदार्थों से भिन्न आत्मतत्त्व का बोध तथा व्याधि आदि अन्तरालों (विघ्नों) की हानि होना स्वीकार करते हैं। जिससे इस उपाय के प्रति पतञ्जलि का स्वारस्य माना जा सकता है।
२. प्राणों के प्रच्छर्दन और विधारण अर्थात् उनका रेचक और कुम्भक करने पर यह चित्तवृत्ति निरोध हो सकता है। इस उपाय के सम्बन्ध में पतञ्जलि ने कुछ अधिक नहीं कहा है, पर इतना अवश्य है कि वे प्राणायाम का वर्णन योग के आठ अंगों में अन्यतम अंग के रूप में करते हैं।
३. चित्त का निरोध विषयवती प्रवृत्ति से भी संभव है।
४. शोक रहित ज्योतिष्मती प्रवृत्ति अर्थात् विशिष्ट ज्ञान भी चित्त निरोध का कारण बन सकता है।
५. वैराग्य भी चित्तवृत्ति निरोध का एक मार्ग है।
६. स्वप्न निद्रा अथवा ज्ञान का अवलम्बन भी चित्त के व्यापार का निरोधक है।

७. किसी भी अभिमत पदार्थ का ध्यान भी चित्त के व्यापारों को निरुद्ध कर सकता है। उस उपाय को स्पष्ट करते हुए व्यास-भोज, विज्ञान-भिक्षु आदि आचार्यों ने हरिहर आदि अपने अभिमत देवताओं की प्रतिमाओं के ध्यान की बात कही है।

योगसूत्र के प्रायः सभी व्याख्याताओं ने प्रथम पाद में वर्णित आठों उपायों को विकल्प के रूप में स्वीकार करते हुए इन उपायों को उत्तम अधिकारी साधकों द्वारा ग्राह्य बताया है। यद्यपि अभ्यास और वैराग्य रूप प्रथम अध्याय तथा ईश्वर प्रणिधान रूप द्वितीय उपाय के अतिरिक्त अन्य उपायों के प्रसङ्ग में पतञ्जलि की कोई टिप्पणी न होने से उनके द्वारा विकल्प के रूप में इनकी स्वीकृति विश्वसनीय नहीं लगती। इसके अतिरिक्त द्वितीय पाद में प्राणायाम को केवल पतञ्जलि ने केवल-धारणा के लिये योग्यता देने वाला स्वीकार किया है। इस स्थिति में प्रथम पाद में वही प्राणायाम पूर्ण योग का उपाय माना जाये यह उचित प्रतीत नहीं होता है। स्वप्न निद्रा एवं ग्राह्य, ग्रहण एवं ग्रहीता के बोध का विलय, जो असम्प्रज्ञात समाधि में पतञ्जलि की दृष्टि से अनिवार्य है, कभी सम्भव नहीं है। इसी प्रकार पतञ्जलि जब एक ओर निर्बीज समाधि के प्रति भी वैराग्य होना कैवल्य के लिए आवश्यक मानते हैं (तद्वैराग्यादपि दोषबीजक्षये कैवल्यम्), वहीं दूसरी ओर वे विषयवती प्रवृत्ति को, चित्तवृत्ति को, पूर्ण निरोध के लिए (कैवल्य के लिए) उपाय स्वीकार करे, यह संगत प्रतीत नहीं होता है।

वस्तुतः यहाँ निर्दिष्ट आठ उपायों में प्रथम अर्थात् अभ्यास और वैराग्य द्वारा चित्तवृत्तियों का निरोध सम्भव है। यह पक्ष ही पतञ्जलि का पक्ष है। अन्य निर्दिष्ट सभी उपाय पतञ्जलि के समय में अथवा उनके पूर्व प्रचलित उपाय रहे हैं। इसलिए वे उनका उल्लेख करना चाहते हैं। यदि वे सभी उपाय पतञ्जलि को मान्य होते तो वे द्वितीय पाद योगाभ्यास के क्रम में योग के अंग अथवा उपाङ्ग के रूप में ईश्वर-प्रणिधान और प्राणायाम की चर्चा न करते। अतः सिद्धान्त रूप से यही स्वीकार करना चाहिए कि पतञ्जलि के अनुसार वैराग्यपूर्वक अभ्यास से ही चित्त के व्यापारों का निरोध हो पाता है। यह अभ्यास आठ क्रमों में विभाजित हो सकता है, जिसे आठ योगाङ्गों के रूप में पतञ्जलि ने प्रतिपादित किया है।

पतञ्जलि निर्दिष्ट योग के आठ अंग निम्नलिखित हैं—यम, नियम, आसन, प्राणायाम, प्रत्याहार, ध्यान, धारणा एवं समाधि।

योग के इन आठ अङ्गों में प्रथम दो यम और नियम योगाभ्यास की शारीरिक, मानसिक और सामाजिक तैयारी के रूप में हैं। साधनाक्रम का प्रारम्भ आसन से होता है। पतञ्जलि के अनुसार अहिंसा, सत्य, दूसरे के धन के अपहरण की अभिलाषा की निवृत्ति (अस्तेय), ब्रह्मचर्य और संग्रह प्रवृत्ति का अभाव (अपरिग्रह) ये पाँच यम कहे जाते हैं। वे इन्हें सार्वभौम महाव्रत कहते हैं, अर्थात् इनका पालन सभी देश व काल में वे आवश्यक समझते हैं।

शौच, सन्तोष, तप (कष्टसहिष्णुता), स्वाध्याय और ईश्वर प्रणिधान अर्थात् अपने समस्त कर्मों का परमेश्वर के प्रति समर्पण ये पाँच नियम कहलाते हैं। ये पाँच कार्य ही योग की मानसिक पृष्ठभूमि तैयार करते हैं। यद्यपि इनमें प्रथम अर्थात् शौच, मानसिक तैयारी के साथ ही शारीरिक तैयारी का भी हेतु है।

योग-साधना का क्रम मूलतः आसन से प्रारम्भ होता है। आसन संख्या में अनन्त है। उनमें से कुछ शारीरिक स्वास्थ्य का हेतु बनकर साधना में सहायक बनते हैं और कुछ प्राणायाम के लिए शरीर को योग्य बनाते हैं।

वस्तुतः हमारे शरीर में प्रतिक्षण कुछ तत्त्व विकृत होते रहते हैं। विकृत होकर वे जहाँ कहीं स्वयं रुककर रक्त एवं प्राणों के निर्वाह संचार को बाधित करते हैं, जिसके फलस्वरूप शरीर में नाना प्रकार के रोग उत्पन्न होते हैं। ये शरीर को धीरे-धीरे निष्क्रिय बना देते हैं और कालान्तर में उसे जराग्रस्त कर देते हैं तथा अन्त में मृत्यु के कारण बनते हैं। आसनों का अभ्यास करने से वे विकृत तत्त्व शरीर में जमने नहीं पाते व बाहर निकल जाते हैं, फलतः शरीर पूर्ण नीरोग बना रहता है। यदि शरीर पहले रोगी हो गया है, तो वह क्रमशः नीरोग होकर हर प्रकार के द्वन्द्वों को सहने के योग्य बन जाता है। मूलबन्ध, उड्डियाण-बन्ध और जालन्धर-बन्ध भी विविध अन्तर अंगों के आसन हैं, जिनके अभ्यास से न केवल रोगों की निवृत्ति हो जाती है अपितु व्याधि, जरा और मृत्यु पर भी इनके द्वारा विजय प्राप्त कर ली जाती है।^१

आसनों में पद्मासन, वज्र या सिद्धासन, वीरासन, सर्वाङ्ग आसन, पश्चिमोत्तान आसन, मत्स्यासन, शल-भासन, कूर्मासन, मयूरासन, वृश्चिकासन, चक्रासन, शीर्षासन आदि प्रमुख हैं।^२

पतञ्जलि के अनुसार इन आसनों के अभ्यास से शरीर शीत, ताप, क्षुधा, पिपासा आदि द्वन्द्वों को सहने के योग्य बन जाता है। ये योगी को पीडित नहीं कर पाते। [ततो द्वन्द्वानभिघातः] फलतः साधक श्वास-प्रश्वास की गति को वश में कर लेता है, अर्थात् उसमें प्राणायाम की साधना के लिए शक्ति आ जाती है। [तस्मिन् सति-श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः]। प्राणायाम क्या है और उसके करने की प्रक्रिया क्या है? इत्यादि कुछ महत्वपूर्ण ऐसे प्रश्न हैं जिनका समग्र रूप से उत्तर देना इस लघु निबन्ध में सम्भव नहीं है, किन्तु संक्षेप में यह कहा जा सकता है कि प्राणों को नियमित करने के हेतु किया जाने वाला प्रयत्न प्राणायाम है।

जिस प्रकार शरीर के विभिन्न अंगों को स्वस्थ और सबल बनाने के लिए किये जाने वाले व्यायामों के विविध प्रकार हैं और शारीरिक व्यायाम के प्रत्येक प्रकार के पृथक्-पृथक् लाभ हैं, इसी प्रकार प्राणायाम के भी विविध लाभ हैं। सूर्यभेद, उज्जायी, शीतली, कार्किनी, भस्त्री, कुम्भक आदि प्राणायाम के अनेक भेद हैं और प्रत्येक के स्वतन्त्र लाभ हैं। इनमें से कुछ का सम्बन्ध सामान्य स्वास्थ्य से है और कुछ किन्हीं रोगों की निवृत्ति कर शरीर को साधना के उपयुक्त बनाते हैं। इस प्रकार प्राणायाम के सभी प्रकार साक्षात् या परम्परया योग में साधक बनते हैं।

प्राणायाम का सबसे मुख्य प्रकार कुम्भक है। रेचक और पूरक सहचरी क्रियाएँ हैं। इनमें, प्राणवायु को बाहर निकालने की क्रिया को रेचक और अन्दर लेने की क्रिया को पूरक तथा प्राणों को अन्दर रोकने की क्रिया को कुम्भक कहते हैं। कभी-कभी प्राणों को बाहर निकाल कर उन्हें बाहर रोकने की क्रिया भी की जाती है और उसे भी कुम्भक कह लिया जाता है।

प्राणायाम की ये क्रियाएँ, पद्मासन, सिद्धासन (वज्रासन) अथवा वीरासन में बैठकर की जानी चाहिए। इनमें भी पद्मासन सबसे अधिक उपयोगी माना गया है।

१. (क) अमृतं कुर्वते देहं जालन्धरमतोऽभ्यसेत् । —दत्तात्रेय योगशास्त्र, २७७

(ख) उड्डियाणं तु सहजं गुणोधात् कथितं सदा । —दत्तात्रेय योगशास्त्र, २८१

यन्मासमभ्यसेन्मृत्यु जयेदेव न संशयः । —दत्तात्रेय योगशास्त्र, २८४

(ग) मूलबन्धं तु यो नित्यम्यसेत्तसः च योगवित् । —दत्तात्रेय योगशास्त्र, २८५

२. इन आसनों का विवरण लेखक कृत 'पातञ्जल योगशास्त्र—एक अध्ययन' में देखें।

रेचक और पूरक क्रिया के साथ किया जाने वाला कुम्भक सहित-कुम्भक कहा जाता है। किन्तु प्राणायाम साधना द्वारा जब कुण्डलिनी का जागरण हो जाता है, फलतः प्राणों का प्रवेश सुषुम्ना नाडी में हो जाता है तो बारम्बार रेचक और पूरक की आवश्यकता नहीं रहती। एक बार प्राणों को खींचकर त्रिवन्ध करते ही प्राण सुषुम्ना में प्रविष्ट हो जाते हैं और उसमें तब तक स्थिर रहते हैं, जब तक योगी उन्हें वहाँ स्थिर करना चाहता है। इस स्थिति को केवल-कुम्भक कहते हैं।

केवल-कुम्भक की साधना से क्रम में चार अवस्थाएँ हुआ करती हैं।—(१) आरम्भावस्था (२) घटा-द्वयावस्था (३) प्रवेशावस्था और (४) निष्पत्ति-अवस्था। प्राणायाम साधना के क्रम में घटावस्था में आते ही प्राणों का प्रवेश सुषुम्ना नाडी में होने लगता है और कुण्डलिनी जागृत हो जाती है। क्रमशः साधनारत रहने से योगी को अद्भुत शक्तियाँ प्राप्त हो जाती हैं। अपूर्व सिद्धियों का लाभ हो जाता है, जो उसे योग मार्ग में चरम लक्ष्य तक पहुँचा देती हैं। यदि साधक सिद्धियों को प्राप्तव्य मानकर कृतकार्य हो जाता है, उनमें हो रम जाता है, तब उसकी समस्त प्रगति अवरुद्ध हो जाती है और वह अपने अन्तिम लक्ष्य तक नहीं पहुँच पाता है।

प्राणायाम की साधना के क्रम में मूलबन्ध, जालन्धर-बन्ध और उड्डियाण-बन्ध इन तीनों का अभ्यास अनिवार्यतः करना चाहिए।

मूलबन्ध का तात्पर्य है मलमार्ग (गुदा) का संकोचन करके अपान वायु को कन्दस्थान की ओर क्रमशः उठाना। इस क्रिया के द्वारा मन्दाग्नि दूर होकर अग्नि प्रदीप्त होती है, वीर्यवाहिनी नाडी सशक्त बनती है और साधक उर्ध्वरेता बनकर मृत्यु पर भी विजय प्राप्त कर लेता है, मृत्यु को वश में कर लेता है। अपान वायु की इस विपरीत यात्रा से जब प्राण और अपान का संयोग होता है, तभी कुण्डलिनी जागृत हो जाती है। सुषुम्ना का मुख खुल जाता है और प्राण उसमें संचरित होकर क्रमशः छहों चक्रों का भेदन होने पर सहस्रार चक्र पर पहुँचते हैं। प्राणायाम की साधना के समय मूलबन्ध निरन्तर करना चाहिए, इसके बिना प्राणायाम में सफलता नहीं मिल सकती; मन की एकाग्रता तो हो ही नहीं सकती है। दत्तात्रेय का कहना है कि मूलबन्ध की सिद्धि हो जाने पर प्राण और अपान, नाद और बिन्दु एकत्व को प्राप्त कर लेते हैं और योगी को योग में समग्र रूप से सफलता प्राप्त हो जाती है।^१

उड्डियाण बन्ध में नाभि के नीचे और ऊपर के भाग को पीछे की ओर तानना होता है। यह बन्ध रेचक करके भी किया जाता है और पूरक करके कुम्भक की स्थिति में भी किया जाता है। प्रथम अभ्यास रेचक की स्थिति में ही करना चाहिए। न्योली क्रिया के लिए भी उड्डियाण बन्ध करना होता है। इसके अभ्यास से उदर सम्बन्धी सभी रोग दूर हो जाते हैं। कुम्भक की स्थिति में उड्डियाण बन्ध करने से वायु के तीव्र दबाव से कुण्डलिनी का जागरण अत्यन्त शीघ्र हो जाता है और योग में सफलता का मार्ग खुल जाता है। दत्तात्रेय के अनुसार उड्डियाण बन्ध का छह मास पर्यन्त निरन्तर अभ्यास करने से वृद्ध व्यक्ति भी तरुण हो जाता है और मृत्यु को अपने वश में कर लेता है।^२

१. प्राणापानौ नादबिन्दू मूलबन्धेन चैकताम् ।

गत्वा योगस्य संसिद्धिं यच्छतो नाम संशयः ॥ —दत्तात्रेय योगशास्त्र, २५८-२५९

२. उड्डियानं तु सहजं गुणौघात् कथितं सदा ।

अभ्यसेदस्तन्नास्तु वृद्धोऽपि तरुणो भवेत् ।

नाभेरूर्ध्वमधश्चापि तानं कुर्यात्प्रयत्नतः ।

षण्मासमभ्यसेत्मृत्युं जयेदेव न संशयः । —दत्तात्रेय योगशास्त्र, २५९-२६४

जालन्धर-बन्ध में कण्ठ को सिकोड़कर वक्षस्थल पर लगाया जाता है। इसके अभ्यास से प्राणायाम के समय प्राण-निरोध में सहायता तो मिलती ही है, साथ ही सहस्रार चक्र से निरन्तर संचित होने वाला अमृत द्रव, जो नाभिस्थ कपाल में पहुँच कर जठराग्नि द्वारा जलता रहता है वही ऊपर स्थिर हो जाता है, और सहस्रार कमल में ही शोषित होने लगता है। फलतः साधक को अमृतत्व प्राप्त हो जाता है। प्राणायाम की साधना के क्रम में इन तीनों बन्धों का अभ्यास निरन्तर करना चाहिए।

इन बन्धों के अभाव में प्राणायाम में पूर्ण सफलता कभी नहीं मिल पाती। इनके सहित अभ्यास के समय साधक को चाहिए कि अपने मन को इन्द्रियों के विषय से हटाकर एक केन्द्र में स्थित करे। मन को स्थिर करने के लिए आज्ञाचक्र, आनाहत चक्र, (हृदय कपल) मणिपूर चक्र अथवा मूलाधार चक्र आदि में किसी एक स्थल पर रोकने का प्रयास करना चाहिए। मूलबन्ध करते हुए मूलाधार चक्र में मन को एकाग्र करने का प्रयत्न अधिक सहज एवं शीघ्र फल देने वाला होता है।

प्राणायाम के इस अभ्यासक्रम में प्रतिदिन चार बार बीस-बीस कुम्भक इस प्रकार कुल अस्सी कुम्भक प्रतिदिन करना चाहिए। इसके नियमपूर्वक नियमित अभ्यास से ६ मास में नाडी शुद्ध होकर कुण्डलिनी जाग्रत हो जाती है और सुषुम्ना से प्राणों का संचार हो जाता है। प्राणायाम की यह सफलता, धारणा की साधना का हेतु बनती है।

सुषुम्ना में प्राणों का प्रवेश होने के अनन्तर साधक धारणा की साधना में समर्थ हो पाता है। धारणा का अर्थ है देश-विशेष में चित्त को सुस्थिर करना। ये देश यद्यपि अनन्त हो सकते हैं किन्तु प्रारम्भिक स्थिति में मन और प्राणों की सहस्थितिपूर्वक मूलाधारचक्र से ऊपर सहस्रारचक्र पर्यन्त मन और प्राणों की एक साथ स्थिति को पाँच स्थानों की कल्पना करते हुए पाँच नामों से वर्णित किया जाता है। वे नाम हैं—पृथ्वीधारणा, जलधारणा, आग्नेयधारणा, वायु-धारणा और आकाश-धारणा।

नाभि स्थान से नीचे गुदा स्थान के ऊपर कन्द स्थान के निकट प्राणों को पाँच घंटों तक धारण करना पृथ्वी-धारणा कहलाती है। यह स्थिति प्राणों के सुषुम्ना में प्रवेश की स्थिति आने के कुछ पूर्व से प्रारम्भ होकर उसमें प्रवेश तक हो सकती है। इस स्थिति में कुण्डलिनी का जागरण होता है। पतञ्जलि ने इस स्थिति के परिणाम का उल्लेख “कूर्मनाड्याम् स्थैर्यम्” सूत्र द्वारा किया है। चित्त की एकाग्रता का प्रारम्भ इस स्थिति के बाद ही हो पाता है। दत्तात्रेय के अनुसार पृथ्वी-धारणा की स्थिति होने पर योगी को पार्थिव पदार्थों से किसी प्रकार की हानि नहीं हो सकती।

नाभिमण्डल पर प्राण और मन की पाँच घड़ी स्थिरता जलधारणा कहलाती है। पतञ्जलि के अनुसार कायव्यूह का परिचय इसकी साधना से हो जाता है। [नाभि चक्रे कायव्यूहज्ञानम्] नाभि से उपरि मण्डल पर प्राणों का पाँच घण्टे तक निरोध कर सकना, आग्नेयधारणा कहाती है। इसी प्रकार नाभि से ऊपर भ्रूचक्र के नीचे (कण्ठ-कूप) में प्राणों का निरोध वायवीधारणा कहाती है। तथा भ्रूमध्य से ऊपर प्राणों का धारण करना आकाशधारणा कही जाती है। दत्तात्रेय के अनुसार पृथ्वी आदि धारणाओं की सिद्धि हो जाने पर योगी को इन पृथ्वी जलादि तत्त्वों से भय नहीं रहता है तथा आकाशधारणा सिद्ध हो जाने पर योगी मृत्यु पर पूर्ण विजय प्राप्त कर लेता है।

धारणाओं के क्रमशः अभ्यास हो जाने पर जब साधक आकाश-धारण में स्थित होकर निर्गुण तत्व का ध्यान करने लगता है तो बारह दिनों में ही योगी को समाधि की सिद्धि हो जाती है। समाधि की सिद्धि होने

पर जीवात्मा भी परमात्मा की समता को प्राप्त कर लेता है। वह समस्त अविद्या आदि क्लेशों से मुक्त होकर आनन्द का निरन्तर अनुभव करता है, आनन्दमय हो जाता है।

समाधि योग की सर्वोत्कृष्ट स्थिति है। इस स्थिति में पहुँच कर योगी चाहे तो अपने शरीर का त्याग कर ब्रह्म में ही विलीन हो जाये और यदि वह शरीर धारण किये हुए है एवं लोक कल्याण में व्याप्त रहना चाहता है, तो वह शरीरधारी रहकर अणिमा आदि सिद्धियों सहित लोक में विचरण कर सकता है। इस स्थिति में पहुँच कर योगी इच्छानुसार विचरण कर सकता है। वह किसी भी प्रकार किसी भी पदार्थ से बाधित नहीं होता। जैसा कि पहले ही कहा जा चुका है, समाधि की सिद्धि हो जाने के बाद उमकी स्थिति पूर्ण आनन्दमय अवस्था की होती है।

इस प्रकार योगसाधना का यह मार्ग परम प्रशस्त और समस्त क्लेशों की निवृत्ति करने वाला है। किन्तु प्रारम्भ में अत्यन्त तन्मयतापूर्वक इसकी साधना में रमने की आवश्यकता होती है। रोग, शिथिलता, मार्ग का संशय, प्रमाद, आलस्य, किञ्चित्सफलता या विभूति के दर्शन होते ही साधना में विराम, भ्रान्तदर्शन, विविध भूमिकाओं की प्राप्ति में विलम्ब और स्थिरता का अभाव ये कुछ स्थितियाँ मार्ग में ऐसी आती हैं, जो साधना में अन्तराय उपस्थित कर देती हैं जिनके द्वारा साधक अपने मार्ग से हट जाता है और साधना से विरत हो जाता है। पतञ्जलि का कहना है कि प्रणव का जप और प्रणव के अर्थ की भावना करने से साधक को प्रत्यक्ष चेतना की प्राप्ति हो जाती है और वह उसके फलस्वरूप इन तमाम विघ्नों से वच जाता है तथा सफलता के सर्वोच्च शिखर पर पहुँच जाता है।

महर्षि स्वामी दयानन्द सरस्वती ने सत्यार्थप्रकाश, ऋग्वेदादिभाष्यभूमिका, संस्कारविधि, पञ्च-महायज्ञविधि, आदि प्रायः सभी ग्रन्थों में योगाभ्यास करने के लिए संकेत किया है। यदि हम उनके इस संकेत की ओर ध्यान देकर इस साधना की ओर प्रवृत्त हो सकें तो निश्चय ही हम समस्त लौकिक कल्याण को प्राप्त कर, अन्त में सभी क्लेशों से मुक्त होकर परम आनन्द को प्राप्त करने में सफल हो सकेंगे।

□□

[डा० ब्रह्ममित्र अवस्थी : जन्म १९२९, लखनऊ विश्वविद्यालय से एम ए (१९६१), पी-एच. डी. १९६४, इस समय लालबहादुर शास्त्री केन्द्रीय संस्कृतविद्यापीठ में अनुसन्धान विभागाध्यक्ष हैं। प्रारम्भिक अध्ययन गुरुकुल बयोध्या में हुआ। उच्चकोटि के ग्रन्थों का लेखन और सम्पादन जिममें 'भारतीय न्यायशास्त्र का अध्ययन' और 'पातञ्जल-योगशास्त्र—एक अध्ययन' ये पुस्तकें मुख्य हैं। वर्तमान पता: स्वामी केशवानन्द योग संस्थान, ८।३ रूपनगर, दिल्ली-७]

दयानन्द के वियोग में

उपकार-सुवर्त्ति-सुन्दरे परमस्नेहमयार्यदीपके ।
यमवायुविलोपितेऽधुना तमसाऽऽर्वावनिराकुलाऽखिला ॥

[उपकार रूप वत्ती से मनोहर, अतिशय स्नेह से पूर्ण, आर्यदीपक को यम रूपी-
वायु ने बुझा दिया, जिससे सारी आर्यवसुन्धरा अन्धकाराच्छन्न हो गई ।]

मरणास्तगिरि प्रभाकरे प्रगते मस्करिणां वरेऽजनि ।
निखिलार्यसभासरोजिनी शुगवश्यायहता हतप्रभा ॥

[संन्यासिप्रवर प्रभाकर मरणास्त गिरि पर जब आ विराजे, तब सकलार्य-
सभारूपी कमलिनी शोक के हिम से ताडित होकर प्रभाहीन बन गई ।]

तिमिराकुलभारते सदापरितः प्रोद्गमितः प्रदीपकैः ।
मुनिभानुलयोत्थितं तमो यतिते सारयितुं वृथा जनैः ॥

[उस समय तिमिराकुल भारत में मुनिसूर्य के अस्त होने से उत्पन्न अन्धकार को
हटाने के लिए सज्जनों ने चारों ओर दीपावली प्रज्वलित की, किन्तु वह निष्फल
गई ।]

न सहस्रसहस्ररश्मिभिर्न च लक्षैरपि यत्कलाधरैः ।
अपहन्तुमपारि भूतलादलहालंतिमिरं कथं तु तैः ॥

[सहस्रसूर्य एवं लक्षचन्द्रमा भी जिस अन्धकार को भूतल से नष्ट करने के लिए
समर्थ न हुए । अहो !! उस मोहान्धकार को दीपक कैसे दूर कर सकते हैं ?]

विरहाशन्निपातमातनोत् तडितादेशततिः समस्ततः ।
अजतुन्दपुरात्प्रणोदिता सुमनोलोकमनोऽम्बरे मुनेः ॥

[सारे संसार में तार द्वारा संचार अजमेर से भेजे गए जिन्होंने विद्वन्मण्डल के
हृदयाकाश में विरहवज्रपात किया ॥]

□ मेधाव्रताचार्य

[“दयानन्द-दिग्विजय” महाकाव्य से]

कला-कौशल एवं शिल्प के प्रेरणा-स्रोत दयानन्द

□ डा. रामनाथ वेदालंकार

[उन्नीसवीं शती के धर्माचार्यों ने यूरोप में जिस समय आधुनिक युग के विज्ञान और शिल्प की उपेक्षा ही नहीं, निन्दा भी की, वहाँ महर्षि दयानन्द ने विज्ञान और शिल्प का स्वागत किया। इनको उन्होंने यज्ञ कहा। विज्ञान के अध्ययन से मनुष्य की आस्था अन्धविश्वासों में कम होगी, और सत्य के प्रति निष्ठा बढ़ेगी, ऐसी उनकी मान्यता थी। शिल्प का स्वागत इस दृष्टि से किया, कि इसके माध्यम से देश और मानव समाज का दारिद्र्य मिटेगा। आस्तिक भावनाओं के साथ-साथ विज्ञान और शिल्प का समन्वय धरती पर द्यौलोक के काल्पनिक स्वर्ग को उतारने में समर्थ होगा। महर्षि दयानन्द के समय धरती पर विमानों का प्रचलन आरम्भ भी नहीं हुआ था, और विद्युत् के चमत्कारों का केवल शंशव था। पिछली शती में संसार कितना बदल गया है यह सर्वविदित है। ऋषि दयानन्द के सपने साकार हो रहे हैं, और भारत भी स्वाधीनता के बाद अपने शिल्प और उद्योग को यथासामर्थ्य विस्तृत करने में दृढ़संकल्प है।]

महर्षि दयानन्द ने देश की दुरवस्था के लिये जहाँ देश में व्याप्त धार्मिक अन्धविश्वास एवं पाखण्डों को कारण माना वहाँ उनकी सूक्ष्म मेधा ने यह भी अच्छी तरह समझ लिया था कि कलाकौशल (उद्योगधन्धों) का समुचित विकास न होना भी इसका एक प्रमुख कारण है। जब अंग्रेज यहाँ कलाकौशल को नष्ट-भ्रष्ट कर अपने साम्राज्य की जड़ें गहरी करने का प्रयास कर रहे थे, तब महर्षि शिल्प-विद्या के विकास द्वारा भारतीय जनता की सर्वांगीण उन्नति का स्वप्न देख रहे थे।

महर्षि की दृष्टि में शिल्प की उपयोगिता

पठन-पाठन के प्रसंग में आर्य पाठविधि के अन्तर्गत महर्षि दयानन्द ने सत्यार्थ-प्रकाश और संस्कारविधि में शिल्प-विद्या के अध्ययन-अध्यापन पर पर्याप्त बल दिया है। सत्यार्थप्रकाश में आर्य पाठविधि के प्रसंग में वे लिखते हैं—

“अर्थवेद कि जिसको ‘शिल्पविद्या’ कहते हैं उसका पदार्थ-गुण-विज्ञान, क्रिया-कौशल, नानाविध पदार्थों का निर्माण पृथिवी से लेकर आकाश-पर्यन्त की विद्या को यथावत् सीखके, अर्थ अर्थात् जो ऐश्वर्य को बढ़ाने वाला है उस विद्या को सीख के दो वर्ष में ज्योतिषशास्त्र सूर्यसिद्धान्तादि, जिसमें बीजगणित, अंक, भूगोल, खगोल और भूगर्भविद्या है इसको यथावत् सीखें। तत्पश्चात् सब प्रकार की हस्तक्रिया यन्त्रकला आदि को सीखें।”^१

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/१२

इसी प्रकार संस्कारविधि में वे लिखते हैं “तत्पश्चात् अथर्ववेद का उपवेद अथर्ववेद जिसको शिल्पशास्त्र कहते हैं, जिसमें विश्वकर्मा, त्वष्टा और मयकृत संहिता ग्रन्थ हैं, उनको छः वर्ष के भीतर पढ़के विमान, तार, भूगर्भादिविद्याओं को साक्षात् करे।”^२

पठन-पाठन के प्रसंग में महर्षि के उक्त शब्द बड़े ही महत्वपूर्ण तथा शिल्पविद्या के प्रति उनके दृष्टिकोण को प्रकट करने वाले हैं। इतना ही नहीं “स्वाध्यायेन व्रतैर्होमैः (मनु २.२८) इत्यादि श्लोक की व्याख्या से^३ ब्राह्मी-तनु (ब्राह्मण-शरीर) बनाने के प्रसंग में ‘यज्ञः’ का अर्थ करते हुए “शिल्पविद्या विज्ञानादि यज्ञों के सेवन से” ऐसा निर्देश करते हैं, जो यह सूचित करता है कि वे ब्राह्मणों को केवल संस्कार करानेवाले पण्डितों के रूप में देखने के इच्छुक न थे किन्तु चाहते थे कि वे अनेकविध शिल्पविद्याओं को जानने वाले महान् वैज्ञानिक भी हों। अन्यत्र भी अनेक स्थलों में महर्षि ने ‘यज्ञ’ शब्द का अर्थ शिल्पविद्या अथवा शिल्पयज्ञ किया है।^४ वेदभाष्य में भी अनेक स्थलों में वे यज्ञ का अर्थ शिल्पपरक करते हैं।^५

यहाँ यह भी ध्यान देने योग्य है कि महर्षि न केवल पुरुषों के लिये ही शिल्पविद्या के अध्ययन के पक्षपाती थे, अपितु उन्होंने स्त्रियों के लिये भी शिल्प-ज्ञान अनिवार्य माना है।^६ हमें यह जानकर और भी सुखद आश्चर्य होता है कि वे केवल अपने ग्रन्थों में शिल्पोन्नति का निर्देश करने मात्र से सन्तुष्ट न थे, किन्तु अपने विचारों को कार्यान्वित करने के लिये क्रियाकौशल का स्कूल खोलने का भी प्रबन्ध कर रहे थे। मूलराजजी एम. ए. को लिखे गये पत्र में अपने विचारों को इस प्रकार प्रकट करते हैं—“अब यह स्पष्ट है कि बहुत से पढ़े लिखे लोगों को भी नौकरी नहीं मिलती, या वे जीवन-निर्वाह का प्रबन्ध नहीं कर सकते। ऐसी अवस्था देखकर मैं एक कलाकौशल के स्कूल की आवश्यकता विचारता हूँ। प्रत्येक पुरुष को अपनी आय का १०० वां भाग प्रस्तावित संस्था को देना चाहिये। उस धन से चाहे तो विद्यार्थी कलाकौशल सीखने जर्मनी भेजे जायें या वहाँ से अध्यापक यहाँ बुलाये जावें।”^७

वे मूलराजजी को पुनः लिखते हैं—“अब समय है कि आप ला. श्रीराम को कलाकौशल सीखने इंग्लैण्ड भेज दें। जर्मनी से पत्र आ रहे हैं।”^८ ज्ञातव्य है कि प्रो. जी. वाईज एलवर्टस स्ट्रीट वैडन जर्मनी के साथ स्वामीजी का पत्र-व्यवहार भारतीयों को कलाकौशल सिखाने के विषय में हुआ था।^९ स्वामी सत्यानन्दजी ने अपने ‘श्रीमद्दयानन्दप्रकाश’ की अवतरणिका में उनके पत्रों के कुछ अंशों का हिन्दी अनुवाद दिया है। वहाँ से कुछ पंक्तियाँ यहाँ उद्धृत की जाती हैं—“अपने २१ जून सन् १८८० के पत्र में श्रीमान् वीस (वाईज) महाशय लिखते हैं—‘जो-जो विषय आपके विद्यार्थियों के प्रयोजन के लिये सबसे अधिक उपयोगी और आवश्यक प्रतीत होते हैं, वे सब हम उन्हें सिखा देंगे। साधारण विद्यार्थियों की अपेक्षा, जिनके सामने ऐसा कोई विशेष उद्देश्य नहीं होता, हम आपके विद्यार्थियों की विशेष शिक्षा पर ध्यान देंगे। कृपया लिखिये कि इस प्रस्ताव के विषय में आपकी क्या

२. सं. वि. वेदारंभसंस्कार, पृ. १३२।

३. स. प्र., समु. ३, पृ. ७३, तथा समु. ४, पृ. १२५।

४. द्रष्टव्यः स. प्र., समु. ७, पृ. २, २५७; सं. वि., पृ. २०६।

५. द्रष्टव्यः वेदभाष्य, ऋग्. १.१.१, १.१०.४, १.३.१०, १.४४.३,

३.३२.५, ३.३५.६, ७.३५.७ यजु. ४. ६ आदि।

६. स. प्र. समु. ३, पृ. ११२।

७. ऋ. द. के पत्र और वि., पृ. २५६।

८. वही।

९. द्रष्टव्यः ऋ. द. के प. और वि., पृ. २१४ पर श्री युधिष्ठिर मीसांसक की टिप्पणी।

सम्मति है ? इस विषय पर खुल कर अपने विचार लिखिये । हम ऐसे प्रबन्ध करने के लिये सदा उद्यत हैं, जो आपके देशवासियों के लिये और हमारे लिये सन्तोषजनक हों ।" उसी सन् की ३० जून को वे फिर लिखते हैं—
'आप जब चाहे अपने विद्यार्थियों को हमारे पास भेज दें । जितना शीघ्र भेजें उतना ही उत्तम है, क्योंकि हम उनके अध्ययन के भिन्न-भिन्न उद्देश्यों के अनुसार काम में लगाने के लिये तत्पर हैं ।' वे पुनः एक पत्र में लिखते हैं—'हम आपके अनुयायी आर्य विद्यार्थियों को सारी उपयुक्त कलायें और वस्तुएं सिखलाने के लिए अपनी रक्षा और देख रेख में लेने के लिये बड़े उत्सुक हैं । यहां वे इन कलाओं को स्वदेश अथवा किसी अन्य देश की अपेक्षा अधिक उत्तम रीति से सीख सकेंगे ।'

जर्मनी से पत्रव्यवहार की सूचना श्री श्यामजी कृष्णवर्मा को इंग्लैण्ड भेजे गये पत्र में स्वामीजी देते हैं । सम्पूर्ण पत्र संस्कृत में श्लोकबद्ध है । इसके दो श्लोक इस प्रकार हैं—

समीरितं पत्रमनेकमञ्जसा क्रियावरैर्जर्मनदेशजैर्जनैः ।

समीपमस्माकमवाप्तमत्र तत्तदाशयं विद्धि महाशयैर्मुदा ॥ ४ ॥

विदेशजैर्देशमुखाय शिल्पक्रियानिदेशाय सदाशयात्किल ।

नरेभ्य एभ्यो लिखितं निरन्तरं करण्डमेतैस्त्वमतस्समाचर ॥ ५ ॥^{१०}

अर्थात् जर्मनी देश के क्रियाशील जनों ने अनेक पत्र हमारे पास भेजे हैं । उन्होंने सदाशयपूर्वक हमारे देश के सुख के लिए यहां के लोगों को शिल्पक्रिया सिखाना स्वीकार कर लिया है ।

इतना ही नहीं उदयपुराधीश को लिखे गये विशेष नियमों में ४० वें नियम में महर्षि उन्हें प्रेरणा करते हैं कि राज्य से प्राप्त आय के नवांशों में एक अंश शिल्पविद्या की उन्नति में लगावें ।^{११}

भारतीय जनता के दुःख-दारिद्र्य को प्रत्यक्ष अनुभव कर महर्षि की यह स्पष्ट एवं यथार्थवादी विचार-धारा निर्मित हुई थी कि शिल्पविद्या की उन्नति पर ही भारत की उन्नति निर्भर है । तभी तो वेदभाष्य करते हुये वे लिखते हैं—

को महान् श्रीमान् भवितुमर्हतीत्याह—

यो अस्मै हविषाविधन् तं पूषापि मृष्यते ।

प्रथमो विन्दते वसु ॥ ऋग्. ६.५४.४ ॥

"हे मनुष्या यः प्रथमतः शिल्पविद्यां प्राप्य क्रियया पदार्थान् निर्मिमीते स पुष्कलां श्रियं प्राप्नोति । तत्सदृशः पुष्टः कोऽपि न भवति ।"—हे मनुष्यों, जो पहले से शिल्प-विद्या को पाकर क्रिया से पदार्थों का निर्माण करता है, वह बहुत धन को प्राप्त होता है । उसके सदृश पुष्ट कोई नहीं होता है ।

ऋग् ६.४६.१ के भाष्य में धनाढ्यों को अपना धन शिल्पविद्या की उन्नति में लगाने के लिए कहते हैं—"हे धनाढ्य, यदि त्वमस्माकं सहायो भवेस्तर्हि त्वद्धनेन वयं शिल्पविद्यायाऽनेकान् पदार्थान् रचयित्वा त्वामधिकं धनाढ्यं कुर्याम ।" अर्थात् हे धनाढ्य, जो आप हम लोगों के सहायक हों तो शिल्पविद्या से अनेक पदार्थों को रच कर आपको बड़ा धनी करें ।

प्राचीन भारत में शिल्पविद्या

एक ओर दयानन्द शिल्प-विद्या के प्रचार के लिये प्रयत्नशील थे, तो दूसरी ओर भारत के अतीत का

१०. ऋ. द. के प. और वि., पृ. २३७, २३८ ।

११. वही पृ. ३७४ ।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/१४

गौरवमय इतिहास भी उस भारतीय जनता के सम्मुख रख रहे थे, जो कि वेड़ियों में जकड़ी हुई कुछ भी न कर पाने की स्थिति में अपने को अनुभव कर रही थी। उन्होंने भारतीय जनता को झुकभोरते हुए अपने कर्तव्य के प्रति सजग करने के लिये प्राचीन भारत का गौरवमय अतीत इन शब्दों में प्रस्तुत किया—

“क्या तुमने नहीं सुना कि अपने पुरुष ब्रह्मा से लेकर जैमिनि पर्यन्त महर्षि और स्वायम्भव (मनु) से लेकर महाराज युधिष्ठिर पर्यन्त राजर्षि लोग वेदोक्त धर्म के अनुकूल चलके कैसे-कैसे बड़े विद्या और चक्रवर्ती राज्य के असंख्यात सुखों को भोगते, विमान आदि सवारियों में बैठते, सर्व विद्या और धर्म को फैलाकर सदा आनन्द में रहते थे।”^{१२}

पूना में व्याख्यान देते हुए उन्होंने कहा—“इस आर्यावर्त देश के आर्य पुरुषों के वैभव का वर्णन जितना भी किया जाये थोड़ा है। समुद्र पर चलने वाले जो जहाज उन पर कर लेने की आज्ञा मनु ने अष्टमाध्याय में लिखी है—

समुद्रयानकुशला देशकालार्थदर्शिनः ।

स्थापयन्ति तु यां वृद्धिं सा तत्राधिगमं प्रति ॥

इससे स्पष्ट है कि समुद्रयानादिक पहले हमारे लोग बनाया करते थे।”^{१३}

रेलगाड़ी के आविष्कार के नाम पर अंग्रेजों की प्रशंसा करने वालों के प्रति वह कहते हैं—“उपरिचर नामक राजा था। वह सदा भूमि को स्पर्श न करता हुआ हवा ही में फिरता रहता था। पहले के जो लोग लड़ाइयां लड़ते थे, उन्हें विमान रचने की विद्या भली प्रकार विदित थी। मैंने भी एक विमान-रचना का पुस्तक देखा है। भाई, उस समय दरिद्रों के घर में भी विमान थे। भला सोचें कि उस व्यवस्था के सम्मुख रेलगाड़ी की प्रतिष्ठा क्या हो सकती है।”^{१४}

विमान-निर्माण के विषय में वे लिखते हैं—“कलाकौशल की व्यवस्था करने वाला विश्वकर्मा नामक एक पुरुष हुआ। विश्वकर्मा परमेश्वर का भी नाम है और एक शिल्पकार का भी था। अस्तु, विश्वकर्मा ने विमान की युक्ति निकाली। फिर इस विमान में बैठकर आर्य लोग इधर-उधर भ्रमण करने लगे।”^{१५} फिर प्राचीन भारतीय शिल्प की प्रशंसा करते हुये लिखते हैं—“मय नामक एक बड़ा शिल्पी था, उसने एक विचित्र सभा बनाई। प्राचीन आर्य लोगों की शिल्पविद्या का इतिहास सुनने योग्य है। मय ने ऐसी चातुरी की थी कि स्थल में जल का सन्देह होता था।”^{१६}

इस प्रकार सत्यार्थप्रकाश में अनेक स्थलों पर प्राचीन शिल्प की प्रशंसा करते हुये भारतीय जन-मानस को उद्वुद्ध करने का प्रयत्न महर्षि ने किया है। वे लिखते हैं—“देखो, काशी के मान मन्दिर में ‘शिशुमार चक्र’ को कि जिसकी पूरी रक्षा भी नहीं हो रही है, तो भी कितना उत्तम है कि जिसमें अब तक भी खगोल का बहुत-सा वृत्तान्त विदित होता है। जो सवाई जयपुराधीश उसको संभाल और टूटे-फूटे को बनवाया करेंगे, तो बहुत अच्छा होगा।”^{१७} सत्यार्थप्रकाश में ही महाभारतकालीन विस्मृत गौरव को पुनः स्मरण कराते हुये लिखा है—

१२. ऋ. द. के प. और वि.; पृ. १२६. ।

१३. पू. प्र., पृ. १८ ।

१४. वही; पृ. ४२-४३ ।

१५. पू. प्र., पृ. ६४ ।

१६. वही, पृ. १०८ ।

१७. स. प्र., समु. ११, पृ. ४१३ ।

“श्रीकृष्ण तथा अर्जुन पाताल में अवतरी अर्थात् जिसको अग्नियान नाँका कहते हैं, उस पर बैठकर पाताल में जाके महाराजा युधिष्ठिर के यज्ञ में उद्दालक ऋषि को लेके आये थे।”^{१५}

आग्नेयास्त्रादि विद्याओं के विषय के यह प्रश्न पूछे जाने पर कि ये विद्यायें सत्य हैं वा नहीं और तोप तथा बन्दूक उस समय में थी वा नहीं, महर्षि उत्तर देते हैं—“यह बात सच्ची है, ये शस्त्र भी थे। क्योंकि पदार्थ-विद्या से इन सब बातों का सम्भव है।”^{१६} इसी प्रकरण में आगे आग्नेयास्त्र, वारुणास्त्र, नागफाँस, मोहनास्त्र तथा पाशुपतास्त्र के निर्माण तथा प्रयोग के विषय में भी संक्षेप में निम्नप्रकार बताते हैं—“जैसे कोई एक लोहे के वाण वा गोला बनाकर उसमें ऐसे पदार्थ रखे कि जो अग्नि के लगाने से वायु में धुआँ फैले और सूर्य की किरण का वायु के स्पर्श होने से अग्नि जल उठे, इसी का नाम ‘आग्नेयास्त्र’ है। जब दूसरा इसका निवारण करना चाहे तो उसी पर ‘वारुणास्त्र’ छोड़ दे, अर्थात् जैसे शत्रु की सेना पर आग्नेयास्त्र छोड़कर नष्ट करना चाहा, वैसे ही अपनी सेना की रक्षार्थ सेनापति वारुणास्त्र से आग्नेयास्त्र का निवारण करे। वह ऐसे द्रव्यों के योग से होता है, जिसका धुआँ वायु के स्पर्श होते ही बढ़ल होके भट वर्षने लग जावे, अग्नि को बुझा देवे। ऐसे ही ‘नागफाँस’ अर्थात् जो शत्रु पर छोड़ने से उसके अंगों को जकड़के बाँध लेता है। वैसे ही एक ‘मोहनास्त्र’ अर्थात् जिसमें नशे की चीज डालने से जिसके धुएँ के लगने से सब शत्रु की सेना निद्रास्थ अर्थात् मूर्छित हो जाये। इसी प्रकार सब शस्त्रास्त्र होते थे। और एक तार से वा शीशे से अथवा किसी और पदार्थ से विद्युत् उत्पन्न करके शत्रुओं का नाश करते थे, उसको भी ‘आग्नेयास्त्र’ तथा ‘पाशुपतास्त्र’ कहते हैं। ‘तोप और बन्दूक’ ये नाम अन्य देश भाषा के हैं, संस्कृत और आर्यावर्तीय भाषा के नहीं। किन्तु जिसको विदेशी जन तोप कहते हैं, संस्कृत और आर्य भाषा में उनका नाम ‘शतघ्नी’ और जिसको बन्दूक कहते हैं उसको संस्कृत और आर्य भाषा में ‘भुशुण्डी’ कहते हैं।”^{२०}

महर्षि का विचार था कि ये सभी विद्यायें प्राचीनकाल में भारतीयों को विदित थीं। एक व्याख्यान में वे कहते हैं—“पूर्वकाल में भिन्न विद्यायें भारत-खण्ड में वेदों के कारण प्रसिद्ध थीं, जैसे विज्ञान-विद्या, अस्त्र-विद्या इत्यादि। इन विषयों के पुस्तक नष्ट होने से विद्यायें भी नष्ट हो गयी हैं।”^{२१}

सत्यार्थप्रकाश में स्वामी जी लिखते हैं—

“घट्यैकया क्रोशदशैकमश्वः सुकुत्रिमो गच्छति चारुगत्या ।

वायुं ददाति व्यजनं सुपुष्कलं विना मनुष्येण चलत्यजस्रम् ॥

राजा भोज के राज्य में और समीप ऐसे-ऐसे शिल्पी लोग थे कि जिन्होंने घोड़े के आकार का एक यान यन्त्रकलायुक्त बनाया था कि जो एक कच्ची घड़ी में ग्यारह कोश और एक घण्टे में साढ़े सत्ताईस कोश जाता था। वह भूमि और अन्तरिक्ष में भी चलता था। और दूसरा पंखा ऐसा बनाया था कि बिना मनुष्य के चलाये कलायन्त्र के बल से नित्य चला करता और पुष्कल वायु देता था। जो ये दोनों पदार्थ आज तक बने रहते, तो यूरोपियन इतने अभिमान में न चढ़ जाते।”^{२२}

वेदों में शिल्प-विद्या

स्वामी दयानन्द के शिल्प-विद्याविषयक विचार केवल तात्कालिक अवस्थाविशेष के कारण ही नहीं बने

१८. स. प्र., समु. १०, पृ. ३८६।

१९. वही, समु. ११, पृ. ४१०।

२०. स. प्र.; समु. ११, पृ. ४१०-११।

२१. स. प्र., पृ. ४२। इस विषय में पू. प्र. के निम्न स्थल भी द्रष्टव्य हैं—पृ. ६५, १०४, १०८।

२२. स. प्र., पृ. ४४८।

थे, किन्तु उनके इन विचारों को स्वयं वेदों का सुद्ध आधार भी प्राप्त था। उन्होंने अपनी ऋग्वेदादिभाष्यभूमिका तथा अपने वेदभाष्य में इस विषय में वेदों के अनेक स्थल निरूपित किये हैं।

वे ऋग्वेद के प्रथम मन्त्र के भाष्य में ही 'अग्नि' शब्द से ईश्वर अर्थ के साथ-साथ भौतिक अग्नि को भी ग्रहण करते हुए शिल्प-विद्या का निर्देश करते हैं। मन्त्र व भाष्य इस प्रकार है—^{२३}

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।

होतारं रत्नधातमम् ॥ ऋग् १. १. १

(अग्निमीळे) अत्राग्निशब्देन भौतिकोऽग्निगृह्यते । रूपगुणं दाहकमूर्ध्वगामिनं भास्वरमग्निमहमीळे, तस्य गुणानामन्वेष्टेण कुर्वे । कीदृशगुणोऽग्निरस्तीत्याह—कलाकौशल्यानचालनादिपदार्थविद्याया अग्निरेव मुख्यं कारण-मस्ति । विनाग्निनेदुत्तमक्रिया नैव सिध्यति । अत एव सर्वेविद्वद्भिः शिल्पिभिरग्नेः स्वभावगुणा यथावदध्यन्वेष्ट-णीया । पुरा ह्यार्यैर्यश्वविद्या शीघ्रगमनहेतुः सम्यक् संपादितेति श्रूयते, साग्निविद्यं वासीति ।”.....(पुरोहितम्) अतएव सोऽग्निः पुरोहित पुरस्तात् विमानकलाकौशलक्रियाप्रचालनादिगुणमेनं शिल्पविद्यामयं दधातीति पुरोहितः । (यज्ञस्य देवम्) विविधक्रियाजातस्य शिल्पविद्यादिक्रियान्यबोधसंगतस्य, देवः व्यावहारिकविद्याप्रकाशकस्तम् । (ऋत्विजम्) सर्वशिल्पादिव्यवहारविद्याद्योतनमहम् । (होतारम्) तद्विद्यादिगुणानां दातारमादातारं च । अत एव—(रत्नधातमम्) तद्विद्यानिष्ठानां शिल्पिनां रत्नैरतिशयेन पोषकम्, तद्विद्याऽऽधारकं वा ।

भावार्थः—(अग्निमीळे) ...मैं उस अग्नि की स्तुति करता हूँ, उसके गुणों का अन्वेष्टेण अर्थात् खोज करता हूँ ।.....(पुरोहितम्) विमान, कलाकौशल, क्रियाचालनादि गुणों का धारण करने वाला है। और सब विद्याओं का प्रथम हेतु होने से अग्नि का नाम 'पुरोहित' है। (यज्ञस्य देवम्) यज्ञ का देव अर्थात् विविध क्रियाओं से जो शिल्पविद्या बनती है, उस विद्या का जो प्रकाश करने वाला है, सो 'देव' है। (ऋत्विजम्) जो शिल्पादि सब व्यवहारों की सिद्धि करने वाला है। (होतारम्) जो उस विद्या के दिव्य गुणों को देने और धारण करने वाला है। (रत्नधातमम्) जो उस शिल्पविद्या के जानने वाले मनुष्यों को रत्नों से अत्यन्त सुख देने वाला है। उसी को हम लोग शिल्पविद्या की सिद्धि के लिये ग्रहण करें।

जो विद्वान् लोग पदार्थविद्या में (निष्णात) हो गये, होते हैं, और होंगे, उन सबों ने पदार्थविद्या में अग्नि को ही मुख्य साधन माना है, मानते हैं, और मानेंगे। इन समय में भी जो पदार्थविद्याओं को किया चाहे, सो भी अग्नि के गुणों का खोज करे। पहिले आर्यों ने अश्वविद्या नाम से विमानादि शिल्पविद्या सिद्ध की थी, वह अग्निविद्या ही थी ।”

ऋग् १.२०.२ के भावार्थ में शिल्पविद्या की महत्ता प्रतिपादित करते हुये लिखते हैं—“ये विद्वांसः पदार्थानां संयोगविभागाभ्यां धारणाकर्षणवेगादिगुणान् विदित्वा यन्त्रयष्टीभ्रामणक्रियाभिः शिल्पादियज्ञं साधयन्ति त एव परमेश्वर्यं प्राप्नुवन्ति ।” अर्थात् जो विद्वान् पदार्थों के संयोग का वियोग से धारण, आकर्षण वा वेगादि गुणों को जानकर क्रियाओं से शिल्पव्यवहार आदि यज्ञ को सिद्ध करते हैं, वे ही उत्तम-उत्तम ऐश्वर्य को प्राप्त होते हैं।

पुनः अगले मन्त्र के व्याख्यान में दुःख-दारिद्र्य को दूर करने का उपाय बताते हुए कहते हैं—“यैर्मनुष्यैः सोपवेदान् वेदानधीत्य तज्जन्यविज्ञानेनाग्न्यादिपदार्थानां गुणान् विदित्वा कलायन्त्रयुक्तेषु यानेषु तान् योजयित्वा विमानादीनि साधयन्ते ते नैव कदाचिद् दुःखदारिद्र्ये प्रपश्यन्तीति” अर्थात् जो मनुष्य अंग, उपांग और उपवेदों के

२३. यह मन्त्र 'ऋग्वेदभाष्य' एवं 'ऋग्वेदभाष्य नमूने का अंक' दोनों स्थलों पर ईश्वरपरक तथा शिल्पविद्यापरक व्याख्यात है। हमने यहाँ 'ऋग्वेदभाष्य नमूने का अंक' से शिल्पविषयक अर्थ उद्धृत किया है। प्रकारान्तर से यही अर्थ ऋग्वेदभाष्य में भी है।

साथ वेदों को पढ़कर, उनसे प्राप्त हुये विज्ञान से अग्नि आदि पदार्थों के गुणों को जानकर. कलायन्त्रों से सिद्ध होने वाले विमान आदि रथों में संयुक्त करके उनको सिद्ध किया करते हैं, वे कभी दुःख और दरिद्रता आदि दोषों को नहीं देखते ।

ऋग् १.३४.१ के भाष्य में शिल्पविद्या के गुणों का उपदेश करते हुए निर्देश किया है कि इस विद्या को प्रयत्नपूर्वक सब मनुष्यों को सीखना चाहिए—“मनुष्यैर्यथा रात्रिविवसयोः क्रमेण संगतिर्वर्तते तथैव यन्त्रकलानां क्रमेण संगतिः कार्या, यथाविद्वांसः पृथिवीविकाराणां यानकलाकीलयन्त्रादिकं रचयित्वा तेषां धामणेन तत्र जलान्यादिसंप्रयोगेण भूसमुद्राकाशमनार्थानि यानानि साध्नुवन्ति तथैव मयापि साधनीयानि नैवेतद्विद्यया विना दारिद्र्यक्षयः श्रीवृद्धिश्च कस्यापि संभवति तस्मादेतद्विद्यायां सर्वमनुष्यैरत्यन्तः प्रयत्नः कर्तव्यः । यथा मनुष्यो हेमन्ततो शरीरे वस्त्राणि संबध्नन्ति तथैव सर्वतः कीलयन्त्रकलादिभिः यानादि सम्बन्धनीयानीति”, अर्थात् मनुष्यों को चाहिए कि जैसे रात्रि वा दिन की क्रम से संगति होती है. वैसे यन्त्रकलाओं की क्रम से संगति करें । जैसे विद्वान् लोग पृथिवी-विकारों के यान, कला, कील और यन्त्रादिकों को रचकर उनके घुमाने और उसमें अग्न्यादि के संयोग से भूमि, समुद्र, आकाश में जाने-आने के लिये यानों को सिद्ध करते हैं, वैसे ही मुझ को भी विमानादि यान सिद्ध करने चाहियें । क्योंकि इस विद्या के बिना किसी के दारिद्र्य का नाश वा लक्ष्मी की वृद्धि कभी नहीं हो सकती, इससे इस विद्या में सब मनुष्यों को अत्यन्त प्रयत्न करना चाहिये । जैसे मनुष्य लोग हेमन्त ऋतु में वस्त्रों को अच्छे प्रकार धारण करते हैं, वैसे ही सब कील-कला-यन्त्रादिकों से यानों को संयुक्त रखना चाहिए ।

ऋग् १.१४०.६ के भाष्य में पिता आदि को यह निर्देश दिया है कि वे पुत्रों में शिल्पक्रिया की कुशलता उत्पन्न करें—“पित्रादयः शिल्पक्रियाकुशलतां पुत्रेषु सम्पादयेयुः । शिक्षां प्राप्ताः पुत्रादयः सर्वपदार्थान् विज्ञानीयुः, कलायन्त्रैः चलितेन वायुवद्भेगेन यातेन यत्रकुत्राभीष्टप्रदेशं स्थानं गच्छेयुः” अर्थात् पितादिकों को चाहिये कि शिल्पक्रिया की कुशलता को पुत्रादिकों में उत्पन्न करावें, शिक्षा को प्राप्त हुए पुत्रादि समस्त पदार्थों को विशेषता से जानें और कलायन्त्रों से चलाये हुए पवन के समान जिसमें वेग हो उस यान से जहाँ-तहाँ चाहे हुये स्थान को जावें ।

ऋग् ६.२९.२ के भावार्थ में राजा को शिल्पियों की सत्कारपूर्वक रक्षा करने का निर्देश मिलता है—“यो राजा शस्त्रास्त्रविदो वरान् धार्मिकाञ्छू रान्विमानादियाननिर्मातृञ्छिल्पिनो विद्युदादिविद्याविदुषः सत्कृत्य रक्षति तस्यैव सूर्यरश्मय इव यशांसि प्रथन्ते ।” अर्थात् जो राजा शस्त्रास्त्र जानने वाले श्रेष्ठ धार्मिक शूरों, विमानादियानों के निर्माता शिल्पियों और विद्युदादि विद्याओं के विद्वानों की सत्कार-पूर्वक रक्षा करता है, उसका यश सूर्य-रश्मियों के समान फैलता है ।

यजुर्वेद ४.९ में शिल्पविद्या की सिद्धि कैसे करनी चाहिये, इस विषय का उपदेश करते हुये लिखा है—“मनुष्यैर्विदुषां सकाशाद् वेदानधीत्यशिल्पविद्यां प्राप्यःहस्तक्रिया साक्षात्कृत्य विमानयानादि कार्याणि निष्पाद्य सुखोन्नतिः कार्या ।” अर्थात्, मनुष्यों को चाहिये कि विद्वानों के सकाश से वेदों को पढ़कर शिल्पविद्या वा हस्तक्रिया को साक्षात्कार कर विमान आदि यानों की सिद्धि रूप कार्यों को सिद्ध करके सुखों की उन्नति करें ।

इसी प्रकार वेदभाष्य के अन्य स्थल^{२४} हैं, जहाँ महर्षि दयानन्द ने शिल्प-विद्या के सीखने के लिये निर्देश दिया है तथा उसकी उपयोगिता पर प्रकाश डाला है ।

२४. द्रष्टव्यः ऋ भा. १.१२.१, १.१७.२, १.२०.५, १.२२.१४, १.२३.३, १.२५.७, १.३०.१, १.३०.१९, १.१०७.१, १.१०९.९, २.१३.१२, ४.१७.१४, ४.३४.८, ४.३७.२, ४.५७.६, ६.४६.१, ६.५४.४, य. भा. १.८, १.९. ६.२१ ।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/१८

नौविमानादिविद्याविषय

इसी शीर्षक से ऋग्वेदादिभाष्यभूमिका में एक प्रकरण महर्षि ने लिखा है, जिसमें ११ मन्त्र देकर नौविमानादि यानों की उपयोगिता तथा निर्माण-प्रचार का सूत्ररूप में निर्देश किया गया है। इसके अतिरिक्त वेदभाष्य में भी अनेक मन्त्रों के व्याख्यान में इस विषय का वर्णन मिलता है।

नौविमानादियान कैसे हों ?

जिन नौविमानादि यानों का वर्णन महर्षि ने अपने वेदभाष्य में किया है, वे अत्यन्त शीघ्रगामी तथा बहुत ही अद्भुत कोटि के हैं। निम्नलिखित मन्त्र के व्याख्यान में महर्षि का कथन है कि इस प्रकार के यान होने चाहियें, जिनसे तीन दिन-रात में समुद्र पार तथा ग्यारह दिनों में ब्रह्माण्ड के चारों ओर जाया जा सके।

आ नासव्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।

प्रायुस्तारिष्टं नी रपांसि मृक्षतं सेधतं द्वेषो भवतं सचा भुवा ॥ ऋग् १. ३४. ११ ॥

इस मन्त्र के भावार्थ में वे लिखते हैं—“यदा मनुष्या ईहशेषु स्थित्वा चालयन्ति तदा त्रिबिरहोरात्रं सुखेन समुद्रपारमेकादशैरहोरात्रैर्भूगोलस्याभितो गन्तुं शक्नुवन्ति । एवं कुर्वन्तो विद्वांसः सुखयुक्तं पूर्णमायुः प्राप्य दुःखानि दूरीकृत्य शत्रून् विजित्य चक्रवर्तिराज्यभागिनो भवन्त्विति ।” अर्थात्, जब मनुष्य ऐसे यानों में बैठ और उसे चलाते हैं, तब तीन दिन और तीन रात्रियों में सुख से समुद्र के पार तथा ग्यारह दिन और रात्रियों में ब्रह्माण्ड के चारों ओर जाने को समर्थ हो सकते हैं। इसी प्रकार करते हुए विद्वान् लोग सुखयुक्त पूर्ण आयु को प्राप्त हो दुःखों को दूर कर और शत्रुओं को जीतकर चक्रवर्तिराज्य भोगने वाले होते हैं।

निम्नलिखित मन्त्र में भी तीन दिन-रात्रि में आकाश और भूमि के पार आने-जाने में समर्थ यानों के निर्माण का वर्णन गृहीत किया गया है—

तिलः क्षपस्त्रिरहातिव्रजद्भिर्नासत्या भुज्युमूहयुः पतङ्गैः ।

समुद्रस्य धन्वन्नाद्रस्य पारे त्रिभी रथैः शतपद्भिः षडश्वैः । ऋग् १. ११६. ४

इसी प्रकार ऋग् १.३४.२ के भावार्थ में यह लिखा है कि इस प्रकार के यान हों जिनसे एक ही दिन-रात में भूगोल, समुद्र तथा अन्तरिक्ष मार्ग से तीन बार जा सकें।^{२५} ऋग्वेदादिभाष्यभूमिका के इसी प्रकरण में यान कैसे बनाने चाहियें, इस विषय में महर्षि लिखते हैं—

त्रिर्नो अश्विना यजता दिवे दिवे परित्रिधातु पृथिवीमशायतम् ।

तिलो नासत्या रथ्यापरावत आत्मेव वातः स्वसराणि गच्छतम् ॥ १.३४.७

फिर वह सवारी कैसी बनानी चाहिए कि (पृथिवीमशायतम्) जिन सवारियों से हमारा भूमि, जल और आकाश में प्रतिदिन आनन्द से जाना-आना बनता है। (परित्रिधातु) वे लोहा, ताम्बा, चांदी आदि तीन धातुओं से बनती हैं। और जैसे (रथ्या परावतः) नगर वा ग्राम की गलियों में झटपट आना-जाना बनता है, वैसे दूर देश में भी उन सवारियों से शीघ्र-शीघ्र जाना-आना होता है। (नासत्या) इसी प्रकार विद्या के निमित्त पूर्वोक्त जो अश्वि हैं, उनसे बड़े-बड़े कठिन मार्ग में भी सहज से जाना-आना करे। जैसे (आत्मेव वातः स्व०) मन के वेग के समान शीघ्र गमन के लिये सवारियों से प्रतिदिन सुख से सब भूगोल के बीच जावें-आवें।

फिर 'विये आजन्ते (ऋग् १.८५.४)' इत्यादि मन्त्र के भाषार्थ में लिखते हैं—“हे मनुष्य लोगों !, (मनोजुवः) अर्थात् जैसा मन का वेग है, वैसे वेगवाले यान सिद्ध करो। (यन्मरुतो रथेषु) उन रथों में मरुत् अर्थात् वायु और अग्नि को मनोवेग के समान चलाओ।”

ऋग् १.११७.१५ में भी मनोवेग विमान का वर्णन आता है।

अजोहवीदश्विना तौग्रघो वां प्रोहूः समुद्रमव्यथिजंगन्वान्।

निष्टमूहयुः सुयुजा रथेन मनोजवसा वृषणा स्वस्ति ॥

महर्षि ने पदार्थ के भाषार्थ में लिखा—हे (वृषणा) उत्तम बल वाले (अश्विना) विद्या और उत्तम शीलों में व्याप्त स्त्री-पुरुषो, तुम दोनों जो (वाम्) तुम्हारा (तौग्रघः) बल से सिद्ध हुआ (प्रोहः) उत्तमता से प्राप्त (अव्यथिः) जिसको व्यथा वा कष्ट नहीं है (जंगन्वान्) जो निरन्तर गमन करने वाला सेना का समुदाय है वह (समुद्रम्) समुद्र का (अजोहवीत्) बार-बार तिरस्कार करे अर्थात् उससे उत्तीर्ण हो उसकी गम्भीरता न गिने। (तम्) उस उक्त सेना-समुदाय को (सुयुजा) सुन्दरता से जुड़े (मनोजवसा) मन के समान वेग से जाते हुये (रथेन) रमणीय विमानादि यान-समुदाय से (स्वस्ति) सुखपूर्वक (निष्टमूहयुः) निर्वाहो अर्थात् एक देश से दूसरे देश को पहुँचाओ।

यजुर्वेद के निम्न मन्त्र के भाष्य में 'नौका कैसी हो ?' इस विषय में महर्षि ने लिखा है—

सुन्नामाणं पृथिवीं दामनेहसं सुशर्माणमर्दिति सुप्रणीतिम्।

देवीं नावं स्वरित्रामनागसमलवन्तीमा रुहेमा स्वस्तये ॥ यजु. २१.६ ॥

इस मन्त्र के भावार्थ में लिखते हैं—“मनुष्या यस्यां बहूनि गृहाणि बहूनि साधनानि बहूनि रक्षणानि बहुविधः, प्रकाशो बहवो विद्वांसश्च स्युस्तस्यामच्छिद्रायां महत्यां नावि स्थित्वा समुद्राद्विलाशयेष्वारपारो देशान्तर-द्वीपान्तरौ च गत्वागत्य भूगोलस्थान् देशान् द्वीपान्श्च विज्ञाय श्रीमन्तो भवन्तु।” अर्थात् मनुष्य लोग जिसमें बहुत घर, बहुत साधन, बहुत सी सुरक्षाएं, अनेक प्रकार का प्रकाश और बहुत से विद्वान् हों, उस छिद्र रहित बड़ी नाव में स्थित होके समुद्र आदि जल के स्थानों में पारावार देशान्तर और द्वीपान्तर में जा-आके भूगोल में स्थित देश और द्वीपों को जान के लक्ष्मीवान् हों।

नौविमानादियान-निर्माण-प्रकार

नौविमानादि-निर्माण का प्रकार भी महर्षि दयानन्द ने वेदों के आधार पर सूत्र-रूप में निर्दिष्ट किया है। इस विषय में ऋ. भा. भू. में उल्लिखित यह मन्त्र द्रष्टव्य है—

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत।

तस्मिन्साकं त्रिशता न शंकवोर्षिताः षष्टिर्न चलाचलासः ॥ ऋग्. १.१६४.४८ ॥

(द्वादश प्रधयः) तेषु यानेषु प्रधयः सर्वकलायुक्तानामराणां धारणार्थां द्वादश कर्तव्याः। (चक्रमेकम्) तन्मध्ये सर्वकलाभ्रमणार्थमेकं चक्रं रचनीयम्। (त्रीणि नभ्यानि) मध्यस्थानि मध्यावयवधारणार्थानि त्रीणि यन्त्राणि, रचनीयानि। तैः (साकं त्रिशता) त्रीणि शतानि (शंकवोर्षिताः) यन्त्रकला रचयित्वा स्थापनीयाः। (चलाचलासः) ताः कलाः चलाः चालनार्हा अचलाः स्थित्यर्हाः। (षष्टिः) षष्टिसंख्याकानि कलायन्त्राणि स्थापनीयानि। तस्मिन् याने एतदादि विधानं सर्वं कर्तव्यम्। (क उ तच्चिकेत) इत्येतत् कृत्यं को विजानाति ? (न) नहि सर्वे।

अर्थात् (द्वादश प्रधयः) इन यानों के बाहर भी थम्भे रचने चाहिये, जिनमें सब कलायन्त्र लगाये जायें। (चक्रमेकम्) उनमें एक चक्र बनाना चाहिये, जिसके घुमाने से सब कला घूमें। (त्रीणि नभ्यानि) फिर उसके मध्य में तीन चक्र रचने चाहियें, कि एक के चलाने से सब रुक जायें, दूसरे के चलाने से आगे चलें, और तीसरे के चलाने से पीछे चलें। (तस्मिन् साकं त्रिशता) उसमें तीन-तीन सौ (शंकवः०) बड़ी-बड़ी कालें अर्थात् पेच लगाने चाहियें कि जिनसे सब अंग जुड़ जायें, और उनके निकालने से सब अलग हो जायें। (षष्टिर्न चलाचलासः) उसमें साठ कलायन्त्र रचने चाहियें, कई एक चलते रहें और कुछ बन्द रहें। अर्थात् जब विमान को ऊपर चढ़ाना हो, तब भाफघर के ऊपर के मुख बन्द रखने चाहिएं, और जब ऊपर से नीचे उतारना हो तब ऊपर के मुख अनुमान से खोल देने चाहियें। ऐसे ही जब पश्चिम को चलाना हो तो पश्चिम के बन्द करके पूर्व के खोल देने चाहियें और जो पूर्व को चलाना हो तो पूर्व के बन्द करके पश्चिम के खोलने चाहियें। इसी प्रकार उत्तर-दक्षिण में भी जान लेना। (न) उसमें किसी प्रकार की भूल न रहनी चाहिये।

इसी प्रकार—

त्रयः पचयो मधुवाहने रथे सोमस्य वेनामनु विश्व इद्विदुः ।

त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथस्त्रिर्वश्विना दिवा ॥ ऋगु. १.३४.२ ॥

ऋग्वेद-भाष्य में इस मन्त्र के भावार्थ में महर्षि लिखते हैं—“भूमिसमुद्रान्तरिक्षगमनं चिकीर्षुर्भिमनुष्यै-स्त्रिचक्रान्यागारस्तम्भयुक्तानि विमानादीनि यानानि रचयित्वा तत्र स्थित्वैकस्मिन् दिन एकस्यां रात्रौ भूगोल-समुद्रान्तरिक्षमार्गेण त्रिवारं गन्तुं शक्येरन् । तत्रेहशास्त्रयस्स्कम्भा रचनीया यत्र कलावयवाः काष्ठलोष्ठादिस्तम्भाव-यवा वा स्थितिं प्राप्नुयुः । तत्राग्निजले संप्रयोज्य चालनीयानि । नैतैर्विना कश्चित्सद्यो भूमौ समुद्रेऽन्तरिक्षे वा गन्तुमगन्तुं च शक्नोति । तस्मादेतेषां सिद्धये विशिष्टाः प्रयत्नाः कार्या इति ।” अर्थात् भूमि, समुद्र और अन्तरिक्ष में जाने की इच्छा करने वाले मनुष्यों को योग्य है कि तीन तीन चक्रयुक्त अग्नि के घर और स्तम्भयुक्त यान को रचकर उसमें बैठकर एक दिन-रात में भूगोल, समुद्र अन्तरिक्षमार्ग से तीन-तीन बार जाने को समर्थ हो सकें। उस यान में इस प्रकार के खंभे रचने चाहियें कि जिसमें कलावयव वा काष्ठ, लोष्ठ आदि खंभों के अवयव स्थित हों। फिर वहां अग्नि-जल का संप्रयोग कर चलावे। क्योंकि इनके बिना कोई मनुष्य शीघ्र भूमि, समुद्र, अन्तरिक्ष में जाने-आने को समर्थ नहीं हो सकता, इससे इनकी सिद्धि के लिये सब मनुष्यों को बड़े-बड़े यत्न अवश्य करने चाहिएं।

ऋग्वेद-भाष्य १.३४.९ के भावार्थ में इसी विषय में लिखा है—“विभूतिकामैर्नरै रथस्यादिमध्यान्तेषु सर्व-कलाबन्धनाधाराय त्रयो बन्धनविशेषाः कर्तव्याः । एकं मनुष्याणां स्थित्यर्थं द्वितीयमग्निस्थित्यर्थं, तृतीयं जल-स्थित्यर्थं च कृत्वा यदा यदा गमनेच्छा भवेत्तदा तदा यथायोग्यं काष्ठानि संस्थाप्याग्निं योजयित्वा कलायन्त्रोद्-भावितेन वायुना संदीप्य वाष्पवेगेन चालितेन यानेन सद्यो दूरमपि स्थानं समीपवत्प्राप्तुं शक्नुयुः । नहीदृशेन यानेन विना कश्चिन्निर्विघ्नतया स्थानान्तरं सद्यो गन्तुं शक्नोतीति ।” अर्थात् विभूति की इच्छा रखने वाले पुरुषों को उचित है कि रथ के आदि, मध्य और अन्त में सब कलाओं के बन्धनों के आधार के लिये तीन बन्धनविशेष संपादन करें तथा तीन कला घूमने घुमाने के लिये संपादन करें—एक मनुष्यों के बैठने, दूसरी अग्नि की स्थिति और तीसरी जल की स्थिति के लिये करके जब-जब चलने की इच्छा तो तब-तब यथायोग्य जल-काष्ठों को स्थापित कर, अग्नि को युक्त कर, और कलायन्त्र द्वारा उद्भावित वायु से प्रदीप्त करके भाफ के वेग से चलाये हुये यान से शीघ्र दूर स्थान को भी निकट के समान जाने को समर्थ हों। क्योंकि इस प्रकार किये बिना निर्विघ्नता से स्थानान्तर को कोई मनुष्य शीघ्र नहीं जा सकता।

ऋग्भाष्य १.३४.१० के भावार्थ में वाष्प-निस्सारण के लिये यानों में एक स्थान के निर्माण का निर्देश दिया है। महर्षि लिखते हैं—“यदा यानेष्वग्निजले प्रदीप्य चालयन्ति तदेमानि यानानि स्थानान्तरं सद्यः प्राप्नुवन्ति। जलवाष्पनिस्सारणायैवमीदृशं स्थानं निर्मातव्यं यद्द्वारा वाष्पनिर्माचनेन वेगो वद्धेत। एतद्विद्याऽभिज्ञ एव सम्यक् सुखं प्राप्नोति।” अर्थात् जब यानों में जल और अग्नि को प्रदीप्त करके चलाते हैं, तब ये यान स्थानान्तर को शीघ्र प्राप्त करते हैं। उनमें जल और भाप के निकलने का एक ऐसा स्थान रच लेवें कि जिसमें होकर भाप के निकलने से वेग की वृद्धि होवे। इस विद्या का जानने वाला ही अच्छे प्रकार सुखों को प्राप्त होता है।

नौविमानादियानों का उपयोग

आज के युग में यह कहने की आवश्यकता नहीं है कि इन यानों की क्या उपयोगिता है। जिस समय आधुनिक विमानादि यानों का आविष्कार भी नहीं हुआ था, उस समय महर्षि दयानन्द ने वेद के आधार पर इनकी क्या उपयोगिता प्रतिपादित की थी यह उन्हीं के शब्दों में यहाँ प्रस्तुत किया जाता है—

“जो कोई सोना, चांदी, ताँबा, पीतल, लोहा और लकड़ी आदि पदार्थों से अनेक प्रकार की कलायुक्त नौकाओं को रचके, उनमें अग्नि वायु और जल आदि का यथावत् प्रयोग कर, और पदार्थों को भर के, व्यापार के लिये समुद्र और नदी आदि में आवे-जावे, तो उसके द्रव्यादि पदार्थों की उन्नति होती है। जो इस प्रकार से पुरुषार्थ करता है वह पदार्थों की प्राप्ति और उनकी रक्षा सहित होकर दुःख से मरण को प्राप्त कभी नहीं होता, क्योंकि वह पुरुषार्थी होके आलसी नहीं रहता।”^{२६}

“जो यान वायु आदि अश्व से रचा जाता है, वह उत्तम भोगों को प्राप्त करा देता है। क्योंकि जो उनसे चलाया जाता है, वह पूर्वोक्त समुद्र, भूमि और अन्तरिक्ष में सब कार्यों को सिद्ध करता है।”^{२७}

“वैश्य लोग तथा शिल्पविद्या का स्वामी इसको अवश्य ग्रहण करे, क्योंकि इन यानों के बिना द्वीपान्तर में जाना-आना कठिन है।”^{२८}

“जो इस प्रकार से प्रयत्न करके सवारी सिद्ध करते हैं, वे विविध प्रकार के भोगों से प्रकाशमान होते हैं। और जो इस प्रकार से इन शिल्पविद्यारूप श्रेष्ठ यज्ञ करने वाले हैं, वे सब भोगों से युक्त होते हैं, कभी दुःखी होके नष्ट नहीं होते, और सदा पराक्रम से बढ़ते जाते हैं।”^{२९}

ऋग् १.३४.७ के भावार्थ में सांसारिक सुखों की प्राप्ति के लिये यान रचने का निर्देश किया गया है—“ऐहिकसुखमभीप्सवो जना यथा जीवोऽन्तरिक्षादिसामार्गैः सद्यः शरीरान्तरं गच्छति तथा च वायुः सद्यो गच्छति तथैव पृथिव्यादिविकारैः कलायन्त्रयुक्तानि यानानि रचयित्वा तत्र जलाग्न्यादीन् संप्रयोज्याभीष्टान् दूरदेशान् सद्यः प्राप्नुयुः। नैतेन कर्मणा विना सांसारिकसुखं भवितुमर्हति।” अर्थात्, संसार-सुख की इच्छा करने वाले पुरुष, जैसे जीव अन्तरिक्ष आदि मार्गों से दूसरे शरीरों को शीघ्र प्राप्त होता और जैसे वायु शीघ्र चलता है, वैसे ही पृथिव्यादि विकारों से कलायन्त्रयुक्त यानों को रच और उनमें अग्नि जल आदि का अच्छे प्रकार प्रयोग करके अभीष्ट दूर देशों को शीघ्र पहुँचा करें। इस काम के बिना संसारसुख होने योग्य नहीं है।

२६. ऋ मा भू, नौविमानादिविद्याविषय, ‘तुयो ह भुज्युम्’ आदि मन्त्र की व्याख्या, पृ. २२१।

२७. वही, ‘अनारम्भगे’ आदि मन्त्र की व्याख्या, पृ. २२४।

२८. वही; ‘यमश्विना ददधुः’ आदि मन्त्र की व्याख्या, पृ. २१५।

२९. वही, ‘वि ये प्राजन्ते’ आदि मन्त्र की व्याख्या, पृ. २२७।

युद्ध में विजय प्राप्त के लिये विमानों की उपयोगिता का वर्णन निम्नलिखित मन्त्र के भाष्य में महर्षि ने किया है—

आ नो अश्विना त्रिवृता रथेनार्वाञ्चं रियं वहतं सुवीरम् ।

शृण्वन्ता वामवसे जोह्वीमि दृधे च नो भवतं वाजसातौ ॥ ऋग्. १.३४.१२ ॥

इसके भावार्थ में वे लिखते हैं—“नैतदश्विसंप्रयोजितरथेन विना कश्चित् स्थलजलान्तरिक्षमार्गान् सुखेन सद्यो गन्तुं शक्नोत्यतो राज्यश्रियमुत्तमां सेनां वीरपुंषांश्च संप्राप्येद्वशेन यानेन युद्धे विजयं प्राप्तुं शक्नुवन्ति, तस्मादेतस्मिन् मनुष्याः सदा युक्ता भवन्त्विति ।” अर्थात् जल और अग्नि से प्रयुक्त किये हुए रथ के बिना कोई मनुष्य स्थल, जल और अन्तरिक्षमार्गों में शीघ्र जाने को समर्थ नहीं हो सकता । इससे राज्यश्री, उत्तम सेना और वीरपुरुषों को प्राप्त होके ऐसे विमानादि यानों से युद्ध में विजय को पा सकते हैं । इस कारण इस विद्या में मनुष्य सदा युक्त हों ।

शत्रुविजय के लिये नौकाओं (समुद्री जहाजों) के प्रयोग का वर्णन ऋग् १.११६.३ के भाष्य में इन शब्दों में मिलता है—“यदा मनुष्यो द्वीपान्तरे समुद्रं तीर्त्वा शत्रुविजयाय गन्तुमिच्छेत्तदा द्वाभिवृहतीभिरन्तरप्प्रवेशादि-दोषरहिताभिः परिवृतात्मीयजनाभिः शस्त्रास्त्रादि सम्भारालंकृताभिर्नौकाभिः सहैव यायात् ।” अर्थात् जब मनुष्य पृथिवी के किसी भाग से किसी भाग को समुद्र पार कर शत्रुओं के जीतने के लिए जाना चाहे तब दूध, बड़ी-बड़ी, जिनके भीतर जल न जाता हो, जिनमें आत्मीय जन बैठें हो और जो शस्त्र-अस्त्र आदि युद्ध की सामग्री से शोभित हों, उन नावों के साथ जावे ।

ऋग्. १.१०४.१ के भावार्थ में विमानादि यान रचने का एक अन्य प्रयोजन भी निर्दिष्ट किया है । “अतिपरिश्रमेणावश्यं वयोहानिर्भवतीति विमृश्य त्वरितगमनाय क्रियाकौशलेनाग्न्यादिभिर्विमानादियानानि संपादनीयानि ।” अर्थात्, अत्यन्त परिश्रम से अवश्य आयु की हानि होती है, यह विचार कर बहुत शीघ्र जाने-आने के लिये क्रियाकौशल से अग्नि आदि के प्रयोग से विमान आदि यान रचने चाहिए ।

एक अन्य मन्त्र ऋग् १.१०८.१ के भावार्थ में आनन्द-रस भोगना भी यान निर्माण का प्रयोजन उद्दिष्ट है—“मनुष्यैः कलासु सम्प्रयोज्य चालितैर्वान्यादिभिर्युक्तैर्विमानादिभिर्यानिंराकाशसमुद्रभूमिमार्गेषु देशान्तरान् गत्वागत्य सर्वदा स्वाभिप्रायसिद्धयानन्दरसो भोक्तव्यः ।” अर्थात्, मनुष्यों को चाहिये कि कलों में अच्छी प्रकार जोड़ के चलाये हुये वायु और अग्नि आदि पदार्थों से युक्त विमान आदि रथों से आकाश, समुद्र और भूमि के मार्गों में एक देश से दूसरे देशों को जा-आकर सर्वदा अपने अभिप्राय की सिद्धि से आनन्दरस भोगें ।

ऋग्. ४.३४.८ के भावार्थ में मेघमण्डल व उससे ऊपर तथा नदियों और समुद्र में सुख से विहार करना प्रयोजन बताया है—“ये मनुष्याः पूर्णविद्यः सह संगत्य पदार्थविद्यां गृह्णन्ति ते विमानादीनि निर्माय मेघमण्डले तत ऊर्ध्वं वा समुद्रेषु नदीषु च सुखेन विहर्तुमर्हन्ति ।” अर्थात्, जो मनुष्य पूर्ण विद्वानों के साथ मेल करके पदार्थविद्या का ग्रहण करते हैं, वे विमान आदि को रचके मेघमण्डल वा उससे ऊपर समुद्र और नदियों में सुख से विहार करने योग्य होते हैं ।

निम्न मन्त्रों में दूसरे देशों में जाकर वहां से अभीष्ट पदार्थ एवं धनादि लाना प्रयोजन बताया है—

आ वां वयोऽश्वासो वहिष्ठा अभि प्रयो नासत्या वदन्तु ।

प्र वां रथो मनोजवा असर्जोषः पृक्ष इषिधो अनु पूर्वाः ॥ ऋग्. ६.६३.७ ॥

“हे मनुष्या, यदि भवन्तोऽन्यादिप्रयोगाञ्जानीयुस्तर्हि विमानादियानैः पक्षिण इवान्तरिक्षे गन्तुं शक्नुयुः—

येनाऽभीष्टानि प्राप्य सर्वदाऽऽनन्दिता धवेयुः ।” अर्थात्, हे मनुष्यो, जो आप लोग अग्न्यादि पदार्थों के प्रयोगों को जानो तो विमानादि यानों से पक्षियों के समान अन्तरिक्ष में जा सको, जिससे चाहे हुये पदार्थों को प्राप्त होकर सर्वदा आनन्दित होओ ।

भद्रो मेऽसि प्रच्यवस्व भुवस्पते विश्वान्यसि धामानि ।

मा त्वा परिपरिणो विदन् मा त्वा परिपन्थिनो विदन् मा त्वा वृका अघायवो विदन् ।

श्येनो भूत्वा परापत यजमानस्य गृहान् गच्छ तन्नो सः^{३१}स्कृतम् । यजुः ४.३४ ॥

“मनुष्यैरुत्तमानि विमानादीनि यानानि रचयित्वा तत्र स्थित्वा तानि यथायोग्यं प्रचाल्य श्येन इव द्वीपाद्यन्तरं देशं गत्वा धनं प्राप्य तस्मादागत्य दुष्टेभ्यः प्राणिभ्यो दूरे स्थित्वा सर्वदा सुखं भोक्तव्यम् ।” अर्थात्, मनुष्यों को योग्य है कि उत्तम-उत्तम विमान आदि यानों को रच, उनमें बैठ, उनको यथायोग्य चला, श्येन पक्षी के समान द्वीपान्तर वा देशान्तर को जा, धनों को प्राप्त करके वहाँ से आ और दुष्ट प्राणियों से अलग रह कर सब काल में स्वयं सुखों का भोग करें और दूसरों को करावें ।

नौविमानादियान विषय में महर्षि के कतिपय प्रेरक वचन^{३०}

मनुष्याः स्वस्य सन्तानादीनाञ्च सुखोन्नतये सुदृढेन विस्तीर्णेन साङ्गोपांगसामग्र्या पूर्णेन सद्योगामिना लक्ष्यभोज्यलेह्यचूष्यैर्युक्तेन रथेन भूसमुद्राकाशमार्गेषु प्रसमाहिततया गच्छेयुरागच्छेयुश्च ।

मनुष्य अपनी और सन्तान आदियों की सुखोन्नति के लिए अच्छे, दृढ़, लम्बे-चौड़े, सांगोपांग सामग्री से पूर्ण, शीघ्र चलने वाले, चटपट खाने, धीरज से खाने, चाटने और चूसने योग्य प्रदार्थों से युक्त रथ से पृथिवी, समुद्र और आकाश मार्गों में अति उत्तमता से सावधानी के साथ जावें और आवें ।^{३१}

यैर्नौभिः समुद्रे रथैः पृथिव्यां विमानैराकाशे युध्येरंस्ते सदैश्वर्यमश्नुवते ।

जो नौकाओं से समुद्र में, रथों से पृथिवी पर और विमानों से आकाश में युद्ध करते हैं, वे सदा ऐश्वर्य को प्राप्त होते हैं ।^{३२}

हे राजपुरुषाः, भवन्तो यानयन्त्रेष्वग्निजलादिसम्प्रयोगात्सद्यो गत्वागत्यैश्वर्यं चिकीर्षेयुस्तर्हि किं रत्नं नोपलभेरन् ।

हे राजपुरुषो, आप लोग वाहनों की कलों में अग्निजलादि के सम्प्रयोग से शीघ्र जा-आकर ऐश्वर्य की इच्छा करें तो कौन से रत्न को प्राप्त न होंगे ।^{३३}

३०. इस विषय में निम्न मन्त्रों का महर्षि कृत वेदभाष्य भी द्रष्टव्य है—

ऋ. भा. १.८५.७, १.८७.२, १.८८.१, १.९२.१६, १.१०६.१, १.१०६.२, १.११२.१३, १.११६.५, १.११७.२, १.११९.१, १.१२०.१०, १.१४०.१२, १.१५७.२, १.१६३.६, १.१६७.२, १.१६६.५, १.१८१.३, १.१८२.५, २.१८.१, २.१८.५, २.४०.३, ३.१४.१, ३.२३.१, ३.४१.९, ३.५८.३, ८, ४.१७.१४, ४.३१.१४, ४.४३.२, ४.४५.७, ४.४६.४, ५.५६.६, ५.६२.४, ५.७७.३, ६.४६.११, ६.५८.३, ६.६०.१२, ७.३२.२७, य. भा. ३३.७३

३१. ऋ. भा. १.१८४.५, भावार्थ ।

३२. ऋ. भा. २.१६.७, भावार्थ ।

३३. ऋ. भा. ४.४५.४, भावार्थ ।

यदि मनुष्याः कलाकौशलेन यानयन्त्राणि विधाय जलाग्निप्रयोगेण चक्राणि संचाल्य कार्याणि साध्नुयुस्तर्हि सूर्यवायु मेघमिव बहुभारं यानमन्तरिक्षे जले स्थले च गमयितुं शक्नुयुः ।

यदि मनुष्य कलाकौशल से वाहनों के यन्त्रों को रच कर जल और अग्नि के प्रयोग से चक्रों को उत्तम प्रकार चला कार्यों को सिद्ध करें तो जैसे सूर्य और पवन मेघ को चलाते हैं, वैसे बहुत भारयुक्त वाहन को अन्तरिक्ष, जल और स्थल में पहुंचाने में समर्थ हो सकते हैं ।^{३४}

विद्युत्-शिल्प

शिल्प के अनेक रूप जो हमारे सामने उपस्थित हैं, उनमें विद्युत्-शिल्प का स्थान बहुत महत्वपूर्ण है । विद्युत् स्वयं शिल्प का ही चमत्कार होते हुये भी शिल्प-विकास और उसके द्वारा सांसारिक सुखों का मूल आधार है । वेदों में ऐसे पर्याप्त मन्त्र हैं, जिनमें विद्युत् का स्पष्ट वर्णन है । महर्षि के भाष्य से कुछ स्थल यहाँ दिये जा रहे हैं ।

विद्युत्-उत्पत्ति

ऋग् १.१६३.१० के भावार्थ में महर्षि ने शिलिकादि यन्त्रों द्वारा बिजली की उत्पत्ति का वर्णन किया है—“ये शिलिकादियन्त्रंस्संघषितेभ्यः पदार्थेभ्यो विद्युदादीन् उत्पाद्ययानादिषु संप्रयोज्य कार्यसिद्धिं कुर्वन्ति ते मनुष्या महर्ता भियं लभन्ते ।” अर्थात्, जो शिलिकादि यन्त्रों से अर्थात् जिनमें कोठे दर कोठे कलाओं के होते हैं उन यन्त्रों से बिजली आदि उत्पन्न कर और विमान आदि यानों में उनका संप्रयोग कर कार्यसिद्धि को करते हैं, वे मनुष्य बड़ी भारी लक्ष्मी को पाते हैं ।

पुनः ऋग् ४.८.१० के भाष्य में लिखते हैं—“यदि शिल्पिनः पदार्थेभ्यो विद्युतं जनयेयुस्तर्हि सा दर्शनीयं पराक्रमं वेगं च दर्शयित्वा विविधान्यैश्वर्याणि ददाति ।” अर्थात्, जो शिल्पी जन पदार्थों से विद्युत् को उत्पन्न करें तो वह विद्युत् दर्शनीय पराक्रम और वेग को दिखा के अनेक प्रकार के ऐश्वर्यों को देती है ।

भूमि, अन्तरिक्ष, वायु, सूर्य आदि पदार्थों से विद्युत् की उत्पत्ति का निर्देश ऋग् ६.१५.१७ के भाष्य में मिलता है—“ये विद्वांसो भूम्यन्तरिक्षवाय्वाकाशसूर्यादिभ्यो मथित्वा विद्युतं निःसारयन्ति तेऽनेकानि कार्याण्यलङ्कितुं शक्नुवन्ति ।” जो विद्वान् जन भूमि, अन्तरिक्ष वायु, आकाश और सूर्य आदि से मन्थन करके बिजली को निकालते हैं, वे अनेक कार्यों के सिद्ध करने में समर्थ होते हैं ।

निम्न स्थलों में सूर्य आदि से विद्युत्-उत्पत्ति का निर्देश महर्षि ने किया है—

हे विद्वांसो, यथा पदार्थविद्याविदो जनाः सूर्यादिः सकाशाद् विद्युतं गृहीत्वा कार्याणि साध्नुवन्ति तथैव यूयमपि साध्नुत ।” हे विद्वान् जनो, जैसे पदार्थ विद्या के जानने वाले जन सूर्य आदि के समीप से बिजली को ग्रहण करके कार्यों को सिद्ध करते हैं, वैसे ही आप लोग भी सिद्ध करें ।^{३५}

“हे सराजका राजप्रजाजनाः, यदि भवन्तः सूर्यादिभ्यो विद्युतं ग्रहीतुं विजानीयुस्तर्हि शत्रून् विजित्य द्रोष्टन्वूरीकितुं प्रमवेयुः ।” हे राजसहित राजप्रजाजनो, जो आप लोग सूर्यादिकों से बिजली ग्रहण करना जानो, तो शत्रुजनों को जीतकर द्वेषीजनों के दूर करने में समर्थ होओ ।^{३६}

३४. ऋ. भा. ५.३१.११ भावार्थ ।

३५. ऋ. भा. ६.१६.१३, भावार्थ ।

३६. ऋ. भा. ६.५६.८, भावार्थ ।

ऋषि के वेदभाष्य में अनेक स्थलों पर विद्युत् से चलने वाले नौविमानादि यानों का भी वर्णन मिलता है ।

विद्युद्-रथ

ऋग् २.१८.३ 'हरी नु कं रथ इन्द्रस्य योजम्' आदि मन्त्र में इन्द्र का अर्थ विद्युत् लेते हुए लिखते हैं—
“ये विद्युद्-रथं न साध्नुवन्ति ते सर्वत्र रन्तुं रमयितुं च न शक्नुवन्ति ।” अर्थात्, जो बिजुली के रथ को नहीं सिद्ध करते हैं, वे सर्वत्र न आप रम सकते हैं और न दूसरों को रमा सकते हैं ।

ऋग् १.१६४.२ के भावार्थ में विद्युत्-युक्त विमान का वर्णन करते हैं—“ये विद्युदग्निजलाद्यश्वयुक्तं यानं विधाय सर्वलोकाऽधिष्ठान आकाशे गमनागमने सुखेन कुर्युस्ते समग्रैश्वर्यं लभेरन् ।” अर्थात् जो लोग बिजुली और जलादि रूप घोड़ों से युक्त विमानादिरथ को बनाकर सब लोकों के अधिष्ठान, आकाश में गमनागमन सुख से करें, वे समग्र ऐश्वर्य को प्राप्त हों ।

ऋग् २.१२.७ के भाष्य में लिखते हैं—हे मनुष्याः, यदि भवन्तो वेगाद्यनेकगुणयुक्तं सर्वमूर्तब्रह्माधारं शीघ्रगामिविमानादियानवर्षानिमित्ते विद्युदग्निं जानीयुस्ताहि किं किमुत्तमं कार्यं साधितुं न शक्नुयुः । अर्थात्, हे मनुष्यो, यदि आप लोग वेगादि अनेक गुणयुक्त सर्व मूर्तिमान् पदार्थों के आधाररूप, शीघ्रगामी, विमान आदि यान और वर्षानिमित्त बिजुली रूप अग्नि को जानें, तो किस-किस उत्तम कार्य को सिद्ध न कर सकें ।

ऋग् १.१८२.२ मन्त्र के भावार्थ में पुनः विद्युद्-रथ का वर्णन किया गया है—“ये विद्युदग्निजलवायु-भिश्चालितं रथमास्थाय देशदेशान्तरं गच्छन्ति तेऽलं धनविजया जायन्ते । अर्थात्, जो बिजुली, अग्नि, जल और वायु से चलाये हुये रथ पर स्थित हो देश-देशान्तर को जाते हैं, वे परिपूर्ण, धन जीतने वाले होते हैं ।

इसी प्रकार ऋग् ३.२.७ में अग्नि का अर्थ विद्युत् करते हुए भावार्थ में लिखते हैं—“यो विद्युद्-रूपो-ऽग्निः सूर्यं पृथिवीं तत्स्थानन्तरिक्षस्थांश्च प्रकाशयति, यदि स यानेषु प्रयुज्येत तर्हि सर्वेषां हितकारी स्यात् ।” अर्थात्, जो विद्युत् रूप अग्नि सूर्य पृथिवी अन्तरिक्ष तथा तत्रस्थ पदार्थों को प्रकाशित करता है, यदि वह यानों में प्रयुक्त किया जाये तो सभी का हितकारी होवे ।

विद्युत् तार

ऋ. भा. भू. में इसी शीर्षक से एक प्रकरण आया है जिसमें महर्षि दयानन्द ने ऋग्वेद का एक मन्त्र देकर वेदों में तार-विद्या का बीज प्रदर्शित किया है । ऋग्वेदभाष्य में भी इस मन्त्र का अर्थ तारविद्यापरक किया गया है । यहां भाष्य उद्धृत किया जाता है—

अथ तडित्तरविद्योपदेशः क्रियते—

अथ विद्युत्-रूप अग्नि से जो तार-विद्या प्रकट होती है, उसका उपदेश अगले मन्त्र में किया है—

युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।

शय्यैरभिद्युत् पृतनासु दुष्टरं चर्कृत्यमिन्द्रमिव चर्षणीसहम् ॥ ऋग् १.११९.१० ॥

अन्वय—हे अश्विना युवं पेदवे स्पृधां पृतनासु चर्कृत्यं श्वेतं पुरुवारं दुष्टरं चर्षणीसहं शय्यैरभिद्युमिन्द्र-मिव तरुतारं दुवस्यथः ।

पदार्थ—हे (अश्विना) सर्वविद्याव्याप्तिमन्तौ सभासेनेशौ (युवम्) युवाम् (पेदवे) प्राप्तुं गन्तुं वा (स्पृधाम्) शत्रुभिः चह स्पर्धमानानाम् (पृतनासु) सेनासु (चर्कृत्यम्) भृशं कर्तुं योग्यम्, (श्वेतम्) सततं गन्तुं

प्रवृद्धम् (पुरुवारम्) पुरुषि बहूनि वरितुं योग्यानि कर्माणि यस्मात् तम् (दुष्टरम्) शत्रुभिर्दुः खेतोल्लङ्घयितुं शक्यम्, (चर्वणोसहम्) चर्वणयो मनुष्याः शत्रून् सहन्ते येन तम्, (शर्यः) हिंसितुं ताडितुमर्ह्यन्त्रैर्युक्तम् (अभिद्युम्) अभितो दिवो विद्युद्योगप्रकाशा यस्मिन् तम्, (इन्द्रमिव) सूर्यप्रकाशमिव सद्यो गन्तारम्, (तस्तारम्) शब्दान् संतारकं प्लावकं वा ताराख्यं व्यवहारम् (दुवस्यथः) सेवेथाम् ॥^{३७}

पदार्थः—हे (अश्विना) सब विद्याओं में व्याप्त सभासेनाधीशो, (युवम्) तुम दोनों (पेदवे) पहुंचने वा जाने के लिए (स्पृधाम्) शत्रुओं के साथ स्पर्धा करने वालों की (पृतनासु) सेनाओं में (चर्कृत्यम्) निरन्तर रचना करने योग्य, (श्वेतम्) निरन्तर संचार के लिए प्रवृद्ध, (पेरुवारम्) जिससे बहुत से करने योग्य कार्य होते हैं, (दुष्टरम्) शत्रुओं से जिसका उल्लंघन किया जाना कठिन है, (चर्वणीसहम्) जिससे मनुष्य शत्रुओं को पराजित करते हैं, (शर्यः) जो ताड़ित करने योग्य यन्त्रों से युक्त है, (अभिद्युम्) जिसमें सब ओर विजली की आग चमकती है, उस (इन्द्रमिव) सूर्य के प्रकाश के समान शीघ्रगामी, (तस्तारम्) संदेशों को तारने अर्थात् इधर-उधर पहुंचाने वाले तारयन्त्र को (दुवस्यथः) सेवो ।

ऋग्वेद के ही १.१४.६ मन्त्र के भावार्थ में भी तारविद्या का निर्देश किया है—

“ताराख्येन यन्त्रेण संचालिता विद्युन्मनोवेगवद्वार्ता देशान्तरं प्रापयति” अर्थात्, ताराख्य यन्त्र से चलाई हुई बिजुली मन के वेग के समान वाताओं को एक देश से दूसरे देश में प्राप्त कराती है ।

महर्षि के वेदभाष्य के निम्न स्थलों से भी सूचित होता है कि विद्युत् का उपयोग तार-यन्त्र द्वारा समाचारों को भेजने में किया जा सकता है—

“यदि मनुष्या विद्युद्वाय्वादियोगविद्यां जानीयुस्तर्हि ते दूतवदश्ववद्दूरं यानं समाचारं च गमयितुं शक्नुयुः ।” जो मनुष्य विजली और वायु आदि के योग की विद्या को जानें तो वे दूत और घोड़े के सदृश दूर वाहन को और समाचार को पहुंचा सकें ।^{३८}

“यदा मनुष्या अग्नियानेन गमनं तडिता समाचारंश्च गृह्णीयुस्तदेते सद्यः कार्याणिसाधुं शक्नुवन्ति ।” जब मनुष्य लोग अग्नि-यान से गमन और विद्युत् से समाचारों को ग्रहण करें तब ये शीघ्र कार्यों को सिद्ध कर सकते हैं ।^{३९}

आग्नेयास्त्रादि-निर्माण

महर्षि दयानन्द ने एक मन्त्र के व्याख्यान में सूर्य-किरणों से आग्नेयास्त्रादि तथा यानों के निर्माण का निर्देश किया है । आज आधुनिक वैज्ञानिक भी सौर्य उर्जा के उपयोग के विषय में परीक्षण कर रहे हैं । मन्त्र इस प्रकार है—

सं वो मदासो अग्नेतेन्द्रेण च मरुत्वता ।

आदित्येभिश्च राजभिः ॥ ऋग् १.२०.५ ॥

इस मन्त्र के भावार्थ में लिखते हैं—“ये विद्वांसो यदा वायुविद्युद्विद्यामाश्रित्य सूर्यकिरणैराग्नेयास्त्रादीनि शस्त्राणि यानानि च निष्पादयन्ति तदा ते शत्रून् जित्वा राजानः सन्तः सुखिनो भवन्तीति ।” अर्थात् विद्वान् लोग

३७. यह पदार्थ महर्षि-भाष्य के मन्त्रक्रमानुसारी पदार्थ का अन्वयानुसारी परिवर्तित रूप है ।

३८. ऋ. भा. ४.७.११, भावार्थ ।

३९. ऋ. भा. ७.३.२ भावार्थ ।

जब वायु-विश्व-विशा का आश्रय लेकर मयंकिरणों के द्वारा आग्नेयास्त्रादि अस्त्र और यानों को निष्पन्न करते हैं, तब वे शत्रुओं को जीतकर राजा होकर सुखी होते हैं ।

इस विषय में निम्न मन्त्र तथा उसका महर्षिकृत भावार्थ भी द्रष्टव्य है—

अग्निर्हि विद्मना निदो देवो मर्तमुख्यति ।

सहावा यस्याकृतो रयिवज्रिष्ववृतः ॥ ऋग् ६.१४.५ ॥

“सवान् पदार्थान्त्सवन्तीं विद्युत् मनुष्या जानन्तु यद्विज्ञानेनाग्नेयादीन्यस्त्राणि सिद्ध्यन्ति तत्सर्वदाऽ-
निव्यध्वम् ।” सब पदार्थों को उत्पन्न करने वाली विजली को मनुष्य जानें । जिस विजली के विज्ञान से आग्नेयादि
अस्त्र सिद्ध होते हैं, उसका सब काल में खोज करो । ४०

इस प्रकार स्वामी दयानन्द के शिल्पसम्बन्धी विचारों तथा वेदार्थों का अध्ययन करने पर यह स्पष्ट हो
जाता है कि उनकी दृष्टि में देश में शिल्प एवं कलाकौशल के प्रसार का कितना महत्त्व है ।



४०. महर्षि ने मन्त्र का जो अर्थ भाष्य में लिखा है, यह भावार्थ तदनुसारी नहीं है । इस भावार्थ से वे निम्नलिखित द्वितीय अर्थ की सूचना
देते हैं—

(सहावा) आग्नेयास्त्रैः शत्रूणाम् अभिभविता (देवः) देवीप्यमानः (अग्निः) विद्युदग्निः (विद्मना) ज्ञानेन (निदः) निन्दकाच्छत्रोः
(मर्त) सत्यविद्यान्यायादिपरायणं साधुस्वभावं मनुष्यं (उख्यति) रक्षन्ति, (यस्य) मनुष्यस्य (रयिः) धनम् (अवृतः) अस्वीकृतः
अनुभिरनपहत इति यावत् तिष्ठति, किं च बाजेषु) महत्सु संग्रामेष्वपि (अवृतः) धनमरातिभिरनाच्छादितं भवति ।

(डा० रामनाथ वेदालंकार, एम. ए., पी-एच. डी, आर्यसमाज के लब्धप्रतिष्ठ विद्वान् और
चिन्तक हैं । गुरुकुल कांगड़ी में वेद विभाग के आचार्य पद से निवृत्त होकर उन्होंने पंजाब विश्व-
विद्यालय, चण्डीगढ़ में स्थापित महर्षि दयानन्द वैदिक अनुसन्धान पीठ की अध्यक्षता स्वीकार की ।
आपके निदेशन में कतिपय छात्रों ने इस पीठ में अनुसन्धान कार्य किया ।)



डोली बनादी तूने

एक जंगल में नई बस्ती वसादी तूने ।
वक्त-पत्थर पे सफल जौंक लगादी तूने ।
लोग मानें या न मानें था करिश्मा कोई,
अथियाँ जितनी चलीं डोली बनादी तूने ।
सच तो ये है कि किया काम निराला ऐसा,
आग पानी में दयानन्द लगादी तूने ।

रात किया दिन को उड़े ऐसे नशे से नफरत,
जिसका टूटे न नशा ऐसी पिलादी तूने ।
जिनके शासन का न छिपता था कभी सूर्य जहाँ,
चलके गुजरात से कुर्सी वो हिलादी तूने ।
दूसरा कृष्ण तुम्हें कहने को मन करता है,
बाँसुरी वेद की दुनिया को सुनादी तूने ।

ढोंग के दीड़ गए जितने थे रावण बसते,
घोर अज्ञान की लंका ही जलादी तूने ।
चाँद, सूरज व सितारे थे कभी क़ौद जहाँ,
ऐसे अंबर में पुनः धूप उगादी तूने ।
जिनके पांवों में न पायल थी न बिदिया मुख पर,
ऐसी अवलाओं की फिर मांग सजादी तूने ।

ढूँढ़ इतिहास को देखा न मिला तुम जैसा,
अपने कातिल को भी जीने की दुआ दी तूने ।
सत्य के दीप सदा दिल में जलाएँ रखकर,
मरते-मरते भी दिवाली ही दिखादी तूने ।
भूल पायेंगे न सदियों ओ मनीषी ! तुमको,
गदनें गर्व की पैरों में भुकादी तूने ।

—प्रो. सारस्वत मोहन 'मनीषी'

एम. ए. बी. एड.

डी. ए. बी. कॉलेज अबोहर, (पंजाब)

वैदिक प्रार्थनाओं की ओजस्विता*

□ श्रीपाद दामोदर सातवलेकर

[स्वर्गीय श्री श्रीपाद दामोदर सातवलेकर इस युग के लब्धप्रतिष्ठ वेदज्ञ थे, जिन्होंने महर्षि दयानन्द की प्रेरणाओं को स्वीकार करके घोषित किया कि वेद की ऋचायें मानव वीरोचित कर्त्तव्यों के लिए हमें अनुप्राणित करती हैं। सातवलेकर जी का यह लेख, उनकी उन कतिपय रचनाओं में से एक है, जिनके लिए उन्हें जेल जाना पड़ा]

कुछ कमजोर वृत्ति के लोग इस बात का प्रचार करते हैं कि “शत्रु हमें कितना भी दुःख दें अथवा हानि करें, उसकी व्याज सहित भरपाई न करके अथवा उसका बदला न लेकर न्याय के दिन की प्रतीक्षा करते हुए और मक्खी मारते हुए हम आराम से बैठे रहें।” कई लोगों का यह भी विचार है कि इस तरह की कमजोरी भी एक सद्गुण ही है। पर एक अनुभवशील और वेदोपदेश का अनुगामी कभी यह नहीं कहेगा। उसकी दृष्टि में तो उपर्युक्त कथन मनुष्य के लिए विनाशक ही है।

हम यदि अपने देदीप्यमान प्राचीन इतिहास की तरफ नजर फेंके, तो वह इतिहास हमें वैदिक उपदेशों की ओजस्विता से सराबोर ही दिखाई देगा। स्वार्थी, अधार्मिक, नास्तिक और आततायी वेन राजा को मारते समय तत्कालीन ऋषियों ने वेन को दण्ड देकर न्याय करने का भार परमेश्वर पर न सौंप कर अपने हाथों में ही ले लिया था। स्वराज्य का हरण करके पारतन्त्र्य के घोर नरक में पिसने मरने के लिए धकेलने वाले तथा दूसरों के पदार्थों को हथियाने वाले दुष्ट शत्रुओं को तहस-नहस करके पुरुषार्थ से स्वराज्य कायम करने के लिए अपने पुत्र को वीरोचित उपदेश देने वाली विदुला और उसका इतिहास लिखने वाले व्यास ने जो वैदिक आदर्श अपने सामने रखा था, वह कमजोर वृत्ति और अधार्मिक वृत्ति के ‘मक्खी मारते हुए चुपचाप बैठे रहने वाले’ सिद्धान्त से बिल्कुल भिन्न था। भाग्य पर भरोसा रखकर चुपचाप बैठे रहने वाले भाग्यवादी राम को “उद्यम, साहस, धैर्य, बल, बुद्धि और पराक्रम ये छह सद्गुण जिसके अन्दर होंगे, उसे इस त्रिभुवन में कुछ भी अप्राप्य नहीं है” कह कर अपनी ओजस्वी वाणी से उपदेश देकर परम पुरुषार्थी बनाने की इच्छा करने वाले महर्षि वसिष्ठ ने जिन आत्मविश्वास के तत्त्वों का सब लोगों के उद्धार के लिए प्रतिपादन किया, वह केवल इसलिए नहीं किया कि लोग आपत्काल में चुपचाप बैठे रहें। श्रीकृष्ण भगवान् ने सब वैदिक सिद्धान्तों

ॐ विश्ववृत्त—मार्च १९०८ [समर्थ छापाखाना, कोल्हापुर] वर्ष : २ अंक २; पृष्ठ १-१६। अब से ७५ वर्ष पहले लिखा गया यह लेख केसरी संस्था के भूतपूर्व पुस्तकालयाध्यक्ष, इतिहास संशोधक श्री बि० वि० काले के सौजन्य से उनके सहायक श्री शंकरराव बर्वे की सहायता से प्राप्त हुआ। उनके हम आभारी हैं। इसी लेख के कारण पण्डितजी गिरफ्तार किए गए थे और ‘विश्ववृत्त’ के सम्पादक, मुद्रक और प्रकाशक को ढाई-ढाई साल की सजा हुई थी। —सम्पादक

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/११०

का सार निकाल कर और उपनिषदों का मंथन करके जो भगवद्गीता रूपी मखन निकाला और उस गीता के द्वारा स्वराज्य-अष्ट होकर भी आनन्द मानकर जंगल में जाकर कन्दमूल खाकर रहने की इच्छा करने वाले अर्जुन को “उठ, अपने शत्रुओं और उनकी मदद करने वाले गुरुओं को भी मार, कमजोरी छोड़ और युद्ध की तैयारी कर” आदि जो उपदेश दिए, वह इसलिए नहीं कि लोग शत्रु के द्वारा दिए गए संकटों को आराम से बैठे सहते रहें। अपितु यह उपदेश इसके लिए ही है कि शत्रु को विलकुल तहस-नहस कर दिया जाए।

अपनी रक्षा करना, स्वावलम्बी बनना, अपना अपमान न होने देना और अपनी उन्नति करना आदि बातों का समावेश मनुष्यों के सामान्य धर्म में होता है। “सर्वतः आत्मानं गोपायीत” इस श्रुति में आत्मरक्षण का प्राधान्य वर्णित है। इसी आधार पर स्मृतिकारों और धर्मशास्त्रकारों ने यह सिद्धान्त निश्चित किया था कि आततायियों को मारने में कोई पाप नहीं है और इसीलिए आततायी का वध करने वाले के लिए किसी प्रकार के प्रायश्चित्त की भी आवश्यकता नहीं है। धर्म-शास्त्रों का कथन है—

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।

क्षेत्रदारापहारी च षडेते आततायिनः ॥ (विष्णुस्मृति)

पिशुनं चैव राजसु । (कात्यायनः)

उद्यतानां तु पापानां हन्तुर्दोषो न विद्यते । (कात्यायनः)

शस्त्रं द्विजातिभिर्ग्राह्यं धर्मो यत्रोपरुध्यते । (कात्यायनः)

आततायिनमायान्तं हन्यादेवाविचारयन् ।

नाततायिवधे दोषो हन्तुर्भवति कश्चन ॥ (मनुस्मृति)

“अग्नि से जलाने वाला, विष पिलाकर मारनेवाला, शस्त्र से घात करने वाला, धन का अपहरण करने वाला, देश का अपहरण करने वाला, स्त्रियों को भगा ले जाने वाला, राजा से चुगली करने वाला—ये सभी आततायी हैं। ऐसे प्रबल पापियों को मारने वाले को कोई पाप नहीं लगता। उनका विनाश करने के लिए जब क्षत्रिय और वैश्य तैयार न हों, तो उस समय ब्राह्मण ही हाथों में शस्त्र धारण करके धर्म की रक्षा करे। उपयुक्त आततायी यदि सामने से आते दिखाई पड़ें तो बिना किसी सोच विचार के उनको मार दे। उनके वध से वध करने वाले को किसी प्रकार का पाप नहीं लगता।” ये वचन कात्यायन, विष्णु और मनु आदि स्मृतिकारों के हैं। इनको देखकर कोई भी यह आसानी से जान सकता है कि उपयुक्त स्मृतिकारों का उपदेश चुपचाप बैठकर अत्याचार सहन करने का उपदेश देने वालों के सिद्धान्त के सर्वथा विपरीत है। इसमें कोई सन्देह नहीं कि बुद्धिमान् को इन वचनों का एक-एक अक्षर तेजस्विता से भीगा हुआ प्रतीत होगा। इन वचनों से यह बात भी अनुभव में आ सकती है कि आर्यों के प्राचीन इतिहास की घटनाओं में और इन स्मृतियों के उपदेशों में पूर्ण एकमत था।

वेदों में और ब्राह्मण ग्रन्थों में ऐसी अनेक आज्ञाएं हैं, जो अपने अनुयायियों को शत्रु का विनाश करने के लिए प्रोत्साहन देती हैं। पर इस लेख में मैं उन आज्ञाओं का निरीक्षण न करके केवल प्रार्थनाओं का निरीक्षण करना चाहता हूँ और इनके द्वारा मैं यह दर्शाना चाहता हूँ कि वैदिक प्रार्थना से उपासकों की मनोवृत्ति किस ओर झुकती है ताकि इससे मनुष्य मात्र को वैदिक आदर्शों के अनुसार चलने की प्रेरणा मिले। सर्वप्रथम हम सामान्य प्रार्थना पर विचार करें।

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायताम् । आ राष्ट्रं राजन्यः शूर इषव्योऽतिव्याधी महारथो जायताम् । दोग्ध्री धेनुर्वोढाज्जिह्वाशुः सप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो युवाऽस्य

यजमानस्य वीरो जायताम् । निकामे निकामे नः पर्जन्यो वर्षतु । फलवत्यो नऽश्रोषधयः
पच्यन्ताम् । योगक्षेमो नः कल्पताम् ॥

(यजु० २२।२२)

भाष्यम्—नः राष्ट्रं इति सर्वत्र सम्बन्धः । नः राष्ट्रं अस्मद्देशे ।

अर्थ—हे ब्रह्मन् ! हे परमात्मन् ! हमारे राष्ट्र में सब ब्राह्मण ब्रह्मज्ञानी अर्थात् सर्वज्ञान-सम्पन्न हों । हमारे देश के क्षत्रिय अत्यन्त पराक्रमी, शस्त्रास्त्रों से लड़ने वाले, अचूक लक्ष्य वेधने वाले, हजारों शत्रुओं से लड़ने वाले, महारथी शूरवीर हों । हमारे राष्ट्र में दुधारू गायें, बोकल ढोने में समर्थ बैल, वेगवान् घोड़े और स्त्रियाँ सर्वगुण सम्पन्न हों । युद्ध की इच्छा करने वाले वीर विजयी हों । यजमान का पुत्र [सभेयः] सभा में जाने योग्य अर्थात् विद्वान् और [वीरः] शूरवीर हो । हमारे राष्ट्र में समय पर वृष्टि हो और उसकी सहायता से सब औषधियाँ उत्तम फल वाली हों और हमारे राष्ट्र में हमारा योगक्षेम उत्तम रीति से हो ।”

यह राष्ट्रीय प्रार्थना मनुष्य मात्र के और हर राष्ट्र के पूर्ण और उच्च उद्देश्य की द्योतक है । मनुष्य की उन्नति के लिए किन-किन बातों की जरूरत होती है और किन-किन राष्ट्रीय सद्गुणों से राष्ट्र का सौभाग्य बढ़ता है, ये सभी बातें इस मन्त्र में बताई गई हैं । ज्ञान, शौर्य, वीर्य और धन-धान्यादि सम्पत्ति इन सब बातों पर राष्ट्र की उन्नति आधारित होती है । अतः हमारे राष्ट्र में इन सभी गुणों की उन्नति होनी चाहिए । यही इच्छा सब नागरिकों की होनी चाहिए । नागरिकों की इन इच्छाओं का वर्णन इस मन्त्र में बहुत सुन्दर रीति से किया है । स्वावलम्बन के लिए किन बातों की जरूरत होती है, इसका ज्ञान भी इस मन्त्र के मनन से हो सकता है । इन सद्गुणों का परिणाम किन कार्यों में होना चाहिए, यह बात अथर्ववेद के राष्ट्रगीत [पृथिवीसूक्त] में स्पष्ट की गई है—

यो नो द्वेषत् पृथिवि यः पृतन्यात्

यो अभिवासान्मनसा यो वधेन ।

तं नो भूमे रन्धय पूर्वकृत्वरि (अथर्व० १२।१।१४)

अर्थ—“हे हमारी मातृभूमे ! जो हमसे द्वेष करता है, जो हम पर सेना भेजकर हमारा नाश करना चाहता है, जो हमें गुलाम बनाना चाहता है, जो मन से या शस्त्रों से हमें कष्ट देना चाहता है, उसका तू समूल नाश कर ।”

पिछले मन्त्र और इस मन्त्र की संगति लगाने पर इनका मनुष्यों के लिए अत्यन्त उपयोगी भावार्थ निकलता है । पिछले मन्त्र में इस प्रकार प्रार्थना की गई है कि—“हमारे देश में विद्वान् ब्राह्मण, धैर्यवान्, शूर और तेजस्वी क्षत्रिय, उत्तम गायें, बैल, घोड़े और धनधान्य से सम्पन्न वैश्य हों ।” और इस मन्त्र में ऐसी अभिलाषा प्रदर्शित की है कि—“हमसे द्वेष करने वालों का, सेना लेकर हम पर आक्रमण करने वालों का, हमें गुलाम बनाने की इच्छा करने वालों का और हमारा अहित चाहने वालों का नाश हो ।” इन दोनों मन्त्रों की संगति लगाने पर इस प्रकार अभिप्राय निकलता है कि पूर्वोक्त मन्त्र में बताये हुए सद्गुण सिर्फ इसीलिए बढ़ाने चाहिए कि दूसरे मन्त्र में बताये गए शत्रुओं को हम नष्ट कर सकें ।

स्पष्ट है कि जो विद्वान् अपने राष्ट्र के प्रति होने वाले शाब्दिक द्वेष को शब्दशास्त्र की सहायता एवं अपनी वाणी की युक्ति से खण्डित नहीं करता और सभाओं में और लेखों में अपने राष्ट्र की उत्तमता स्थापित नहीं करता, उस विद्वान् का राष्ट्र के लिए क्या उपयोग है ? उसी प्रकार जो क्षत्रिय शत्रु की सेना का एवं गुलामी का नाश नहीं करता, तो उसके छत्रपतित्व और शमशेर बहादुरी का राष्ट्र को क्या लाभ ? और इसी प्रकार जो

वैश्य व्यापार व्यापार क्षेत्र में अपने राष्ट्र को आगे नहीं बढ़ाता, उसके पास यदि हजारों गायें, हजारों घोड़े आदि भी हों, तो भी उससे राष्ट्र का क्या फायदा ? तात्पर्य यह है कि पहले मंत्र में श्रद्धालु भक्तों ने परमेश्वर से जिन सद्गुणों को अपने राष्ट्र में बढ़ाने की प्रार्थना की है दूसरे मंत्र में उन्हीं सद्गुणों का उपयोग राष्ट्र के फायदे के लिए करने की प्रार्थना की है ।

इतिहासज्ञ भी इस बात को मानते हैं कि ज्ञान के सिवाय क्षात्रतेज व्यर्थ है और क्षात्र तेज और ओजस्विता के बिना ज्ञान व्यर्थ है । इस प्रकार मनुष्य ज्ञानशक्ति और क्षात्रशक्ति दोनों से सम्पन्न हों । जिस राष्ट्र में दोनों ही शक्तियाँ उत्तम होंगी, वह राष्ट्र सौभाग्यशाली होगा । इन दोनों शक्तियों के विषय में वेद कहते हैं—

मदेम शतहिमाः सुवीराः (अथर्व० १९।१२।१)

तत्त्वा यामि सुवीर्ये तद् ब्रह्म पूर्वचित्तये (अथर्व० २०।९।३)

भाष्यं—यामि याचामि । पूर्वचित्तये अपूर्वप्रज्ञानाय ।

अर्थ—“उत्तम वीरों से युक्त होकर हम सौ वर्षों तक आनन्दित और उन्नत हों । हे परमेश्वर ! हम तुम्हसे प्रार्थना करते हैं कि वह (सुवीर्यं) तेजस्वी क्षात्रबल और ओजस्वी ज्ञानबल हमारे अन्दर पूरी तरह से रहे ।”

इस प्रार्थना मन्त्र में [१] विद्वत्त्व, [२] क्षत्रियत्व, [३] पूर्णायु की प्राप्ति की प्रबल इच्छा दिखाई देती है । जिस राष्ट्र के नागरिक में ये तीन इच्छाएं बलवती होती हैं और उन इच्छाओं के अनुरूप कार्य किया जाता है, वही समाज जीवित रहता है । पर जिस समाज में [१] गुलामी के लिए ज्ञान का व्यय, [२] दास्यत्व की वृद्धि के लिए क्षात्रशक्ति का व्यय और [३] व्यसनों में आयु का क्षय होता हो, उस समाज को व्याधिग्रस्त समझना चाहिए । ऐसे रोगी समाज में पुनः तेजस्विता लाने के लिए रोग के अनुकूल उपचार एवं पथ्य का पालन करके ज्ञान, क्षात्र और आयु की क्षीणता को रोककर उन्हें अन्तर्मुख करके फिर से उन्हें उत्तम बनाना चाहिए । समाज के अधिकांश व्यक्तियों में ये विचार जागृत होने चाहिए कि “मैं स्वयं के लिए न होकर समाज, देश एवं राष्ट्र के लिए हूँ ।” इन विचारों से देश की समस्त शक्तियाँ अन्तर्मुखी हो जाती हैं । जितने अन्तःकरणों में ही यह शक्ति जिस प्रमाण से बढ़ेगी, उस प्रमाण से उस राष्ट्र में जीवन पैदा होगा । जो मनुष्य चाहे कि यह विचार-जागृति राष्ट्र में पैदा हो, तो उसे चाहिए कि वह किसी भी पदार्थ को स्वीकार करने से पूर्व निम्न मन्त्र के भावों पर अपने हृदय में विचार करे—

ऊर्जे त्वा बलाय त्वौजसे सहसे त्वा ।

अभिभूयाय त्वा राष्ट्रभूत्याय पर्यहामि शतशारदाय ॥ (अथर्व० १९।३७।३)

भाष्यं—ऊर्जे अन्नाय । अभिभूयाय शत्रुजयाय ।

अर्थ—“हे पदार्थ ! अन्न, बल, ओजस्विता, सहनशक्ति, शत्रुओं का निर्दलन, राष्ट्र का पोषण और सौ वर्ष की आयु आदि तमाम उत्तम गुणों के लिए तुम्हें मैं ग्रहण करता हूँ ।”

इस मन्त्र में यद्यपि पदार्थ को लक्ष्य करके बात कही गई है, तो भी उसमें निहित भाव आसानी से समझने के योग्य हैं । इस मन्त्र से अनेक बोध मिलते हैं, जो इस प्रकार हैं—[१] जिसको ग्रहण करना हो, वह पदार्थ अन्नरूप और बलवर्धक होना चाहिए । अर्थात् शराब, भांग, अफीम, चरस, गांजा, तम्बाकू और वेश्या आदि अनेक पदार्थ, जो राष्ट्रवासियों को अवनत करते हैं, और स्वयं भी अन्नरूप एवं बलोत्पादक नहीं होते, प्रत्युत राष्ट्रवासियों की वीर्यशक्ति को कमजोर करते हैं, छोड़ देने चाहिए । [३] ओजस्विता और सहनशक्ति राष्ट्र के पोषण के लिए आवश्यक हैं । शतोष्णादि द्वन्द्वों को सहन करने की शक्ति से युक्त मनुष्य ही ज्ञान और

ओज की सहायता से जनसमाज को उन्नत कर सकता है। इसलिए ऐसे पदार्थों का संग्रह करना चाहिए जिनकी सहायता से ज्ञान, तेज और सहनशक्ति की वृद्धि हो। [३] लोग अन्न खाकर पुष्ट हो गए, व्यायाम करके बलवान् हो गए, पुस्तकें पढ़कर ज्ञानी हो गए और अनेक प्रकार से सहनशील भी हो गए, पर यह तो वैयक्तिक उन्नति हुई। वैयक्तिक उन्नति राष्ट्र की उन्नति नहीं कही जा सकती। व्यक्तियों में ज्ञान, शौर्य, बल और सहनशक्ति होने पर भी राष्ट्र के अवनत होने के अनेक उदाहरण इतिहास में देखे जा सकते हैं। इसका कारण यही है कि इस मन्त्र में वर्णित दो गुणों का उन व्यक्तियों में अभाव होता है। इसलिए अपने राष्ट्र को जीवित रखने की अभिलाषा करने वालों को चाहिए कि वे शत्रु का नाश और अपने राष्ट्र का पोषण करने के लिए पूर्वोक्त गुणों का उपयोग करें। इस प्रकार इस मन्त्र से अनेक बोध मिलते हैं। राष्ट्र के अवयव रूप मनुष्य जो कुछ भी करें, सिर्फ इसीलिए करें, कि अन्न मिले, बल बढ़े, ज्ञान और तेज की वृद्धि हो, सहनशक्ति प्राप्त हो, शत्रुओं को हराकर राष्ट्र को उन्नति के शिखर पर चढ़ावें और कोई भी अकाल मृत्यु से न मरे। यही भाव उपर्युक्त मन्त्र का है। कितने उदात्त उपदेश वेदों में हैं। इस प्रकार उदात्त भावों से भरे हुए, अनेक वेदमन्त्र हैं। पर उन मन्त्रों के पठन मात्र से ही कुछ होने वाला नहीं है, जब उन उपदेशों को आचरण में लाया जाएगा, तभी मनुष्य मात्र की उन्नति हो सकेगी।

इस मन्त्र में “राष्ट्रभृत्याय” शब्द बहुत महत्वपूर्ण है। “राष्ट्र की सेवा करने के लिए ही मैं इस पदार्थ को स्वीकार करता हूँ”, यह भाव इस शब्द का है। इस शब्द के द्वारा मानो मनुष्य यह प्रतिज्ञा करता है कि “मैं इन पदार्थों का सेवन करके जो शक्ति और आयु अपने में बढ़ाऊंगा, उसका उपयोग मैं राष्ट्र की सेवा के कार्य में ही करूंगा।” पाश्चात्य विद्वान् तथा उनके कदमों पर चलने वाले कई भारतीय विद्वान् भी जो यह कहते हैं कि वैदिक वाङ्मय में राष्ट्रीय ऐक्य की कल्पना, राष्ट्रसेवा के भाव, राष्ट्रसेवा के लिए आत्मसमर्पण की भावना आदि कुछ भी नहीं है, वे उपर्युक्त मन्त्र में वर्णित “राष्ट्रभृत्य” की कल्पना को आंख खोलकर देखें। वेदों में अनेक उदात्त भावनाएं हैं। वेद कहते हैं कि मनुष्यों का अपने राष्ट्र के साथ सम्बन्ध दृढ़ हो, उनके वैयक्तिक हित राष्ट्रहित के लिए रोड़े न बनें। वधूवर को उपदेश देते हुए वेद कहता है—

अभि वर्धतां पयसाऽभि राष्ट्रेण वर्धताम् ।

रय्या सहस्रवर्चसेमौ स्तामनुपक्षितौ ॥ (अथर्व० ६।७८।२)

“ये वधूवर दूध पीकर पुष्ट हों, वे अपने राष्ट्र के साथ उन्नत होते रहें। वे अनेक तरह की सम्पत्तियों से युक्त होकर तेजस्वी बनकर कभी भी अवनत न हों।”

इस मन्त्र में आये हुए, “स्त्री-पुरुष दूध पीकर पुष्ट हों” इन शब्दों का तात्पर्य यही है कि शराबखोरी आदि दुर्व्यसन उस परिवार में न हों। यह वैदिक उपदेश सार्वत्रिक, सार्वभौमिक और सार्वकालिक है। “स्त्री-पुरुष राष्ट्र के साथ-साथ उन्नत हों” इन शब्दों के द्वारा वेद यह उपदेश देना चाहता है कि मनुष्य राष्ट्रोन्नति के लिए हानिकारक कोई भी काम न करें।

वैदिक काल के स्त्री-पुरुष राष्ट्र की उन्नति में ही अपनी उन्नति समझते थे। राष्ट्र के स्वयं-सेवक बनने के लिए ही अन्नादि का उपभोग करते थे। इस पर भी पाश्चात्यों का यह कहना कि उस समय राष्ट्रीय कल्पना नहीं थी, आयों के सनातन धर्म में “राष्ट्रीय स्वयंसेवक” की कल्पना नहीं थी और उस समय के लोग भी राष्ट्र के प्रति अपने कर्तव्यों से अनभिज्ञ थे, आदि-आदि, एक आश्चर्य ही तो है। उस पर भी तुरा यह कि ये विद्वान् कहते हैं कि राष्ट्राभिमान की कल्पना भारतीयों को विदेशियों ने दी। वेद स्पष्ट कहता है—

उपस्थास्ते अनमीवा अयक्ष्मा अस्मभ्यं सन्तु पृथिवि प्रसूताः ।

दीर्घं न आयुः प्रतिबुध्यमानाः वयं तुभ्यं बलिहृतः स्याम ॥ (अथर्व० १२।१।६२)

“हे पृथिवी ! (हे मेरे देश) तुझ से उत्पन्न हुए हम सब लोग आरोग्य-सम्पन्न, क्षयादि रोगरहित और पूर्णयुषी होकर तेरे ऊपर सर्वस्व को भी न्योछावर करने वाले हों ।”

इस रीति से प्राचीन आर्य राष्ट्रसेवक बना करते थे, देश के लिए आत्मसमर्पण किया करते थे, अपने देह की बलि भी चढ़ा दिया करते थे । ऐसे राष्ट्रहित में तत्पर राष्ट्र-सेवक यदि परमात्मा से—

स मे राष्ट्रं च क्षत्रं च पशूनोजश्च मे दधत् । (अथर्व० १०।३।१२)

(वह परमेश्वर हमें उत्तम राज्य, क्षात्रतेज, उत्तम ज्ञान और उत्तम पशु आदि देवे) ऐसी प्रार्थना करें, तो परमेश्वर भी क्या उस प्रार्थना को अस्वीकार कर सकता है ? आलसी और आत्मघातकी लोगों की प्रार्थनाओं का सम्मान परमेश्वर नहीं करता । पर उत्साही, उद्योगी और तेजस्वी लोग जब अपना कर्तव्य पूरा करके परमेश्वर से प्रार्थना करते हैं, तो परमेश्वर भी उनकी प्रार्थना को तत्काल सफल करता है । अब तक दिए गए मन्त्रों के आधार से यह स्पष्ट हो गया होगा, कि वैदिक धर्म में राष्ट्र सेवा की घुट्टी का वर्णन बड़े पैमाने पर है । आवश्यकता केवल इस बात की है कि इस घुट्टी को पिटारी में बन्द न करके उसे उबाल-उबाल कर देश के बच्चों को पिलाया जाए । अब हम इस बात पर विचार करेंगे, कि राष्ट्रभृत्यों की कौन-कौन-सी इच्छाएं होती हैं अथवा उनमें कौन-कौन सी इच्छाएं होनी चाहिए—

असमं क्षत्रमसमा मनीषा । (ऋ० १।५।४।८)

“निस्सीम शूरवीरता और अतुल बुद्धि” इन दोनों की इच्छा राष्ट्रसेवक करते हैं ।

सामान्य मनुष्य अपनी अथवा राष्ट्र की उन्नति के लिए बहुत से धन की इच्छा करते हैं । पर जिस राष्ट्र के व्यक्तियों में निस्सीम शौर्य और अतुल बुद्धि होगी, उनके पास लक्ष्मी अपने आप दौड़ती हुई चली आएगी । इस तरह उत्साही राष्ट्रभृत्यों के लिए शत्रुओं पर आक्रमण करने के समय वेद किस तरह की प्रेरणा देता है, यह यहां द्रष्टव्य है—

उत्तिष्ठत संनहृद्यं उदाराः केतुभिः सह ।

सर्पा इतरजना रक्षांस्यमिन्नाननु धावत ॥ (अथर्व० ११।१०।१)

“उठो, तयार होओ, हे उदार लोगो एवं दूसरे रक्षक-गणो ! अपने-अपने झण्डों के साथ शत्रुओं पर चढ़ते चले जाओ ।”

अपने राष्ट्र पर शत्रुओं का आक्रमण होने पर और घनादि का अपहरण होते समय जो लोग अपनी ही खुशी में डूबकर अपने समय, बुद्धि और पैसे का अपव्यय करते हैं, वे नीच होते हैं । पर जो समय पड़ने पर राष्ट्र के लिए अपना तन-मन-धन भी न्योछावर करने के लिए तैयार रहते हैं, वे उदार होते हैं । ऐसे उदार लोगों पर ही राष्ट्र के वैभव की स्थिति आश्रित रहती है । ऐसे उदार लोग अपने-अपने राष्ट्रीय झण्डों को लेकर अपने अपने देश के शत्रुओं पर आक्रमण करके उनकी धज्जी-धज्जी उड़ा दें, यही भाव इस मन्त्र का है । इस मन्त्र में आए हुए “अमित्र” शब्द पर ध्यान देना जरूरी है । जो हमारा हित करता है और हमारा मान करता है, वह मित्र है, इसके विपरीत जो हमारा अहित करता है और हमारा अपमान करता है, वह हमारा अमित्र है । ऐसे

अहित करने वालों पर चढ़ाई करने के लिए और राष्ट्रोद्धार करने के लिए सभी उदार राष्ट्रभूत्यों को अपना सर्वस्व अर्पण करने के लिए भी सदा तैयार रहना चाहिए और साथ ही सदा जागृत रहना चाहिए।

यह भाव “उत्तिष्ठत” (उठो) और “संहृद्यन्” (संघटित हो जाओ) इन दो पदों के द्वारा दिखलाया है। अगला मंत्र लड़ाई में जाने के समय सैनिकों को प्रोत्साहन देने वाला है—

तेषां सर्वेषामीशाना उत्तिष्ठत संहृद्यन् मित्रा देवजना यूयम् ।

इमं संग्रामं संजित्य यथालोकं वि तिष्ठध्वम् ॥ (अथर्व० ११।१५।२६) ८/

अर्थ—हे मित्रो ! तुम सब साक्षात् देव-गण हो और उन सब देवों के भी तुम स्वामी हो। उठो और तैयार होओ और इस युद्ध में विजय प्राप्त करके अपनी इच्छानुसार लोकों को प्राप्त करो।

इस मंत्र में ऐसा कहा है कि पहले मंत्र में वर्णित राष्ट्रभूतय—राष्ट्रीय स्वयंसेवक हैं, वे मित्र सचमुच “देवजन” हैं। राष्ट्र पर आई हुई आपत्ति को नष्ट करने के लिये अपना बलिदान देने वाले निस्सन्देह देव होते हैं। इसी प्रकार युद्ध में अपना-अपना कर्त्तव्य करके मनुष्य इहलोक और परलोक में सुख प्राप्त करता है। इस वैदिक उपदेश को लक्ष्य में रखकर ही भगवान् ने अर्जुन से कहा था कि—

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

(यदि तू युद्ध में मारा गया तो स्वर्ग प्राप्त करेगा और यदि जीत गया तो इस पृथ्वी का भोग करेगा)। सब इस बात की अच्छी तरह समझ लें कि राष्ट्र के लिए बलिदान देने से सब सुखों के द्वार खुल जाते हैं। धर्म इस सिद्धान्त को हमेशा प्रोत्साहन देता है। सच्चे धर्म से मनुष्य कभी भी निरुत्साही और निराश नहीं होता। युद्ध में जाने वाले सैनिकों की क्या अभिलाषा हो, उसका वर्णन निम्न मंत्र में है—

सहस्रकुणपा शेतामामित्री सेना समरे वधानाम् ।

विविद्धा ककजाकृता । (अथर्व० ११।१०।२५)

अर्थ—(आज के) युद्ध में (हमारे द्वारा) मारे गए शत्रुओं की हजारों लाशों, (हमारे शस्त्रास्त्रों के प्रहार से) छिन्न-भिन्न होने के कारण कुरूप हुए शत्रु युद्ध-क्षेत्र में पड़े रहें।

प्रत्येक वीर के हृदय में शत्रु को नष्ट करने की अभिलाषा होनी चाहिए। उसी तरह—

उत्कसन्तु हृदयान्पूध्वः प्राण उदीपतु ।

शौष्कास्यमनु वर्तताममित्रान् मोत मित्रिणः ॥ (अथर्व० ११।९।२१)

अर्थ—(हमारे शस्त्रास्त्रों के प्रहार से) शत्रुओं के हृदय फट जायं और उनके प्राण निकल जाएं। (घायल होने के कारण रक्तस्राव होने पर) उनके मुंह सूख जाएं। यह दुर्दशा हमारे शत्रुओं की ही हो, हमारा हित चाहने वाले मित्रों की नहीं।

युद्ध में अथवा अन्यत्र भी हर तरह से शत्रुओं को जर्जरित करें। पर जो शत्रु न हों, उनके रास्ते का रोड़ा न बनें। निम्न मंत्र भी शत्रुनाश के कार्य पर जोर देता है—

ये रथिनो ये अरथा असादा ये च साविनः ।

सर्वानिदन्तु तान् हतान् गृध्राः श्येनाः पतन्निणः ॥ (अथर्व० ११।१०।२४)

अर्थ—रथ में बैठे हुए, रथ से रहित, घोड़े पर बैठे और बिना घोड़े के, पैदल चलने वाले सभी शत्रु हमारे द्वारा मारे जाकर गिद्ध, बाज आदि पक्षियों का भोजन बनें।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/११६

वैदिक उपदेश सदा उत्साह और वीरता उत्पन्न करने वाले हैं, उनमें ओजस्विता और तेजस्विता भरपूर भरी हुई है। मनुष्यों के द्वारा जो-जो काम अनिवार्यतया करणीय हैं, उन कर्तव्य कर्मों का बोध वेदमन्त्र द्वारा उनके स्वाध्याय करने वाले को हो सकता है। रही बात आततायियों की, वैदिक धर्म कभी यह नहीं कहता कि “कोई तुम्हारे एक गाल पर चांटा मारे, तो दूसरा भी आगे कर दो” यह तो कमजोरों का उपदेश है। वैदिक उपदेशों का सार तो यह है—“आततायियों पर दया मत करो, ज्ञान, वीर्य और सम्पत्ति प्राप्त करके अपनी उन्नति करो, अपने तन, मन और धन को राष्ट्र-कार्य के लिए सौंप दो, जिस प्रकार समाजद्वेषी या राष्ट्रद्वेषी शत्रुओं को नष्ट करना मनुष्य का कर्तव्य है, उसी प्रकार मानवता के शत्रुओं का नाश करके मनुष्यमात्र को सुख और शान्ति प्रदान करना मनुष्य का कर्तव्य है। “सर्वभूतहिते रतः” होना सब मनुष्यों का कर्तव्य है। यहां कोई यह भी कह सकता है कि “सर्वभूत” में तो शत्रु का भी समावेश हो जाता है, पर उसका यह “कह सकना” ही उसकी मूर्खता का निदर्शक है। मनुष्यों के अहित करने वालों का नाश करके लोगों को सुखी करने का तत्त्व सर्वभूतों के कल्याण में ही निहित है, इसीलिए दुष्टों का नाश करके सज्जनों की रक्षा करने वाली विभूतियों का माहात्म्य वर्णित होता है।

इस वैदिक उपदेश का स्मरण करके ही भगवान् राम ने सज्जनों का संरक्षण करते समय प्रजा के शत्रु राक्षसों पर रत्तीभर भी दया नहीं की। भगवान् श्री कृष्ण भी कंस, कालीय और दुर्योधनादि का संहार करते समय पीछे नहीं हटे। यह वेदों के तेजस्वी उपदेशों का ही परिणाम था। एक दूसरी दृष्टि से देखा जाए तो शत्रुओं को यथाशीघ्र नष्ट करना उन पर एक तरह से अहसान करना ही है। क्योंकि लोगों को सताने वाले, उन पर अत्याचार करने वाले मनुष्य मात्र के शत्रु जब तक जीवित रहेंगे, तब तक वे लोगों पर जुल्म करके अपने पापों का घड़ा भरते चले जाएंगे। इसलिए उनके द्वारा और अधिक पाप न हों और उनके द्वारा सज्जनों पर और ज्यादा जुल्म न हों, इसलिए ऐसे अमित्रों को इस संसार से जल्दी से जल्दी खाना कर देना ही मुनासिब है। इस प्रकार दुष्टों को मारना मानों उन पर उपकार करना ही है। जो पुनर्जन्म नहीं मानते वे इस उपकार को नहीं समझ सकेंगे, पर जो पुनर्जन्म को मानते हैं, वे आसानी से मेरी इस बात को समझ लेंगे। शत्रुओं और मित्रों पर उपकार करने की यही पद्धति है। इस पद्धति से सभी का हित होता है। यही वैदिक उपदेशों का लक्ष्य है। जो शत्रुओं का नाश करते हुए और सज्जनों की रक्षा करते हुए अपना कर्तव्य करते जाएंगे, वे दोनों लोकों में उच्चपद प्राप्त करेंगे, इसमें शंका नहीं। परमेश्वर इस तेजस्वी बुद्धि को सब में प्रकाशित करें और उसके कारण सभी के प्रयत्नों से केवल व्यक्ति और राष्ट्र के ही नहीं अपितु समस्त संसार के दुःख दूर हों।

□□

यायावर दयानन्द

□ प्रो० डाक्टर रामेश्वरदयाल गुप्त

काठक संहिता में एक स्थल पर आया है कि

यायावरः क्षेमस्येशे

[सतत चलते रहने वाला क्षेम को प्राप्त होता है ।] इसी प्रकार ऐतरेय ब्राह्मण में शुनःशेष के आख्यान के अन्त में "चरैवैति चरैवैति" के उद्बोधन के कुछ श्लोक आये हैं । उनमें से दो यहाँ उद्धृत करते हैं—

आस्ते भगः आसीनस्य ऊर्ध्वंस्तिष्ठति तिष्ठतः ।

शते निपधानस्य चराति चरतो भगः । चरैवैति चरैवैति ।

चरन्ते मधु विन्दति चरन्त्वादुमुदुम्बरम् ।

सूर्यस्य पथ्य श्रेमाणं यो रतन्द्रयते चरन् ॥ चरैवैति । चरैवैति ॥

११२३।३-४ ।

[बैठे हुये का भाग्य सदा बैठा रहता है, और खड़े का भाग्य सर्वदा खड़ा रह कर तत्पर रहता है । जो सोता रहता है, उसका भाग्य भी सो जाता है । उठो, आगे बढ़े चलो—बढ़े चलो । जो मानव चलता रहता है, वह सदा मधुपान करता है और सुस्वादु फल खाता है । निरालस्य सदा चलायमान सूर्य को ही देख लो । चलते रहो, चलते रहो ।]

इस युग के सतत चलते हुये—चलते रहे महामानव दयानन्द सरस्वती थे । टैगोर ने एक गीत में गाया था—

एकला चलो रे

[सिद्धान्त की रक्षा में अकेले ही चलते रहो ।] दयानन्द इसके प्रतीक थे । वे प्रायः व्याख्यान के प्रारम्भ में एक मन्त्र बोला करते थे,—

स्वस्ति पन्थामनुचरेम सूर्याचन्द्रमसाविव

अर्थात् सूर्य और चन्द्रमा की भाँति मैं सदैव चलता रहूँ ।

निम्न श्लोक भी उनको प्रिय था—

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु,

लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।

अर्थात् वा मरणमस्तु युगान्तरे वा,

न्यायात्पथं प्रविचलन्ति पदं न धीराः ॥

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/११८

अर्थात् न्याय के पथ से पैर न हटाऊँ, चाहे नीति-निपुण लोग मेरी स्तुति करें या निन्दा; लक्ष्मी प्राप्त हो या सारी की सारी चली जाय; दीर्घजीवन प्राप्त हो, या आज ही मर जाऊँ ।

यायावर दयानन्द अथवा दृढसंकल्प “धूमकड़” दयानन्द की जीवनचर्या पर आश्चर्य होता है ।

सन् १८४७ में केवल २२ वर्ष की आयु में, जब घर में विवाह की तैयारी हो रही थी, वे घर से निकल पड़े और सिद्धपुर के शिवमन्दिर में एक ब्रह्मचारी ने उन्हें नैष्ठिक ब्रह्मचारी बना उनका नाम शुद्धचैतन्य रख दिया । और वे धूमते हुये नर्मदा के स्रोत अमरकंटक पर पहुँचे । यहीं शंकराचार्य ने संन्यास लेकर भारत-भ्रमण प्रारम्भ किया था । शुद्धचैतन्य ब्रह्मचारी ने १८४९ में वहीं संन्यास ग्रहण किया । चार्णोदिक कर्णाली में स्वा. पूर्णानन्द ने उन्हें दयानन्द नाम दिया ।

दयानन्द सरस्वती का प्रथम देशाटन (१८४९-५३)

(क) कर्णाली से व्यासाश्रम एवं छिन्नाड़ा होते हुये वे अहमदाबाद पहुँचे और वहाँ से आबू पर्वत चले गये । आबू पर्वत वाघेरादि क्षत्रियों का उद्गम स्थान है । आबू से मारवाड़ होते हुये अजमेर पहुँचे । अजमेर से जयपुर होते हुये दिल्ली पहुँचे । यह यात्रा पैदल ही की थी । यह यात्रा हरिद्वार में समाप्त हुई । हरिद्वार में वे नील पर्वत पर ठहरे । हरिद्वार से ऋषिकेश होते हुये टिहरी गढ़वाल की राजधानी श्रीनगर गये । सारा उत्तराखण्ड उन्होंने पैदल घूमा । यात्रा का क्रम यों था—रुद्र प्रयाग, शिवपुरी, गुप्तकाशी, गौरी कुण्ड, भीमगुफा, त्रियुगी नारायण, केदारनाथ, तुंगनाथ, जोशीमठ, बद्रीनारायण, वसुधारा, रामनगर, काशीपुर, द्रोणसागर । यह दिसम्बर १८५६ की बात है ।

(ख) पत्रिका थियोसोफिस्ट के तत्कालीन अंकों के अनुसार सन् १८५७ में वे निम्न स्थानों पर निम्नतिथियों को थे—

मुरादाबाद (फरवरी), गढ़मुक्तेश्वर (मार्च), कानपुर, बिठूर एवं इलाहाबाद (मई, जून, जुलाई), मिर्जापुर (सितम्बर), विन्ध्याचल (सितम्बर), बनारस (अक्टूबर), चाण्डालगढ़ (नवम्बर) । तदनन्तर वे नर्मदा स्रोत की ओर चले गये । इन दिनों क्या कर रहे थे और फिर १८५७ से १८५९ तक का भ्रमण-वृत्तान्त भी अज्ञात है ।

द्वितीय देशाटन (१८६०-१८६६)

तथाकथित अज्ञातवास के बाद वे १८६० ई. में जाटों के राज्य मुरसान में प्रगट हुये । मुरसान से ही वे गुरु विरजानन्द की कुटी पर मथुरा धाम में पहुँचे । वहाँ विद्याध्ययन किया ।

वहाँ एक सजातीय औदीच्य गुजराती ब्राह्मण अम्बालाल ने उनके भोजनाच्छादन का प्रबन्ध कर दिया । वहाँ वे ३ वर्ष तक रहे । १८६३ ई० में वहाँ से एक योजना लेकर रजवाड़ों की ओर चल पड़े । उनका यात्रा-क्रम यह था—आगरा, धौलपुर, आबूपर्वत, ग्वालियर (सन् १८६५ में ग्वालियर नरेश से वार्ता), करौली स्टेट, जयपुर स्टेट, अचरौल ज़िमीदारी, जयपुर, किशनगढ़ स्टेट, अजमेर, पुष्कर, अजमेर [कर्नल ब्रुक से गौ-रक्षा पर वार्तालाप], बगरू, आगरा, मथुरा [सन् १८६६ ई०] ।

यह सब स्थान देशी रजवाड़ों के थे, जहाँ स्वराज्य के कुछ चिह्न शेष थे । लौट कर उन्होंने गुरुजी को रिपोर्ट दी ।

तृतीय देशाटन (१८६६-१८७६)

यह देशाटन गंगा के मैदान-प्रवेश से लेकर उसके समुद्र-प्रवेश स्थल कलकत्ता तक था—ऋषिकेश, कनखल, लखौरा, शुक्रताल, परीक्षितगढ़, गढ़मुक्तेश्वर, कर्णवास, फर्रुखाबाद, चासी, रामघाट, अनूपशहर, रामघाट, वेलोन, गढियाघाट, सोरों, कर्णवास, अम्बागढ़ सरदोल, शाहवाजपुर, कादिरगंज, नरदोली, ककोड़ा, कायमगंज, शमसाबाद, फर्रुखाबाद, जलालाबाद, कन्नौज, बदरपुर, कानपुर, काशी [सन् १८६९ ई०]। पुनः प्रयाग, मिरजापुर, बनारस [सन् १८७०]। वापिस यात्रा में कासगंज, छलेसर, सोरों, फर्रुखाबाद, पुनः वापसी में पटना, मुंगेर, भागलपुर, कलकत्ता। वहां से लौट पड़े। और मार्ग में इन स्थानों पर रुके—हुगली, भागलपुर, छपरा, आरा, मिर्जापुर, प्रयाग, लखनऊ, कानपुर, फर्रुखाबाद, कासगंज, छलेसर, अलीगढ़, हाथरस, वृन्दावन, मथुरा। इसी बीच १८७३ में प्रयाग में सत्यार्थप्रकाश ग्रन्थ सम्पूर्ण किया।

(ख) आर्यसमाज का प्रारम्भ १८७४ में बम्बई में किया। सूरत, भड़ौंच, अहमदाबाद, राजकोट, बसई। फिर गिरगांव बम्बई में आकर ७-४-१८७५ को आर्यसमाज के नियमादि घोषित कर विधिवत् स्थापना की। इसके बाद वे निम्न स्थानों पर होते हुये दिल्ली दरबार १८७७ के अवसर पर दिल्ली लौट गये—

अहमदाबाद, बड़ौदा, पूना, सतारा, बम्बई (मार्च ७६ को मौनियर विलियम से भेंट) फर्रुखाबाद, काशी, जौनपुर, अयोध्या, लखनऊ, शाहजहाँपुर, बरेली, मुरादाबाद, दिल्ली।

दिल्ली में स्वामीजी सब धर्मों के प्रमुख व्यक्तियों से अपने एकता सम्बन्धी प्रस्तावों सहित मिले। यहीं उनकी सर सैयद अहमद से भी भेंट हुई थी।

चतुर्थ देशाटन (आर्यसमाज के विस्तार हेतु। १८७७-१८८०)

इस बार श्रीचरण पंजाब की ओर अग्रसर हुये।

मेरठ, सहारनपुर, चाँदपुर, लुधियाना, लाहौर (१८-४-७७), अमृतसर, गुरुदासपुर, जालन्धर, फीरोजपुर लाहौर, रावलपिण्डी, गुजरात, फ़ैलम, गुजराँवाला, लाहौर (१३-१-१८७८), मुल्तान, लाहौर, अमृतसर, रुड़की, अलीगढ़, मेरठ, देहली, जयपुर, अजमेर, मसूदा, नसीराबाद, रिवाड़ी, देवल, मेरठ, रुड़की, हरिद्वार (२७-२-१८७९), ज्वालापुर, देहरादून, मुरादाबाद, बदायूँ, बरेली (१४-८-७९), शाहजहाँपुर, लखनऊ, फर्रुखाबाद, मैनपुरी, मेरठ, देहरादून, आगरा, राजस्थान। यह सब वे स्थान हैं जहाँ अंगरेजों की छावनी थी। इन सब नगरों में आर्यसमाजें स्थापित कीं। पंजाब के अतिरिक्त यू. पी. के वे जिले हैं जो उर्दू भाषी थे।

पंचम देशाटन (१८८१-१८८३)

इस बार का आयोजन जाटों के भरतपुर से शुरू हुआ। वहाँ १० दिन रह कर जयपुर पधारे। मई ८१ को अजमेर पधारे। जून में मसूदा पधारे। अगस्त १९ को वहाँ से चल कर रायपुर पहुँचे। ब्यावर से १० अक्टूबर को बनेड़ा पहुँचे और २६ अक्टूबर ८१ को चित्तौड़ पधारे। उन सब स्थानों पर उनके आतिथेय राजपूत राजा लोग थे। चित्तौड़ का प्रबन्ध मेवाड़ नरेश ने किया था। उन्हें के. सी. एस. आई. की उपाधि देने हेतु लार्ड रिपन ने वहाँ दरबार लगाया था। छोटे-मोटे सब राजा आये थे। उन सभी से स्वामीजी ने सम्पर्क किया। शाहपुराधीश यहीं प्रथम बार ऐसे मिले कि आजन्म उनके भक्त हो गये। वे दि. १४ दिसम्बर को बम्बई चले गये। बम्बई से लौटते समय खण्डवा, इन्दौर, रतलाम, जावरा रुकते हुये ११-८-८२ को उदयपुर पहुँचे। यहाँ महाराणा सज्जनसिंह ने उन्हें नौलखा महल में ठहराया था। स्वामीजी ने महाराणा को मनुस्मृति का राजप्रकरण तथा विदुरनीति पढ़ाई।

उदयपुर की राजपुस्तकों में स्वामीजी के निवास का वर्णन इस प्रकार आया है—

उदयपुर की बहियाँ सूँ + सम्बत् १९३८ वि० मगसर सुद-१४ स्वामी दयानन्द जी पधारिया । भेंट मीर एक रु. ५ कीदा ।

पौष वदि ८ बुधे ता. १४ दिसम्बर १८८१ स्वामीजी ने इन्दौर की सदिस बखसी रु. ५०० भेंट कीदा ।

सावण वदि १४ सने ता. १२ अगस्त १८८२ स्वामी दयानन्द जी पधारिया भेंट और मीर एक रु. ५ कीदा, भाद्र कृष्ण ११ को भी छोटी महारानी जी का जन्मोत्सव था । उसी दिन उदयपुराधीश सायंकाल स्वामी जी के पास पधारे । स्वामी जी ने राजनीति का उपदेश दिया ।”

दयानन्द सरस्वती ने वहीं उत्तराधिकार का प्रपत्र लिखा और परोपकारिणी सभा निर्मित करके महाराणा उदयपुर को ही उसका प्रधान बनाया, वहाँ से वे चित्तौड़ होते हुये शाहपुरा पहुँचे । वहाँ एक यज्ञशाला स्थापित की जिसमें आज दिन तक वही अग्नि सुलग रही है ।

जोधपुर वास और महाभिनिष्कण

महाराज जोधपुर के निमंत्रण पर मई ८३ में वे वहाँ पहुँचे । महाराजा ने २ मील दूर आकर उनका स्वागत किया । वहाँ नन्हीं भगतिन (वैश्या) की पालकी का जोधपुरनरेश द्वारा कन्धा देकर उठाया जाना । स्वामीजी द्वारा अभ्यर्थना, जगन्नाथ रसोइये द्वारा विष दिया जाना, रसोइया को प्रचुर धनराशि देकर नेपाल की ओर स्वयं स्वामीजी द्वारा भगा दिया जाना इत्यादि सर्व विदित घटनायें हैं । डा. सूर्यमल की सम्मति पर उन्हें आवू पहुँचाया गया, वहाँ वे जोधपुर के राजनिवास में ठहराये गये । आवू में एक मुसलमान डाक्टर अलीमर्दान खाँ ने उन्हें मरकरी क्लोराइड औषधि की अधिक मात्रा दे दी जो स्वयं विष है । अलीमर्दान विलराय जिला एटा का रहने वाला था और बाद में विक्षिप्त अवस्था में मरा । वह कहता रहता था कि मैंने एक आस्तिक फकीर के साथ दया की है ।

डबल विष के उपचार हेतु उन्हें अजमेर लाकर भिनाय कोठी में ठहराया गया । वहाँ डॉ. लक्ष्मणदास एवं तत्कालीन सिविल सर्जन कर्नेल न्यूमैन का इलाज होता रहा, पर लाभ न हुआ । दीपावली के दिन ३०-१०-८३ को महाराज का स्वर्गवास हो गया ।

गुजरात में जन्मे, हरद्वार में पाखंड-खंडिनी-पताका फहराई, मथुरा में शिक्षा पाई, बम्बई में आर्यसमाज स्थापित की, लाहौर में समाज के नियम बनाये, बंगाल में केशवचन्द्र सेन और रामकृष्ण परमहंस से मंत्रणा करके एकीकरण आन्दोलन चलाना चाहा, दिल्ली में सर सैयद अहमद से बात की, राजस्थान के समस्त रजवाड़ों में गये, हिन्दू-कुल-दिवाकर महाराणा उदयपुर के नौलखा महल में सत्यार्थप्रकाश रचा और परोपकारिणी सभा बनाई, विख्यात राष्ट्रद्रोही जोधपुर दरबार में विषपान किया और अंग्रेजी राज्य की सबसे छोटी रियासत अजमेर में दिवंगत हुये । सारा देश उन्होंने यायावर हो घूमा । शायद शंकराचार्य के बाद वे ही इतने यात्रावान् सार्वजनिक व्यक्ति देश में हुये । उनकी इन सब यात्राओं का उद्देश्य धर्मप्रचार, देश का संघटन और मानवकल्याण था ।

□□

[इसी स्मृति-ग्रन्थ में हम अन्यत्र एक विस्तृत सूची दे रहे हैं, जिससे पता चल जायगा कि स्वामी दयानन्द कब कहाँ गये ।

—स्वामी सत्यप्रकाश]

ऋषि दयानन्द का दाय

□ उदयवीर 'विराज'

ऋषि दयानन्द आधुनिक भारत के मूर्धन्य प्रबुद्ध नेता थे। ऋषि शब्द के दो अर्थ हैं—१. जो देखता है; और २. जो ले जाता है (चलाता है); ऋषति ज्ञानेन संसारपारम्। ऋषि दयानन्द देखने वाले भी थे और चलाने वाले भी।

कहा जा सकता है कि देखते तो सभी हैं। मनुष्य ही नहीं, पशु पक्षी तक देखते हैं। फिर देखने वाले को ऋषि कहना कहां तक उचित है ?

उत्तर है कि देखने देखने में अन्तर है। एक व्यक्ति देखता है, फिर भी नहीं देखता। दूसरा है, जो देखता है, पर गलत देखता है। तीसरा है, जो सही देखता है और सत्य के मर्म को समझता है।

उदाहरण से यह बात स्पष्ट होगी। करोड़ों व्यक्ति हजारों साल तक देखते रहे कि प्रातःकाल सूर्य पूर्व में निकलता है और धीरे धीरे ऊपर चढ़ता और दोपहर बाद नीचे उतरता हुआ पश्चिम दिशा में छिप जाता है। वे देखते थे कि सूर्य चलता है, पर वह देखना सही देखना नहीं था। जिस व्यक्ति ने पहले पहल यह देखा कि सूर्य चलता नहीं, अपितु पृथ्वी की गति के कारण चलता हुआ दिखाई पड़ता है, वह ऋषि था। न्यूटन का यह देखना कि सेव पेड़ से गुस्त्वाकर्षण के कारण भूमि पर गिरा है, देखना था। इसलिए वह ऋषि था।

हजारों लोग सैकड़ों वर्ष तक जहाजों को समुद्र तट पर आते और जाते देखते रहे। परन्तु जिस व्यक्ति ने पहले पहल यह देखा कि जाते हुए जहाज का क्रमशः छिपना और आते हुए जहाज का क्रमशः दिखाई पड़ना पृथ्वी की गोलाई के कारण है, वह ऋषि था। इस प्रकार के अनेक ऋषि समय समय पर होते रहे हैं, और आगे भी होते रहेंगे। इन ऋषियों ने सत्य को देख कर हमें जो ज्ञान प्रदान किया है, वह 'वेद' है।

ऋषि केवल किसी एक देश में या एक काल में नहीं हुए, अपितु समय समय पर विभिन्न स्थानों पर होते रहे हैं और आगे भी होते रहेंगे और उनके द्वारा प्रदत्त सारा ज्ञान 'वेद' है और होगा।

वेद कितने हैं ? वेद एक है। फिर ये जो ऋक्, यजुः, साम और अथर्व, चार वेद कहे जाते हैं, वे क्या हैं ? वे वेदमन्त्रों की संहिताएं अर्थात् संकलन हैं। विभिन्न समयों पर विभिन्न ऋषि अपने देखे हुए सत्य ज्ञान को मन्त्रों के रूप में प्रस्तुत करते

रहे। शताब्दियों पश्चात् किन्ही मनस्वी विद्वानों ने उन मन्त्रों को सूक्तों, अध्यायों और मण्डलों के रूप में व्यवस्थित और संगृहीत कर दिया।

अब हम फिर अपने मूल प्रसंग पर आ जायें। जैसे न्यूटन ने गिरते सेब को देख कर गुरुत्वाकर्षण को जाना था, जैसे आकाश में चमकती बिजली को देख कर बेंजामिन फ्रैंकलिन ने विद्युत् को जाना था, जैसे उबलते पानी की पतीली के उठते-गिरते ढकने को देख कर किसी मिस्त्रवासी ने भाप की शक्ति को पहचाना था, उसी प्रकार शिवरात्रि में ऋषि दयानन्द ने मूर्ति के ऊपर चढ़ते चूहे को देख कर यह जाना कि मूर्ति भगवान् नहीं है।

बात मामूली सी थी—उतनी ही मामूली, जितनी यह कि भाप में भारी शक्ति है, या यह कि तूफानी मेघ में विद्युत् है, या यह कि सूर्य पृथ्वी के चारों ओर नहीं घूमता, अपितु पृथ्वी सूर्य के चारों ओर घूमती है—परन्तु इसके फलितार्थ बड़े व्यापक और गम्भीर थे। मूर्ति ही भगवान् है, यह अन्धविश्वास था—विवेकहीन श्रद्धा। सब लोग, या अधिकतर लोग इस बात को मानते थे। इस लोकव्यापी सिद्धान्त के विरुद्ध विद्रोह करना बड़े साहस का काम था। यदि ऋषि दयानन्द मध्यकालीन यूरोप में हुए होते, तो अपने इस क्रान्तिकारी विचार के कारण उन्हें प्राणों से ही हाथ धोना पड़ता, जैसा कि उस काल में हजारों लोगों को पड़ा था। अन्धविश्वास का विरोध करने के कारण ऋषि दयानन्द को भी बहुत कष्ट सहना पड़ा; अनेक बार प्राण-संकट भी उपस्थित हुआ। उससे भी बड़ा कष्ट था अपने प्रिय माता-पिता तथा इष्ट बन्धुओं से विलगाव। वे ऋषि के नये ज्ञान (वेद) को ग्रहण करने की स्थिति में नहीं थे। परन्तु इस वेद की यह विशेषता है कि यह जिसे दीख जाता है, उसे अपने ऊपर दृढ़ रहने की शक्ति भी प्रदान करता है, भले ही प्राण क्यों न जाते हों।

‘अन्ध श्रद्धा को व्यागो। परमात्मा ने तुम्हें बुद्धि दी है। तर्क और विवेक द्वारा सत्य को पहचानने का यत्न करो। असत्य को त्यागने और सत्य को ग्रहण करने को सदा उद्यत रहो’—यह है ऋषि दयानन्द के मन्तव्यों का सार।

ऋषि दयानन्द से पहले कबीर, दादू, नानक, आदि अनेक सन्त गुरु हो चुके थे। वे सभी गुरु की महिमा बखानते थे और जनसाधारण को गुरु पर अनन्य श्रद्धा करने को कहते थे। उनके ठीक विपरीत, ऋषि दयानन्द ने हर जिज्ञासु को स्वयं सचेत एवं आत्म-निर्भर होने के लिए कहा। आखिर हम सभी अमृत-पुत्र हैं; हम सबमें भगवान् का अंश है। भगवान् तक पहुंचने के लिए हमें किसी पैगम्बर या धर्मगुरु को मध्यस्थ बनाने की कोई आवश्यकता नहीं है।

संसार जगत् है, गतिशील। यह निरन्तर आगे बढ़ रहा है—परिवर्तन की ओर। यह स्थिर नहीं है। नित्य नया ज्ञान प्राप्त हो रहा है। वह ज्ञान (वेद) ही परम प्रमाण है। अन्य कोई भी ग्रन्थ या व्यक्ति उससे बढ़ कर प्रमाण नहीं है। व्यक्ति कोई भी निर्भ्रान्त नहीं है। ऋषि ने तो यहां तक कहा है कि मैं भी निर्भ्रान्त नहीं हूं। यदि मेरे ग्रन्थों में कोई अशुद्धि या त्रुटि पाई जाये तो आर्य जनों की विद्वत् परिषद् विचार करके उसमें संशोधन कर देवे।

किसी भी नेता का गौरव जहां उसकी अपनी प्रतिभा और साधना पर निर्भर होता है, वहां अंशतः उसके अनुयायियों की किस्म पर भी होता है। वे अनुयायी उसके संदेश को किस हद तक समझ कर उसे कितनी पूर्णता तक पहुंचा सकते हैं—इस पर। यदि सेंट पाल न हुआ होता, तो ईसाइयत समाप्त हो गई होती।

मनुष्य के स्वभाव में ऐसा कुछ है कि बार बार चेताये जाने पर भी वह जड़ता, मूढ़ता और अन्ध-

विश्वासों की ओर झुकता है। वह चमत्कार देखना और सुनना चाहता है। पाखंडों का प्रदर्शन उसे प्रिय लगता है। वह न केवल उनसे प्रसन्न होता है, अपितु उन्हें बढ़ावा देना चाहता है। चतुर लोग इससे लाभ उठाते हैं।

आज इस अवसर पर ऋषि के अनुयायी हम लोगों को गम्भीरता से यह सोचने की आवश्यकता है कि क्या हम ऋषि के दाय को संभाल कर रखे हुए हैं। जिस अन्धविश्वास को त्यागने के लिए, जिन पाखण्डों से से उबरने के लिए उन्होंने हमें कहा था, कहीं हम फिर उन्हीं में तो नहीं फँसते जा रहे? कहीं हम सनातनी भाइयों से भी तो अधिक कठमुल्ला नहीं बन रहे?

सतत जागरूकता ही ऋषि को सच्ची श्रद्धांजलि होगी।

□□

उदयवीर विराज : जन्म ७-११-१९२१, मोहाना, जिला बुलन्दशहर (उत्तर प्रदेश)। हिन्दी साहित्य के मर्मज्ञ लेखक, कवि और विद्वान्। गुरुकुल कांगड़ी से वेदालंकार उपाधि १९४१ में, हैदराबाद आर्य सत्याग्रह में छह मास कारावास। आगरा विश्वविद्यालय से हिन्दी एम० ए० १९५१ में। पत्रकारिता एवं अध्यापन। फोटोग्राफी का शौक। वन्य जीवों के विषय में अनेक पुस्तकें लिखी हैं। स्वामी सत्यप्रकाश जी के साथ वेदों के अंग्रेजी अनुवाद में सहयोगी।

□□

लोग बहुधा यह कहते सुने जाते हैं कि हम नित्य प्रति परमात्मा से प्रार्थना करते हैं परन्तु फल प्राप्त नहीं होता। भद्र पुरुष ! प्रार्थना वही सार्थक हो सकती है, जिसके साथ-साथ कर्त्तव्य-परायणता भी हो। हम संध्या में प्रति-दिन परमात्मा से १०० वर्ष तक जीने की प्रार्थना करते हैं, परन्तु हमारा कार्यक्रम वैसा नहीं। बल—वीर्य को नष्ट करके शरीर को रोगी और निर्बल बना रहे हैं।

ऐसी दशा में भला परमात्मा हमारी प्रार्थना को क्यों स्वीकार करेगा ? जो कुछ हम मन से प्रार्थना करें, उसके अनुसार ही साथ-साथ कर्म निष्ठ हों, तब तो वह प्रार्थना स्वीकार हो सकती है, अन्यथा हम परमात्मा से हंसी-ठट्टा कर रहे हैं।

—बीतराग स्वामी सर्वदानन्दजी

□□

शूद्रों की सामाजिक स्थिति में महर्षि दयानन्द का योगदान

□ श्रीमती मंजुलता

प्राचीन भारतीय समाज वर्णाश्रम-व्यवस्था पर आधारित था। वर्ण चार हैं— ब्राह्मण, क्षत्रिय, वैश्य और शूद्र। वस्तुतः किसी भी समाज के मनुष्यों को इन चार वर्णों में विभक्त किया जा सकता है। जो व्यक्ति पठन-पाठन, अनुसन्धान तथा धर्म-मार्ग का अनुपालन करने के लिए लोगों को प्रेरित करने का कार्य करे, उसे ब्राह्मण कहा जा सकता है। समाज में शान्ति-व्यवस्था, प्रशासन तथा देश को शत्रुओं से रक्षित रखना क्षत्रिय का कार्य है। कृषि, पशुपालन, उद्योग एवं व्यापार का कार्य करने वाला वैश्य वर्ग है। जो उपर्युक्त तीनों प्रकार के कार्यों को करने की क्षमता न रखता हो, उसे तीनों वर्णों की सेवा परिश्रमपूर्वक करनी चाहिए। यह वर्ग शूद्र नाम से अभिहित किया जा सकता है। अत्यन्त प्राचीन काल में आर्यों की वर्ण-व्यवस्था इसी नियम पर आधारित थी। वर्ण का निर्धारण उस व्यक्ति के गुण कर्म स्वभाव के आधार पर किया जाता था। कोई भी व्यक्ति अपनी योग्यता, तप-त्याग, धर्मचरण तथा विद्वत्ता के कारण ब्राह्मण पद को प्राप्त कर सकता था। यदि ब्राह्मण और क्षत्रिय अन्य लोगों की अपेक्षा ऊँचे माने जाते थे, तो उसका कारण केवल यह था कि उनके कार्यों की सम्पन्नता के लिए उत्कृष्ट प्रकार की योग्यता आवश्यक थी। सम्पूर्ण आर्य जनता एक है, यह भावना प्राचीन काल में भलीभाँति विद्यमान थी। जन्म के कारण किसी को न ऊँचा माना जाता था और न नीच। शिक्षा का सबको समान अवसर था। वेद पढ़ने एवं यज्ञ करने का सबको समान अधिकार है, यह विचार तब भलीभाँति बद्धमूल था।

पर महाभारत युद्ध के पश्चात् इस दशा में परिवर्तन आना प्रारम्भ हो गया। वर्णभेद का आधार गुण, कर्म और स्वभाव के स्थान पर जन्म होने लगा और ब्राह्मणों की स्थिति अन्य वर्णों की तुलना में ऊँची मानी जाने लगी। ऊँच-नीच का भेद भी पूरी तरह विकसित हुआ। सूत्र ग्रंथों की रचना के समय तक तो यह दशा आ गई थी, कि शूद्रों को अत्यन्त हीन व नीच समझा जाने लगा था। एक ही अपराध करने पर विविध वर्णों के व्यक्तियों के लिए विभिन्न दण्डों का विधान था। गौतम धर्मसूत्र के अनुसार ब्राह्मण का अपमान करने पर क्षत्रिय को १०० कार्षापण जुर्माना किया जाता था। पर यदि ब्राह्मण क्षत्रिय का अपमान करे, तो उस पर

केवल ५० कार्षापण जुर्माना किया जाता था। ब्राह्मण द्वारा वैश्य को अपमानित करने पर केवल २५ कार्षापण दण्ड का विधान था। शूद्रों की स्थिति दासों के सदृश थी। गौतम धर्मसूत्र में कहा गया है कि उच्च वर्णों के लोगों के जो जूते, वस्त्र आदि जीर्ण-शीर्ण हो जाएँ, उन्हें शूद्रों के प्रयोग के लिए दे दिया जाए और उनके भोजन-पात्रों में जो जूठन बच जाए, शूद्र उस द्वारा ही अपनी क्षुधा शान्त कर ले। यही बात मनुस्मृति में भी कही गई है।^१ शूद्रों की हीनतम स्थिति का अनुमान इस दण्ड नियम से लगाया जा सकता है कि “बिल्ली, नेवला, नीलकण्ठ, मेंढक, कुत्ता, गोह, उल्लू और कीए की हत्या में जितना पाप होता है, उतना ही शूद्र की हत्या में होता है।”^२ शूद्र यदि वेद को सुन ले तो उसके कानों में पिघला हुआ सीसा और लाख डाल देना चाहिए। यदि शूद्र वेद-मंत्र का उच्चारण करे तो उसकी जीभ कटवा देनी चाहिए। यदि वेद को याद करे तो उसका शरीर चीर डालना चाहिए।^३

किसी भी प्रकार की विद्या या शिल्पशिक्षा प्राप्त न कर सकने के कारण शूद्रों के लिए यही एकमात्र मार्ग रह जाता था कि वे उच्च वर्ग के घरों में उनकी सेवा का काम करें या खेतों में अनपढ़ मजदूर की भाँति कार्य कर अपना जीवन बिताएँ।

बुद्ध के प्रादुर्भाव तक (ई० पू० छठी शताब्दी) भारत के सामाजिक संघटन का रूप अत्यन्त विकृत हो चुका था। इसी कारण बौद्ध साहित्य में वर्णभेद की कटु आलोचना की गई है। जन्म के स्थान पर कर्म को महत्त्व दिया गया है और सामाजिक ऊँच-नीच के विरुद्ध आवाज उठाई गई है। बुद्ध का कथन था कि जन्म से न कोई ब्राह्मण है, न चाण्डाल। कर्म के आधार पर ही किसी को ब्राह्मण या चाण्डाल मानना उचित है। जैन धर्म के प्रवर्तक वर्धमान महावीर ने भी जन्म की तुलना में गुण कर्म को ही मनुष्यों की सामाजिक स्थिति का निर्धारक प्रतिपादित किया था। बौद्ध और जैन धर्मों ने भारत के सामाजिक जीवन की बुराइयों को दूर करने में कुछ अंश तक सफलता अवश्य प्राप्त की। कौटिल्य अर्थशास्त्र की रचना चौथी शती ई० पूर्व में हुई थी। उसके अनुशीलन से प्रतीत होता है कि बौद्ध और जैन नेताओं के प्रयत्न से उस काल तक शूद्रों की स्थिति में कुछ सुधार अवश्य हो गया था। परन्तु चौथी शती ईस्वी पूर्व में भी ब्राह्मण, क्षत्रिय, वैश्य और शूद्र चारों वर्णों के लोगों की स्थिति समान नहीं हो पाई थी। न्यायालयों द्वारा अपराधियों को दण्ड देते हुए तथा बाद में शपथ दिलाते हुए वर्ण की दृष्टि से भेदभाव किया जाता था।

बौद्ध और जैन धर्मों के उत्कर्ष के युग में भी सनातन वैदिक धर्म का लोप नहीं हो गया था। भारत के अनेक प्रदेशों में वह फूलता-फलता रहा, यद्यपि उसके स्वरूप में कुछ परिवर्तन होता गया और वेदों में आस्था न रखने वाले इन नये सम्प्रदायों (बौद्धों तथा जैनों) से वह अप्रभावित नहीं रह सका। मौर्य वंश के पतन के पश्चात् शुंग वंश के शासनकाल में प्राचीन वैदिक धर्म में नई शक्ति का संचार होना प्रारम्भ हुआ और गुप्त युग में वह एक बार फिर भारत का प्रधान धर्म बन गया। शुंगकाल में जिस वैदिक धर्म का पुनरुत्थान हुआ, वह प्राचीन आर्य धर्म से अनेक अंशों में भिन्न था। यह भिन्नता केवल पूजा-विधि में ही नहीं थी। सामाजिक व्यवस्था में भी अब अनेक ऐसे परिवर्तन हुए, जो प्राचीन वैदिक समाज से बहुत भिन्न थे। जैसा कि लिखा जा चुका है, आर्यों का प्राचीन सामाजिक संघटन वर्णाश्रम व्यवस्था पर आधारित था। छठी शती ई० पूर्व से पहले ही वर्ण

१. मनु० १०।१२५

२. मनु० ११।१३१

३. (क) अथाहास्य वेदमुपशृण्वत्स्त्रपुजनुम्यां श्रोत्रप्रतिपूरणमुदाहरणे जिह्वाच्छेदो धारणे शरीरभेदः । —गौतम धर्मसूत्र १२-४

(ख) ब्राह्मसूत्र शांकर भाष्य अ० १, प० ३; अध्याय ६, सू० ३८।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/१२६

व्यवस्था में बहुत विकृतियाँ आ चुकी थीं और ब्राह्मण, क्षत्रिय आदि वर्णों का आधार गुण, कर्म, स्वभाव के स्थान पर जन्म को माना जाने लगा था। बुद्ध ने इसके विरुद्ध आवाज उठाई थी और उनके अनुयायी जन्म के कारण किसी को उच्च या नीच नहीं मानते थे। होना तो यह चाहिए था कि बौद्ध धर्म के प्रभाव से सनातन आर्य धर्म (जिसका कि अब परिवर्तित रूप में पुनरुत्थान हुआ था) के सामाजिक संघटन में भी ऊँच-नीच का कोई भेद न रहता। पर ऐसा नहीं हुआ। बौद्ध धर्म के प्रभाव से सनातन आर्य धर्म में मूर्तिपूजा का अवश्य प्रवेश हुआ, पर सामाजिक संघटन को वह प्रभावित नहीं कर सका। वर्ण-व्यवस्था का रूप अब पहले की तुलना में भी अधिक विकृत हो गया।

महर्षि पतंजलि (२०० ई० पू०) शुंग काल में हुए थे। यही वह समय था, जब बौद्ध धर्म के विरुद्ध प्रतिक्रिया होकर प्राचीन धर्म का पुनरुत्थान प्रारम्भ हुआ था। उनके महाभाष्य में अनेक ऐसे संकेत विद्यमान हैं, जिनसे यह भलीभाँति जाना जा सकता है कि प्राचीन धर्म के पुनरुत्थान के इस काल में वर्णव्यवस्था का स्वरूप क्या था और उसमें शूद्रों की स्थिति किस प्रकार की थी। पतंजलि ने 'जाति ब्राह्मण' संज्ञा ऐसे लोगों के लिए प्रयुक्त की है जो ब्राह्मण माता-पिता की सन्तान होते हुए भी ऐसे कर्मों में व्यापृत रहते थे, जो ब्राह्मण वर्ण के लिए सर्वथा अनुपयुक्त थे। पतंजलि ने शूद्रों के दो भेद किये हैं—'एक अबहिष्कृत और दूसरा बहिष्कृत। तक्षा और अयस्कार आदि जो द्विजों के बर्तन छू सकते हैं, अबहिष्कृत या अनिरवसित हैं और जो द्विजों के पात्रादि नहीं छू सकते वे चाण्डाल और मृतप आदि निरवसित या बहिष्कृत शूद्र हैं।'^४ दोनों प्रकार के शूद्रों को यह अधिकार नहीं था कि वे वानप्रस्थ तथा संन्यासी बन सकें। उनका उपनयन-संस्कार भी नहीं होता था। मनुस्मृति और याज्ञवल्क्य स्मृति ने इस काल में जो रूप प्राप्त किया, उसके अनुसार ब्राह्मण के अतिरिक्त अन्य वर्णों के लोग न वेदों का अध्ययन कर सकते हैं, न यज्ञ कर सकते हैं और न दान ग्रहण कर सकते हैं। उनके लिए यही पर्याप्त था कि वे देवताओं का स्मरण कर उनके प्रति नमस्कार निवेदन कर दें। महाकवि भास विरचित 'प्रतिमा नाटक' में उल्लिखित एक प्रसंग के अनुसार शूद्र देवार्चन के समय वेदमन्त्रों का उच्चारण किए बिना ही देवताओं को प्रणाम करते थे।^५ शूद्रों को अस्पृश्य माना जाता था। इसलिए लोग शूद्रों का सान्निध्य स्वीकार नहीं करते थे।^६ भास का काल ई० पू० चतुर्थ शताब्दी माना जाता है। शूद्रक रचित 'मृच्छकटिक' (ईस्वी पूर्व २००) में 'अधिक-रणिक' 'शकार' (शूद्रा स्त्री से उत्पन्न) से कहता है कि 'तुम मूर्ख होकर वेदार्थों का उच्चारण करते हो, तथापि तेरी जिह्वा नहीं गिरी'^७ इस युग में वाल्मीकि रामायण तथा महाभारत ने जो प्रवर्द्धित रूप प्राप्त किया, उसके अनुसार भी शूद्रों की निम्न स्थिति का पता चलता है। राक्षसियों के प्रति सीता का कथन है कि—'जैसे द्विज शूद्रों को वेदमन्त्र नहीं देते उसी प्रकार मैं अपना अनुराग किसी को नहीं दूँगी।'^८ बालकाण्ड तथा उत्तर काण्ड में विशेषतः शूद्रों के अध्ययन एवं यजन का निषेध है।^९ उन्हें तप करने तथा स्वर्ग प्राप्त करने से वंचित बताया गया है।^{१०} महाभारत के अनुसार भी कोई शूद्र विद्याध्ययन के निमित्त आचार्य के आश्रम में प्रविष्ट

४. शूद्राणामनिरवसितानाम् । २।४।१०

अबहिष्कृतां शूद्राणां प्राग्वत् । तक्षास्यकारम् । पात्राद्वहिष्कृतानान्तु चाण्डाल-मृतपाः ॥ —महाभाष्यम् २।४।१०

५. वार्यलस्तु प्रणामः स्यादमन्त्राचितदैवतः । —प्रतिमा० ३।५।

६. द्विज इव वृषलं पार्श्वे न सहते । —पंचरात्रम् १।६।

७. वेदार्थान्प्राकृतस्त्वं वदसि, न च ते जिह्वा निपतिता । —मृच्छ० ६।२१

८. भावं न चास्याहमनुप्रदातुमलं द्विजो मन्त्रमिवादिजाय । —वा० रा० सुन्दर० २८।५

९. वा० रा० १।५।१३-१४

१०. वा० रा० ७।२४।२८

नहीं हो सकता था।^{११} विदुर ने यह स्वयं स्वीकार किया है कि वे शूद्र होने के कारण शिक्षा प्रदान करने के अधिकारी नहीं हैं।^{१२} इसी प्रकार शूद्रों के यजनादि का निषेध भी प्राप्त होता है।^{१३} महाकवि कालिदास [ई० पूर्व० प्रथम शताब्दी] विरचित रघुवंश में शूद्र तपस्वी के तप कर्म को अनाचार कहकर उसके वध की प्रशंसा की गई है।^{१४} इस स्थल को उद्धृत कर भगवतशरण उपाध्याय का कहना है कि कालिदास का दृष्टिकोण यथार्थ में ब्राह्मणत्व परायण है और वे जानबूझकर रामायण द्वारा की गई शूद्र की निन्दा को दुहराते हैं, जिसने प्रचलित वर्ण-व्यवस्था की सुरक्षा को धमकी दी थी।^{१५} दूसरी सदी ईस्वी पूर्व में चातुर्वर्ण्य का जो स्वरूप विकसित होना प्रारम्भ हुआ था, गुप्त युग तथा मध्य काल में भी वह प्रायः इसी प्रकार कायम रहा।^{१६} यही कारण है कि ई० पूर्व चौथी शताब्दी से १२ वीं शताब्दी ईस्वी तक के संस्कृत महाकवियों की रचनाओं में (नाटकों तथा काव्यों) शूद्रों की निम्न दशा का ही उल्लेख है।^{१७} क्रमशः शूद्रों के लिए दण्ड व्यवस्था अत्यन्त कठोर हो गई। उदाहरणार्थ—“यदि शूद्र द्विजातियों को कड़ी अर्थात् चुभने वाली बात कहे तो उसकी जीभ काट डालनी चाहिए।^{१८} यदि द्रोहपूर्वक कठोर वचन कहे तो जलती हुई दश अंगुल लम्बी लोहे की शलाखा मुख में डाल देनी चाहिए।^{१९} यदि अहंकार से ब्राह्मण को धर्मोपदेश करे तो राजा तपा हुआ तैल उसके मुँह और कान में डलवा दे।^{२०} यदि उच्च जातियों के साथ एक आसन पर बैठने की कोशिश करे तो उसकी कमर दाग कर उसे देश से निकाल दे अथवा उसके एक चूतड़ को कतरवा दे।^{२१} यही नहीं शूद्र को प्राण दण्ड तक का विधान स्मृतिकारों ने किया है। यदि शूद्र द्विज स्त्री से समागम करे तो दण्ड के रूप में राजा उसकी लिङ्गेन्द्रिय को कटवा दे और उसका धन छीन लेवे। यदि वह अपनी रक्षा करता हो तो उसका वध करा दे।^{२२} मनु के अनुसार ब्राह्मण जाति की कन्या से समागम करने वाला शूद्र वध के योग्य है।^{२३} ब्राह्मणी के साथ गमन करने वाले शूद्र को आग में फेंक देना चाहिए।^{२४} शूद्र के प्रति यह अन्याय उस समय बहुत अखरने लगता है जब हम स्मृतिकारों द्वारा एक ही प्रकार के अपराध के लिए शूद्र को बहुत कठोर और ब्राह्मण को बहुत हल्का दण्ड देते पाते हैं। उदाहरणार्थ—ब्राह्मण के साथ समागम करने वाली कन्या को कुछ भी दण्ड न दे।^{२५} शूद्र स्त्री के साथ व्यभिचार करने वाले द्विज पुरुष को देश-निकाला दिया जाए। पर जो शूद्र द्विज स्त्री से व्यभिचार करे, उसे प्राणदण्ड दिया जाए।^{२६}

११. महाभारत अनुशासन पर्व १०।१६

१२. महा० उद्योग पर्व १०।१६

१३. स्वाहाकारवपट्कारी मन्त्रः शूद्रे न विद्यते । —महा० शान्ति० ६०।३७

१४. रघुवंश १५।५३

१५. भगवतशरण उपाध्याय—कालिदास का भारत, पृ० २६८

१६. भगवतशरण उपाध्याय —गुप्तकाल का सांस्कृतिक इतिहास पृ० २०४

१७. लेखिका का शोध-प्रबन्ध —“संस्कृत साहित्य में सामान्य जन-जीवन का चित्रण” पृ. १७३-१८४

१८. मनु, ८।२७०

१९. वही ८।२७१

२०. वही ८।२७२

२१. वही ८।२८१

२२. गौतमस्मृति, अध्याय १२

२३. मनु. ८।३५६, ३६६

२४. संवत्-संहिता (१५२-१५४; १६६-१६८)

२५. मनु. ८।३६५

२६. आपस्तम्ब धर्मसूत्र प्रश्न २, पटल १०, खण्ड २७, सूत्र ८-६

समय के साथ-साथ भारत में वर्ण भेद अधिकाधिक संकीर्ण व कठोर होता गया। यह तो अब सम्भव ही नहीं रहा था कि गुणों और कर्मों के आधार पर नीचे वर्ण में उत्पन्न कोई व्यक्ति ऊँचा वर्ण प्राप्त कर सके। किसी विदेशी और विधर्मी व्यक्ति का अपने समाज का अंग बन सकना असम्भव होता जा रहा था। चौथी शती ईस्वी पूर्व से ईसा की सातवीं शती तक यवन, शक, कुशाण, हूण आदि अनेक जातियाँ भारत में प्रविष्ट हुईं और गुण, कर्म के अनुसार उन्हें भारत के चातुर्वर्ण्य में स्थान प्रदान कर दिया गया। पर सामाजिक संकीर्णता में वृद्धि के कारण मध्यकाल में इस स्थिति में परिवर्तन हुआ। दशवीं शती के अन्त में जब तुर्क लोग भारत में प्रविष्ट हुए, तो भारतीय समाज उन्हें आत्मसात् नहीं कर सका। अलबरूनी ने इस सम्बन्ध में लिखा है कि “हिन्दुओं की कट्टरता का शिकार विदेशी जातियाँ हैं।” तेरहवीं शती में भारत पर तुर्क-अफगानों की राजनीतिक सत्ता का आधिपत्य हुआ और कुछ ही समय में उत्तरीभारत का बड़ा भाग उनके प्रभुत्व में आ गया। इन नये ‘यवनों’ या ‘हूणों’ को भारतीय समाज का अंग नहीं बनाया जा सका और इनका एक पृथक् वर्ग बन गया, जिसमें वे हिन्दू या आर्य भी सम्मिलित होते गए जो तुर्क-अफगानों के सम्पर्क में आकर इस्लाम को अपना लेते थे। इस प्रकार भारत का समाज जहाँ हिन्दू मुसलिम दो वर्गों में विभक्त हो गया, वहाँ वर्ण भेद या जाति भेद के कारण हिन्दू समाज में ऐसा संघटन नहीं रह गया, जिसके कारण उसे एक जाति समझा जा सके। हिन्दुओं की यह बहुत बड़ी निर्वलता थी। मुसलमानों में ऊँच-नीच का वैसा भेद नहीं था, जैसा कि हिन्दुओं में था। नीच व अस्पृश्य समझे जाने वाले हिन्दू इस्लाम को अपनाकर अपनी सामाजिक स्थिति को ऊँचा बना सकते थे। हिन्दू धर्म के लिए यह बहुत बड़ी चुनौती थी।

इस दशा में अनेक ऐसे हिन्दू नेता और धार्मिक आचार्य उत्पन्न हुए, जिन्होंने जहाँ एक ओर हिन्दू धर्म की विकृतियों को दूर कर धार्मिक सुधार का प्रयत्न किया, वहाँ साथ ही हिन्दू समाज से ऊँच नीच का भेद हटाकर सबको सामाजिक दृष्टि से समान स्थिति प्रदान करने के पक्ष में आन्दोलन किया। इन धार्मिक नेताओं का कहना था कि भगवान् की दृष्टि में न कोई मनुष्य नीच है न उच्च। अपने गुण, कर्म, सदाचार व भक्ति द्वारा ही मनुष्य ऊँचा पद प्राप्त कर सकता है। मध्य युग के इन धार्मिक नेताओं में रामानन्द, चैतन्य, नानक, कबीर आदि प्रमुख थे। पर मध्य युग के सन्त-महात्मा हिन्दू समाज से ऊँच-नीच और छूत-अछूत के रोग का निवारण करने में असमर्थ रहे। सामाजिक दृष्टि से न रैदास ऊँची स्थिति प्राप्त कर सके न कबीर और न सेन तथा चोखमेल। रैदास के चरित्र और भक्ति से उच्च वर्णों के लोग प्रभावित अवश्य हुए, पर उन्हें वैष्णव धर्म में ब्राह्मण आचार्यों के समकक्ष स्थिति प्राप्त नहीं हुई। रैदास के अनुयायी सजातीय लोग एक पृथक् पन्थ के रूप में परिवर्तित हो गए और हिन्दू समाज में उनकी स्थिति नीची ही मानी जाती रही। यही बात कबीर आदि अन्य सन्तों के सम्बन्ध में भी कही जा सकती है।

भारत के सामाजिक जीवन से ऊँच-नीच और छूत-अछूत के भेद को दूर करने के लिए अनेक बार प्रयत्न हुए। गौतम बुद्ध और वर्धमान महावीर ने भी इस सम्बन्ध में अनथक प्रयत्न किया था और आंशिक सफलता प्राप्त की थी। उनकी अल्प सफलता का कारण यह था कि इन धर्मों की मान्यताएँ भारत की प्राचीन परम्पराओं के अनुकूल नहीं थीं। ये न वेदों की प्रामाणिकता में विश्वास करते थे, न सृष्टि के कर्त्ता, धर्त्ता और संहर्त्ता ईश्वर की सत्ता को ही स्वीकार करते थे। इसलिए ये भारतीय जनता को स्थायी व गहन रूप में अपने प्रभाव में नहीं रख सके और समाज में ऊँच-नीच आदि के भेदभाव को दूर कर समानता स्थापित कर सकने में भी असफल रहे। अतः ये दोनों धार्मिक आन्दोलन भारतीय जनता के बड़े भाग को प्रभावित कर सकने में असमर्थ रहे। मध्यकाल के सन्त महात्मा भक्तिमार्ग के प्रतिपादक थे और भगवान् की भक्ति में ऊँच-नीच के भेदभाव को

भूल जाते थे। भक्तों की सीमित मण्डली में नीच समझे जाने वाले लोगों से उन्होंने प्रेम अवश्य किया, पर सामाजिक जीवन में शूद्रों की स्थिति को परिवर्तन करने के लिए वे कुछ ठोस कार्य नहीं कर सके। इनके दिमाग में वर्ण परिवर्तन की भी बात नहीं आई। अर्थात्—शूद्र अपने अच्छे गुण, कर्म, सदाचार तथा भक्ति आदि से भगवान् को तो प्राप्त कर सकता है परन्तु शूद्र से ब्राह्मण नहीं बन सकता। श्रेष्ठ गुण, कर्म तथा सदाचार का पालन करने वाले शूद्र जब तक समाज में 'शूद्र' नाम से ही कहे जाते रहेंगे, तब तक उनकी सामाजिक निम्नतम स्थिति समाप्त नहीं हो सकेगी। इस तथ्य की ओर मध्यकालीन सन्त-महात्माओं का ध्यान नहीं गया।

उन्नीसवीं शती के पूर्वार्द्ध में भारत में नवजागरण का सूत्रपात हुआ। इस काल में समाज सुधार के लिए स्थापित संस्थाओं में ब्राह्मसमाज, प्रार्थनासमाज तथा थियोसोफीकल सोसाइटी प्रमुख थे। ब्राह्मसमाज का प्रभाव बंगाल में ही सीमित रहा और प्रार्थनासमाज का बम्बई में। इसके साथ ही इन संस्थाओं के प्रवर्तकों तथा संचालकों ने सामाजिक कुरीतियों व कुप्रथाओं के निवारण के लिए धर्मग्रन्थों का सहारा लेने पर बिल्कुल ध्यान नहीं दिया। सामाजिक प्रथाओं का आधार प्रायः धर्म होता है। हिन्दुओं में यदि कुछ जातियों को ऊँचा या नीचा और कुछ को अछूत माना जाता था तो उसका आधार भी धर्म को ही प्रतिपादित किया जाता था। पण्डित लोग स्मृतियों और धर्मशास्त्रों के आधार पर यह निरूपित करते थे कि ब्राह्मणों की उत्कृष्ट स्थिति और शूद्रों की हीन दशा शास्त्र सम्मत है। इन बुराइयों को समाज से तभी सफलतापूर्वक दूर किया जा सकता था, जब कि वेद-शास्त्रों के प्रमाणों से यह सिद्ध किया जाए कि ये बातें न धर्मानुकूल हैं और न शास्त्र सम्मत। इस दिशा में महर्षि दयानन्द के अतिरिक्त अन्य किसी ने भी प्रयत्न नहीं किया। इसके विपरीत ब्राह्मसमाज में श्री देवेन्द्रनाथ के समय तक वेदों की प्रामाणिकता से इन्कार कर दिया गया था। केशवचन्द्र सेन के प्रभाव से यज्ञोपवीत को तिलाञ्जलि दे दी गई। क्रमशः ब्राह्मसमाज पाश्चात्य जीवन प्रणाली पर आधारित होता गया। १८६६ ई. में श्री केशवचन्द्र सेन ने ब्राह्मसमाज से पृथक् अपना नया समाज 'नव विधान समाज' नाम से बनाया। फ्रांसीसी मनीषी रोम्याँ रोलॉ ने लिखा है—“ईसा ने केशवचन्द्र सेन के अन्तस्थल को स्पर्श किया था। उनके जीवन का लक्ष्य बन गया था कि वे ईसा को ब्राह्मसमाज में प्रविष्ट कराएँ। इसके साथ ही श्री सेन उस समय बड़े जोर से उदबुद्ध हो रही राष्ट्रीय चेतना के प्रतिकूल चल रहे थे।”^{२७} इन कारणों से 'ब्राह्मसमाज' हिन्दुओं की सामाजिक दशा में विशेष प्रयत्न नहीं ला सका और चिरस्थायी भी नहीं रह सका। १८६७ ई. में 'प्रार्थनासमाज' की स्थापना हुई। प्रार्थनासमाज के लोग जाति-प्रथा के उच्छेद, विधवापुनर्विवाह, स्त्रीशिक्षा के प्रबल प्रोत्साहन तथा बालविवाह निषेध के सुधारों पर बल देते थे। इस समाज का संघटन कुछ निश्चित नियमों के आधार पर नहीं हुआ था। यह केवल ऐसे व्यक्तियों का समूह बना रहा, जो हिन्दू धर्म की अनेक कुरीतियों के विरुद्ध आन्दोलन करते थे, हिन्दू समाज में सुधार चाहते थे, किन्तु व्यवहार में हिन्दू कर्म काण्ड व रूढ़ियों का पालन करते थे। यही कारण है कि 'प्रार्थनासमाज' का प्रभाव सामाजिक सुधार के क्षेत्र में भी न्यून एवं नगण्य है। यह संघटन ब्राह्मसमाज जैसा भी बंगाल के समान बम्बई को प्रभावित न कर सका और न दीर्घजीवी हुआ। थियोसोफी के नेता १८७९ ई. में मैडम ब्लैवेत्स्की तथा कर्नल आल्काट भारत पहुँचे। पहले इन्होंने स्वामी दयानन्द सरस्वती की शरण ली, किन्तु भारत में फैले अन्धविश्वास को देखकर अनेक स्थानों पर चमत्कार दिखाकर लोगों का ध्यान थियोसोफी की ओर आकर्षित किया। इस प्रकार प्राचीन धर्मों की सम्पूर्ण रूढ़ियों, विश्वासों एवं क्रियाकलापों का कथित वैज्ञानिक समर्थन इन लोगों द्वारा किया जाने लगा। ऐसी परिस्थिति में हिन्दुओं में प्रचलित जाति भेद को दूर करना थियोसोफी के बल बूते की बात नहीं थी। वर्णव्यवस्था पर आधारित भारत के सामाजिक संघटन की मूलभूत

बुराइयों को दूर करने के लिए जो सबसे अधिक सशक्त आन्दोलन उन्नीसवीं शती में चला, वह आर्यसमाज का था और उसके प्रवर्तक महर्षि दयानन्द थे ।

सर्वप्रथम भारतीय वर्णव्यवस्था में शूद्रों की हीन स्थिति के बने रहने के जो प्रमुख आधार धर्मशास्त्र थे, उन्हें महर्षि दयानन्द ने चुनौती दी । उन्होंने वर्णव्यवस्था को गुण, कर्म स्वभाव के आधार पर व्यवस्थित करने के वैदिक नियम को उपस्थित किया । मध्यकाल में विकसित धर्मशास्त्रों तथा धार्मिक मान्यताओं को कपोल कल्पित तथा वेदशास्त्रादि का विरोधी बताया । धार्मिक व्यवस्था तथा उस पर आधारित सामाजिक व्यवस्था के लिए उन्होंने वेदों की प्रामाणिकता की ओर लोगों का ध्यान आकृष्ट किया । चार वेद की संहिताओं को निश्चिन्त स्वतः प्रमाण तथा अन्य वैदिक आर्ष ग्रन्थों को परतः प्रमाण घोषित किया । स्मृतियों में केवल मनु की स्मृति के प्रक्षेप से रहित भाग को ही प्रामाणिक तथा शेष सभी स्मृतियों को त्याज्य, अनार्ष एवं वैदिक व्यवस्था का विरोधी निरूपित किया । स्वामी जी के अनुसार वाल्मीकि रामायण तथा महाभारत आर्ष काव्य हैं और उनके जो जन्मगत वर्णव्यवस्था के पोषक प्रमाण मिलते हैं, वे परवर्ती कालीन मिश्रण हैं । इन काव्यों के अतिरिक्त जितने भी संस्कृत के काव्य या नाटकादि लिखे गये उनमें वर्णित धार्मिक तथा सामाजिक व्यवस्था वेद विरोधी होने के कारण माननीय नहीं हैं । इन ग्रन्थों से केवल तत्कालीन धर्म तथा समाज की स्थिति का पता लगाने में सहायता मिल सकती है, वेद के आधार पर धार्मिक मान्यताओं तथा समाजव्यवस्था को प्रचलित करने में इन अनार्ष ग्रन्थों की कोई उपयोगिता नहीं है । “स्त्रीशूद्रौ नाधीयातामिति श्रुतिः” को उन्होंने कपोल कल्पित कहा और इसके प्रचारकों को ‘कुएँ में पड़ो’^{२८} जैसी कठोर बात कही । उन्होंने स्त्री, शूद्रादि सहित मनुष्य मात्र के लिए वेदादि शास्त्र पढ़ने का प्रमाण वेदों से उद्धृत किया ।^{२९} स्वामी जी के इस महत्त्वपूर्ण कार्य का औचित्य पाश्चात्य विद्वानों तथा सत्यव्रत सामश्रमी जैसे परम्परागत भारतीय विद्वानों ने भी स्वीकार किया । वस्तुतः वेदों में वर्णगत ऊँच-नीच की भावना का लेश भी नहीं है ‘पंचजनाः मम होत्रं जुषध्वम्’ तथा ‘पांचजन्यः पुरोहितः’^{३०} प्रभृति वेदमन्त्रों में सभी के लिए यज्ञ यागादि धार्मिक कृत्यों का विधान है । पंचजनाः का अर्थ, निरुक्त के अनुसार^{३१} ब्राह्मण, क्षत्रिय, वैश्य और शूद्र ये चारवर्ण तथा पांचवा निषाद है । वेदों में कहीं छूत-अछूत, स्पृश्यास्पृश्य या ऊँच-नीच की अवधारणा नहीं है । इसके पक्ष में अनेक प्रमाण प्रस्तुत किये जा सकते हैं । महर्षि दयानन्द तथा उनके अनुयायी विद्वानों ने इस सम्बन्ध में कई प्रमाण दिये हैं एवं उपयोगी ग्रन्थ लिखे हैं । महर्षि दयानन्द तथा आर्यसमाज के विद्वानों को इन वचनों की शास्त्रीय प्रमाणवत्ता को लेकर परम्परावादी रूढ़िवादी पौराणिक विद्वानों से कई शास्त्रार्थ करने पड़े हैं और कड़ा संघर्ष एवं विरोध भेलना पड़ा है । अब लगभग शास्त्रार्थ की परम्परा समाप्त हो गई है इसका प्रमुख कारण यह है कि सनातनी विद्वान् अपनी कई धार्मिक मान्यताओं के साथ ही शूद्रों की स्थिति के सम्बन्ध में प्रचलित मान्यताओं को वेद-प्रामाण्य के आधार पर सिद्ध करने के सक्षम नहीं रह गये हैं । अद्यतन प्रकाशित होने वाले शोधग्रन्थों में सनातनी ब्राह्मण विद्वानों ने ही यह प्रतिपादित कर दिया है कि अति प्राचीन काल में वर्ण व्यवस्था जन्म पर आधारित नहीं थी और वेदादि प्राचीन धार्मिक ग्रन्थों में गुण, कर्म, स्वाभाव के

२८. सत्यार्थप्रकाश—तृतीय समुल्लास पृ. ५१

२९. यथेमां वाचं कल्याणीमावदानि जनेभ्यः ।—यजुर्वेद २६।२

ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय ॥

—उद्धृत सत्यार्थप्रकाश—तृतीय समुल्लास पृ. ५१

३०. ऋग्वेद १।६।१२०

३१. चत्वारो वर्णाः, निषादः पंचमः इत्योपमन्यवः ।—निरुक्त ३।८

आधार पर ही चातुर्वर्ण्य की गई थी। इन विद्वानों में प्रमुख हैं—क्षितिमोहन सेन, चिन्तामणि विनायक वैद्य, गौरीशंकर हीराचन्द्र ओझा, राजबलि पाण्डेय, भगवतशरण उपाध्याय तथा डॉ० रामजी उपाध्याय।

दण्डव्यवस्था के सम्बन्ध में महर्षि का सिद्धान्त मध्यकालीन स्मृतियों तथा सूत्रग्रन्थों के बिल्कुल विपरीत है। “जिस अपराध में साधारण मनुष्य को एक पैसा दण्ड हो, उसी अपराध में राजा को सहस्र गुणा, मन्त्री को आठ सौ गुणा तथा छोटे से छोटा (राजकीय) भृत्य को आठ गुणे दण्ड से कम न होना चाहिए।ब्राह्मण को चौसठ गुणा वा सौ गुणा अथवा एक सौ अट्ठाइस गुणा दण्ड होना चाहिए अर्थात् जिसका जितना अधिक ज्ञान और प्रतिष्ठा हो उसको अपराध में उतना ही अधिक दण्ड होना चाहिए।”

गुणकर्मनुसार चातुर्वर्ण्य की स्थापना के लिए जो क्रियात्मक पद्धति महर्षि ने प्रतिपादित की है, उसकी मुख्य बातें निम्नलिखित हैं—(१) राजनियम तथा जातिनियम द्वारा सब बालक बालिकाओं को आठ वर्ष की आयु हो जाने पर गुरुकुलों (आवासीय शिक्षणालयों) में भेज दिया जाए। शिक्षा सबके लिए अनिवार्य हो और एक समान हो, चाहे द्विज की सन्तान हो, और चाहे शूद्र या अतिशूद्र की। (२) गुरुकुलों में सबको समान आसन, समान वस्त्र और समान भोजन मिले चाहे वे धनी माता-पिता की सन्तान हों और चाहे दरिद्र माता-पिता की। (३) शिक्षणकाल में विद्यार्थियों का सम्पर्क उनके माता-पिता से बिल्कुल न हो जिससे उनमें मातापिता की आर्थिक स्थिति या वर्ण के आधार पर उच्च या निम्न भावना न बने। (४) शिक्षण काल की समाप्ति पर आचार्यों द्वारा उनका वर्ण उनके गुण, कर्म, स्वभाव तथा योग्यता के आधार पर निर्धारित किया जाए। (५) गृहस्थ जीवन में पदार्पण के निमित्त स्नातक तथा स्नातिकाओं का विवाह उनके आचार्य द्वारा निर्धारित वर्ण के अनुसार गुण, कर्म तथा स्वभावगत आधार पर किया जाए।

इस प्रकार गुणकर्मनुसार चातुर्वर्ण्य की स्थापना का यह क्रियात्मक मार्ग स्वामी दयानन्द द्वारा प्रतिपादित किया गया है। न इसकी ओर बुद्ध और महावीर का ध्यान गया, न मध्य काल के सन्त-महात्माओं या धार्मिक तथा दार्शनिक आचार्यों का। इसकी ओर उन्नीसवीं सदी के उन सुधारकों का ध्यान भी नहीं गया जो पश्चिम से प्रेरणा लेकर भारत की सामाजिक दशा सुधारना चाहते थे। वस्तुतः भारत के इतिहास में अकेले महर्षि दयानन्द सरस्वती ही ऐसे चिन्तक हुए हैं, जिन्होंने कि इस देश की भयंकर सामाजिक व्यवस्था की जातिगत बुराइयों की बीमारी के मूल कारणों का पता किया और उसके निवारण के लिए क्रियात्मक और सशक्त उपाय प्रतिपादित किये।

□□

[डॉ० मंजुलता : एम. ए., पी-एच. डी., काशी विद्यापीठ की लब्धप्रतिष्ठ स्नातिका, जन्म—
अक्टूबर १, १९५७ ई. जन्मस्थान—ज्ञानपुर-काशी; एम. ए.—१९७७ ई., काशी विद्यापीठ, पी-एच.
डी. १९८३ काशी विद्यापीठ। शोध-विषय—‘संस्कृत साहित्य में सामान्य जन-जीवन के चित्रण’]

राष्ट्र एवं युग निर्माता—दयानन्द सरस्वती

□ आचार्य सोमदेव

राष्ट्र-भक्त महर्षि दयानन्द एक आदर्श गुरुभक्त शिष्य ही नहीं थे अपितु एक सच्चे स्वदेश भक्त भी थे। उनका जीवन और समूचा चिन्तन राष्ट्रीय भावनाओं से ओत-प्रोत था। वे राष्ट्रीय विचारों के और स्वराज्य के जन्मदाता थे। कांग्रेस की स्थापना से पूर्व उन्होंने आर्यसमाज की स्थापना की और १९७४ में 'सत्यार्थप्रकाश' ग्रन्थ (प्रथम संस्करण) की रचना की। अपनी स्वदेश भक्ति को निम्न शब्दों में उजागर करते हुए उन्होंने 'सत्यार्थप्रकाश' में लिखा 'कोई कितना ही कहे परन्तु जो स्वदेशी राज्य होता है वह सर्वोपरी उत्तम होता है।' इस प्रकार महर्षि दयानन्द अपने प्रवचनों और लेखों में 'अच्छे से अच्छा विदेशी शासन भी स्वराज्य की तुलना नहीं कर सकता है' इस बात का प्रतिपादन किया करते थे। एक बार कलकत्ते में अंग्रेज अधिकारी लाडं नार्थब्रुक से स्वामी दयानन्द की भेंट हुई। अंग्रेज अधिकारी ने महर्षि दयानन्द से कहा, 'सुना है आप मत मजहबों का बड़ा तीव्र खण्डन करते हैं, इससे लोग आपके विरोधी हो जाते हैं। इसलिये आप कहें तो, अंग्रेज सरकार द्वारा आपकी सुरक्षा का प्रबन्ध कर दिया जाय ?' दयानन्द ने उत्तर दिया, अंग्रेज सरकार ने मुझे अपने विचारों के प्रचार करने की स्वतन्त्रता दे रखी है, यही मेरे लिए पर्याप्त है। मुझे अपने इस शरीर की रक्षा के लिये किसी राजकीय पुरुष की आवश्यकता नहीं है। मैं अपना सब से बड़ा रक्षक परमात्मा को मानता हूँ। महर्षि दयानन्द के इन शब्दों को सुनकर अंग्रेज अधिकारी ने कहा, जिस अंग्रेज शासन ने आपको अपने विचारों के प्रचार करने की स्वतन्त्रता दे रखी है वह अंग्रेज शासन भारत में हमेशा बना रहे ऐसी प्रार्थना आप प्रतिदिन भगवान् से किया करें। यह बात सुनकर दयानन्द ने बहुत ही दृढ़ शब्दों में कहा 'मैं इस बात को कदापि स्वीकार नहीं करता। मैं तो प्रतिदिन भगवान् से सायं प्रातः यही प्रार्थना करता हूँ कि हे भगवन् ! भारत में वह शुभ दिन कब आयेगा जब भारत से अंग्रेजों का राज्य सर्वथा समाप्त हो जायेगा।' दयानन्द के इन शब्दों को सुनकर अंग्रेज अधिकारी ने वार्तालाप तुरन्त बन्द कर दिया और अपनी साप्ताहिक रिपोर्ट लन्दन भेजते हुए लिखा कि, 'इस सप्ताह मेरी मुलाकात एक वागी फकीर से हुई है जिसने इतने कठोर शब्दों में अपने स्वराज्य की महत्वाकांक्षा का मुझसे उल्लेख किया है। यदि मेरे समक्ष वह इतना दृढतापूर्वक स्वदेश प्रेम दिग्दर्शित करता है तो जनता को अंग्रेजी शासन के खिलाफ कितना भड़काता होगा ? इसलिये मैंने अपने खुफिया विभाग को सतर्क कर दिया है।' महर्षि दयानन्द के जीवन की यह घटना इस बात को प्रमाणित करती है कि स्वदेश भक्ति से वे ओतप्रोत थे और वे स्वराज्य के जन्मदाता थे। सन् १९०६ में दादाभाई नवरोजी की अध्यक्षता में हुए कांग्रेस के अधिवेशन में

प्रथम बार कांग्रेस के मंच से स्वराज्य शब्द का उद्घोष हुआ। दादाभाई नवरोजी ने कहा—'मुझे इस पुस्तक से स्वराज्य प्राप्ति के लिये विशेष प्रेरणा मिलती है और इसलिये मैं 'सत्यार्थप्रकाश' का स्वाध्याय करता हूँ।' महर्षि दयानन्द ने अपने ग्रन्थों में यत्र-तत्र स्वदेश भक्ति के विषय में बहुत ही प्रबल विचार प्रस्तुत किये हैं। यजुर्वेद ३६/२४ मन्त्र की व्याख्या करते हुए वे लिखते हैं 'हम सौ वर्ष की आयु में कभी भी पराधीन नहीं हों और हम स्वाधीन ही रहें। अन्य देशवासी राजा कभी भी हमारे देश का राजा न हों।' इस प्रकार की व्याख्याओं से उनकी स्वदेशभक्ति की प्रबल भावनाओं की अभिव्यक्ति होती है। एक बार उन्होंने अपने व्याख्यान देते हुए भारतीयों को स्वदेश प्रेम के प्रति इस प्रकार जगाया कि 'देखो अंग्रेज अपने देश के बने हुए जूतों को ही कार्यालय और कचहरी में जाने देते हैं हमारे देश के बने हुए जूतों को नहीं।' दयानन्द के इन शब्दों से प्रतीत होता है कि स्वदेशी वस्तुओं का अपमान किसी भी परिस्थिति में सहन करने को तैयार नहीं थे। सन् १९३० के राष्ट्रीय जन-जागरण का उल्लेख करते हुए युरोप के प्रसिद्ध विद्वान रोम्यां रोलां ने स्वामी रामकृष्ण परमहंस की जीवनी में लिखा कि 'वस्तुतः भारतीय राष्ट्रीय चेतना के पुनर्जन्म और जागरण को, जो इस समय (१९३०) भारत में अपने पूर्ण यौवन में दिखाई दे रहा है, उसकी सबसे प्रबल प्रेरणा दयानन्द से प्राप्त हुई है।' राष्ट्रीय एकता के विभिन्न पहलुओं पर महर्षि दयानन्द गंभीरता से चिन्तन करते रहे हैं। देश की दुर्दशा और पराधीनता से वे बहुत दुःखी थे और इसका मूल कारण वे आपस की फूट समझते थे। उन्होंने 'सत्यार्थप्रकाश' में लिखा है कि, जब आपस में भाई-भाई लड़ते हैं तब ही तीसरा विदेशी आकर पंच बन बैठता है। आपस की फूट से ही कौरव-पांडव यादवों का सत्यानास हो गया परन्तु अब तक भी वही रोग पीछे लगा हुआ है। न जाने यह भयंकर राक्षस कभी छुटेगा या आयों को सब सुखों से छुड़ाकर दुःख सागर में डुबा मारेगा?' फूट के रोग को दूर करने के लिये दयानन्द ने एक धर्म, एक भाषा, और एक ईश्वरपूजा-पद्धति की ओर देशवासियों का ध्यान दिलाया। अपने जीवन में विभिन्न धर्मावलम्बी विद्वानों को एकत्रित करके यह प्रयास करते रहे कि वे एक धर्म के अनुयायी हो जायें। किन्तु स्वार्थ और दुराग्रहवश विद्वान् इनके विचारों से सहमत न हुए। मोहनलाल विष्णुलाल पंड्या को एक बार महर्षि दयानन्द ने गम्भीरतापूर्वक उत्तर दिया था कि जब एक धर्म, एक भाषा और एक भावना सभी देशवासियों की हो जायेगी तभी भारत का स्वतन्त्र ही पूर्ण सुधार हो जायेगा। वे सोचा करते थे कि सभी भारतीय कश्मीर से लेकर कन्याकुमारी पर्यन्त हिन्दी (आर्य) भाषा बोलने लग जायें। इसीलिए उनकी मातृभाषा गुजराती होते हुए भी और संस्कृत के प्रकाण्ड पंडित होते हुए भी उन्होंने अपने ग्रन्थों में हिन्दी भाषा को ही प्रमुख स्थान दिया। विश्व के इतिहास में यह प्रथम अवसर था कि एक वेदभाष्यकार ने वेदों की व्याख्या संस्कृत के साथ हिन्दी भाषा में लिखी और राष्ट्रभाषा इस देश की हिन्दी ही हो इस अभियान का सूत्रपात किया।

इस प्रकार देशवासियों को एकता के सूत्र में बंधने का आग्रह करते हुए महर्षि दयानन्द ने भारतीयों में स्वदेश भक्ति और स्वराज्य प्रेम की लहर जगायी।

युगनिर्माता

महर्षि दयानन्द जिस समय गुरु से विदा लेकर कार्य-क्षेत्र में निकले उस समय चारों ओर समाज की बहुत ही दयनीय स्थिति थी। ईश्वर और धर्म के नाम पर मनुष्य पशुओं की मौत मर रहा था। जन्मगत जाति-पांति के कारण मनुष्य में ऊँच-नीच का इतना भेदभाव हो गया कि मनुष्य मनुष्य से नफरत कर रहा था। ईश्वर की पूजा के स्थान पर नाना प्रकार के जड़ पदार्थों की पूजा हो रही थी। अनेक सम्प्रदायों के कारण धर्म का स्वरूप विकृत हो गया था। ऐसे समय में एक ओर मनुष्य धर्म से दूर हटता जा रहा था दूसरी ओर धर्म के

नाम पर मनुष्य अन्धविश्वासी हो रहा था। स्वामी दयानन्द ने अपनी बहुमुखी प्रतिभा से समाज एवं राष्ट्र की स्थिति को देखते हुए राष्ट्र का निर्माण किन प्रक्रियाओं से हो सकता है इस का चिन्तन करके व्यक्ति, समाज राष्ट्र और विश्वनिर्माण की योजना विश्व के सम्मुख प्रस्तुत की।

संसार के जो पदार्थ परमात्मा के द्वारा बनाये गये हैं, उन पदार्थों का सभी मनुष्य समान रूप से अपने कार्यों में उपयोग करते हैं। सूर्य का प्रकाश प्रत्येक मनुष्य को जिस प्रकार मिलता है, हवा और पानी परमात्मा की व्यवस्था के अनुसार सभी मनुष्यों को प्राप्त होते हैं, इसी प्रकार ईश्वरीय ज्ञान वेद भी सभी को प्राप्त करने का या वेद का अध्ययन करने का अधिकार है। शताब्दियों से धर्माचार्यों ने स्त्री और शूद्रों को वेदाध्ययन से दूर रखा हुआ था। महर्षि दयानन्द ने अपनी प्रबल युक्तियों और प्रमाणों के आधार पर 'सभी को वेदाध्ययन का समान अधिकार है' ऐसा उद्घोषित किया। फ्रांस के विद्वान् रोम्यां रोलां ने इस विषय में लिखा कि, सत्य यह है कि भारत के लिये वह दिन एक युगप्रवर्तक दिन था, जब एक ब्राह्मण (स्वामी दयानन्द) ने न केवल यह स्वीकार किया कि वेद ज्ञान पर मानव मात्र का अधिकार है, जिनका पठन-पाठन उसके पूर्व के कट्टर ब्राह्मणों ने निषिद्ध कर दिया था, अपितु इस बात पर भी बल दिया कि वेदों का पढ़ना-पढ़ाना और सुनना-सुनाना सब आर्यों का परम धर्म है।'

सम्पूर्ण मानव जाति जो एक है, जातियों के नाम पर हजारों भागों में विभक्त हो गई और एक दूसरे में ऊँच-नीच का भेदभाव हो गया था। मनुष्य कुत्ते और विल्ली से परहेज न करता हुआ, मनुष्य से नफरत कर रहा था। इस प्रकार जन्मगत जाति-पांति ऊँच-नीच और छुआछूत का प्राबल्य चारों ओर दीख रहा था। स्वामी दयानन्द ने प्राचीन वैदिक वर्णव्यवस्था की ओर ध्यान दिलाते हुए मानव समाज को यह याद दिलाया कि जन्म से सभी समान होते हैं, कोई छोटा और बड़ा नहीं होता। जिस प्रकार एक पिता के चार पुत्रों को पैतृक संपदा पर समान अधिकार होता है उनमें कोई छोटा बड़ा नहीं है। गुण और कर्मों के आधार पर वैदिक वर्णव्यवस्था जो प्राचीनकाल से चली आ रही थी, इसका शुद्ध स्वरूप मानव समाज के समक्ष रखा। वेद-मन्त्रों के आधार पर उन्होंने याद दिलाया कि जैसे शरीर के मुख, हाथ, उदर और पैर ये चार अंग होते हैं ठीक इसी प्रकार से समाज में भी ब्राह्मण, क्षत्रिय, वैश्य और शूद्र ये चार वर्ण होते हैं। मुख के समान देखने सुनने और चिन्तन का कार्य जो करता है उसे ब्राह्मण कहते हैं, भुजायें जिस प्रकार शरीर की रक्षा करती हैं उसी प्रकार जो व्यक्ति समाज एवं राष्ट्र की रक्षा करता है उसे क्षत्रिय कहते हैं, उदर के समान जिसको जो आवश्यकता होती है उसकी जो पूर्ति करता है उसे वैश्य कहते हैं, पैरों के समान जो तीनों वर्णों की सेवा करता है उसे शूद्र कहते हैं। जैसे शरीर में इन चारों अंगों की उपयोगिता एवं आवश्यकता है वैसे ही समाज एवं राष्ट्र में इन चारों वर्णों की आवश्यकता है। ये चारों अपने कर्मों के आधार पर विभक्त हैं अर्थात् यदि कोई शूद्र अध्ययन-अध्यापन आदि कार्य में लग जाता है तो वह शूद्र न होकर ब्राह्मण ही कहलाता है। उसी प्रकार ब्राह्मण भी कर्मों के आधार पर शूद्र, वैश्यादि बन सकता है। (शूद्रो ब्राह्मणतामोति, ब्राह्मणश्चेति शूद्रताम्.....मनुस्मृति) इस प्रकार जन्म के स्थान पर कर्म को महत्त्व देते हुए महर्षि दयानन्द ने यह स्थापना की कि यह संसार एक कर्मक्षेत्र है, अतः जो जैसा कर्म करता है वैसा ही बन जाता है।

जब देश स्वतन्त्र हुआ उस समय राष्ट्र निर्माताओं ने राष्ट्र के निर्माण के लिये विविध योजनाओं का सूत्रपात किया। इन योजनाओं के अन्तर्गत बांध बांधना, नहरें बनाना, सड़कें और रेलवे लाईन का विस्तार करना देश के कोने कोने में विद्युत्, चिकित्सा, शिक्षा आदि की व्यवस्था करने का निश्चय किया। महर्षि दयानन्द का चिन्तन इस परिप्रेक्ष्य में यह था कि यदि प्रत्येक गाँव में इन योजनाओं का सूत्रपात हो भी जाय जिसके लिये ये योजनायें बनाई गयी हैं, यदि उस व्यक्ति का निर्माण न हुआ तो इनका कोई लाभ नहीं होगा। इसलिये उन्होंने

योजना के बनाने वाले व्यक्ति के निर्माण की विशेष रूपरेखा प्रस्तुत की। व्यक्ति का निर्माण 16 संस्कारों से किस प्रकार हो सकता है इसका विस्तृत विवेचन उन्होंने अपने संस्कारविधि नामक ग्रन्थ में किया है। 'जो व्यवहार मैं दूसरों से अपने लिये चाहता हूँ उसी प्रकार का व्यवहार मैं दूसरों के साथ करूँ' इन परिभाषा में समूचे विश्व निर्माण का कार्यक्रम प्रस्तुत किया और याद दिलाया कि वस्तुतः धर्म की वास्तविक परिभाषा भी यही है। कोई भी व्यक्ति यह नहीं चाहता है कि मेरे साथ कोई धोखेबाजी करे या असत्य व्यवहार करे या मुझे परेशान करे, तो मुझे भी चाहिये कि मैं दूसरों के साथ धोखेबाजी या असत्य व्यवहार न करूँ और दूसरों को परेशान न करूँ। यह एक ऐसा शाश्वत सिद्धान्त है जिसके आधार पर सारा भ्रष्टाचार, दुराचार समाप्त हो सकता है। इस प्रकार धर्म एक शाश्वत सत्य है जो प्राणिमात्र के कल्याण की कामना करता है जिसके बिना समाज एक क्षण भी जीवित नहीं रहता है (धर्म एव हतो हन्ति, धर्मो रक्षति रक्षितः)। धर्म का यह वास्तविक स्वरूप रखते हुए जो लोग धर्म से दूर हो जा रहे थे उन्हें धर्म की ओर आकृष्ट किया, दूसरी ओर जो लोग धर्म के नाम पर मत, मजहबों में विभक्त होकर एक दूसरे से घृणा और नफरत पैदा कर रहे थे उन्हें याद दिलाया कि धर्म, मत, मजहब, सम्प्रदाय का नाम नहीं है, धर्म घृणा नहीं सिखाता यह तो प्राणिमात्र से प्रेम सिखाता है (मित्रस्याहं चक्षुणा सर्वाणि भूतानि समीक्षे) जिसने हमारा सहयोग किया है उसके इस उपकार को मानना कृतज्ञता कहलाती है, कृतज्ञता भारतीय संस्कृति की प्रमुख विशेषता है। विश्व का निर्माण करके विश्व के सभी पदार्थ हमारे उपभोग के लिये परमात्मा ने बनाये इसलिये उस प्रभु के उपकार को मानना, उसके प्रति कृतज्ञता प्रकट करना यह भारतीय परम्परा रही है इसलिये उसकी पूजा करके उसके प्रति आभार प्रकट करते हुए उसके गुण-दया-परोपकार-सत्य-न्यायादि को हम जीवन में धारण करने का संकल्प लेते थे। इस प्राचीन पूजा-पद्धति के स्थान पर नाना प्रकार के जड़ पदार्थों की पूजा प्रचलित हो गयी थी। स्वामी दयानन्द ने इस प्राचीन वैदिक पूजा-पद्धति की ओर ध्यान आकृष्ट करके पूजा का स्वरूप और पूजक (भक्त) के कर्तव्यों का उल्लेख किया, जिनके कारण वस्तुतः पूजक पूज्य हो जाता है। चित्र की अपेक्षा चरित्र की पूजा करनी चाहिये, चरित्र को व्यवहार में लाना चाहिये, ईश्वर के प्रति कृतज्ञता के साथ-साथ माता-पिता और गुरुओं के उपकारों का स्मरण कराते हुए लिखा कि मरे हुए पितरों का श्राद्ध न करके जीवित माता-पिता और गुरुओं की श्रद्धा भक्ति से सेवा करना ही श्राद्ध और दर्पण है।

महर्षि दयानन्द की सूक्ष्म दृष्टि से कोई भी ऐसा विषय अछूता न रहा जो युग-निर्माण में बाधक रहा हो। बालविवाह या विधवाविवाह, गोहत्या, स्त्री और शूद्र को वेदाध्ययन से दूर, छुआछूत, विकृत पूजा-पद्धति, धर्म के स्थान पर नानाविध सम्प्रदाय, अन्धविश्वास, वेदों के सत्य अर्थ, शिक्षा का अंग्रेजीकरण, स्वदेश एवं स्वसंस्कृति के प्रति हीन भावना इन सबके विरुद्ध उस योद्धा ने एक चट्टान की भांति अपने आप को प्रस्तुत किया। इन क्लार्यों के लिये उसने विष के घूँट पीये, ईंटें और पत्थर खाये, तलवारों का आक्रमण सहन किया, लोगों ने उनकी झोंपड़ी में आग लगा दी, उन्हें उठाकर नदी में फेंक दिया, उन्हें विदेशियों का एजेंट कहा गया। इन सबको वह हंसा, हुआ सहन करता रहा और उस सिंह पुरुष ने मानव समाज में अदम्य उत्साह भरके पुनः इसे जीवित कर दिया। जो आज चहुँ ओर प्रगति की किरण दिखलायी दे रही है, चाहे सामाजिक क्षेत्र हो या राष्ट्रीय; उन सबमें महर्षि दयानन्द की निदिष्ट रूपरेखा ही दृष्टिगोचर हो रही है। हजारों मील दूर बैठे हुए फ्रांस के प्रसिद्ध साहित्यकार ने महर्षि दयानन्द का मूल्यांकन करते हुए लिखा कि 'दयानन्द ने भारत के निष्प्राण शरीर में अपना अदम्य उत्साह अपना दृढ़ निश्चयात्मक संकल्प और सिंह जैसा रक्त भरकर उसे सजीव किया, उसके शब्द वीरोचित शक्ति के साथ गुँज गये। वे वीर भावना के साथ प्राचीन भारत के पवित्र ग्रन्थों को लेकर कार्य क्षेत्र में अवतीर्ण हुए थे, उन्होंने अकेले भारत पर आक्रमण करने वालों के विरुद्ध मोर्चा लगाया था। उनके शब्दों की धधकती हुई आग से उनके विरोधियों का विरोध भस्मसात हो जाया करता था। उनकी शिक्षाओं से भारतीय राष्ट्रीयता का प्रथम नवजागरण हुआ।



स्वामी दयानन्द सरस्वती—सच्चे वैज्ञानिक

□ आत्माराम

[९ जनवरी १९८३ को डा० आत्मारामजी ने यह लेख मेरे पास भिजवाया था। मैं प्रवास में था। मद्रास में ६ फरवरी को मैंने रेडियो पर समाचार सुना कि दिल्ली में भारत के प्रसिद्ध वैज्ञानिक डा० आत्मारामजी का स्वर्गवास हो गया। प्रयाग लौटने पर यह लेख मुझे मिला, और उनके हाथ का लिखा अन्तिम पत्र। ५३ वर्षों से मेरा उनका पारिवारिक सा सम्बन्ध था। वैज्ञानिक होने के साथ वे ऋषि दयानन्द के भक्त थे। आज वे नहीं हैं। उनकी लेखनी से प्रसूत यह अन्तिम लेख है।

—सत्यप्रकाश, २१-२-८३]

जैसा कि सब जानते हैं स्वामी दयानन्द जब स्वामी नहीं थे, मूलशंकर ही थे, उनके बचपन की एक बड़ी मशहूर घटना है। गुजरात के रहने वाले स्वामीजी के पिता कर्मकाण्डी पण्डित थे। शिवरात्रि का उत्सव चल रहा था। दिन भर के व्रत से थक कर सब तो सो गए, पर बालक मूलशंकर जागते रहे—शायद यह देखने के लिए कि शिवजी के लिए जो भोग रखा गया है, उसे वे कब और कैसे खाते हैं। परन्तु बालक मूलशंकर ने क्या देखा कि एक चूहा आया और मूर्ति के ऊपर चढ़ गया, वहाँ से छलांग मारी तो सीधा लड्डूओं पर मुँह मारा और मिठाई खाने लगा। न तो शंकर भगवान् ने चूहे को अपने ऊपर चढ़ने से रोका और न मिठाई खाने से। मूलशंकर को बड़ा अचम्भा लगा कि जिन शिवजी की हम आराधना करते हैं, उनमें इतना भी बल नहीं कि एक चूहे को अपने ऊपर चढ़ने से रोक दें। उस बालक के मन में उठे इसी सवाल ने उसके जीवन की दिशा बदलने के बीज बो दिए। किसी भी बात को सिर्फ इसलिए कि बड़े-बूढ़े कह रहे हैं या किसी ग्रन्थ में लिखी है, सत्य मान लेना उन्हें नहीं रुचा। सत्य वह जो सच्चाई की कसौटियों पर खरा उतरे। सत्य क्या है, इसी की खोज उनके जीवन का लक्ष्य बन गई। इसीलिए जब उन्होंने संन्यास लिया और स्वामी दयानन्द बने, तो अपने रचे ग्रन्थ को नाम दिया, “सत्यार्थ-प्रकाश”। इसकी भूमिका में स्वामीजी ने लिखा है, “मेरा इस ग्रन्थ के बनाने का मुख्य प्रयोजन सत्य-सत्य अर्थ का प्रकाश करना है, अर्थात् जो सत्य है, उसको सत्य और जो मिथ्या है, उसको मिथ्या ही प्रतिपादन करना सत्य अर्थ का प्रकाश समझा है।” उन्होंने आगे लिखा है कि “जो पदार्थ जैसा है, उसको वैसा ही कहना, लिखना और मानना सत्य कहाता है।”

इस सत्य की प्रतिष्ठा के लिए जो सुकरात को सहना पड़ा, जो गैलीलियो पर गुजरा, वही स्वामीजी ने भी बर्दाश्त किया। उन्होंने घर छोड़ा, बहुत बार पकड़-पकड़ कर भी घर लाए गए। जब हर तरह की पोंगापंथी और पाखण्ड की स्वामीजी ने कलाई खोलनी शुरू की तो कट्टर लोगों ने उन्हें तरह-तरह से सताना शुरू किया और अन्त में, जैसा सब जानते हैं, विष पिला कर उनकी हत्या तक करा दी गई।

जहर का प्याला सुकरात को भी पीना पड़ा था। गैलीलियो को क्यों पकड़ कर जेल में डाल दिया गया, क्योंकि उसने कहा था कि पृथ्वी सूरज के चारों ओर चक्कर लगाती है न कि सूरज पृथ्वी के। स्वामीजी का क्या अपराध था? यही कि “आर्यावर्त्त देश में उत्पन्न होने पर भी देश के मतमतान्तरों की बातों का पक्षपात न कर यथातथ्य प्रकाश किया।”

विज्ञान का क्या ध्येय है, क्या प्रयास है, क्या दृष्टिकोण है—सत्य की खोज। उसकी मर्यादा क्या है, सत्य के सिवा किसी मनघड़न्त बातों को न मानना—चाहे वह पिता कहे चाहे गुरु, चाहे सत्ताधीश, चाहे मठाधीश, सत्य की खोज करने वाला, उससे न डिगने वाला ही सच्चा वैज्ञानिक है। केवल प्रयोगशाला में प्रयोग करने, विज्ञान की डिग्री पाने वाला ही वैज्ञानिक नहीं। सच्चे वैज्ञानिक के दो ध्येय होते हैं—सत्य की खोज और जो भी तथ्य के आधार पर मालूम हो उसको बिना किसी संकोच या हिचकिचाहट के कहे, झूठ से समझौता कभी भी न करे। विज्ञान का युग तो जरूर है, परन्तु वैज्ञानिक दृष्टिकोण उतना मजबूत नहीं। विज्ञान के नाम पर झूठे दावे किये जाते हैं, छापे जाते हैं, कुछ पकड़े जाते हैं, तो अपनी गलती स्वीकार नहीं करते, वरन् गलती बतलाने वाले पर ईर्ष्या, द्वेष इत्यादि का आरोप लगाते हैं।

विज्ञान है सत्य की खोज। जब बालक मूलशंकर के मन में यह सवाल उठा कि क्या है यह सब कुछ? इस शिव मूर्ति के अन्दर कुछ बल है कि नहीं? वस तभी से इस सत्य की खोज में लग गये। सच्चाई जानने के लिए वे जहाँ-तहाँ घूमते फिरे। बहुत से धर्म-ग्रन्थ पढ़े। सच्चे गुरु की तलाश में भटकते फिरे। चलते चलते मथुरा पहुँचे और वहाँ स्वामी विरजानन्द के शिष्य बने। जन्मांध होते हुए भी स्वामी विरजानन्द वेदों के बड़े ज्ञाता थे। अपना सारा ज्ञान अपने शिष्य दयानन्द को सौंपते हुए स्वामी विरजानन्दजी ने यही गुरुदक्षिणा मांगी कि “तुम सत्य तत्त्व का प्रचार करो।”

स्वामीजी जब वेद-ज्ञान के प्रचार के लिए निकले तो देखा कि तरह-तरह की कुरीतियाँ समाज में फैली हुई हैं। लोग अन्धविश्वासों के चंगुल में बुरी तरह जकड़े हुए हैं। वह सत्य की बुहारू लेकर सफाई में जुट गए। शुरुआत हिन्दू धर्म से की। जिस तरह स्वामीजी ने एक-एक कर तमाम अन्धविश्वासों का खण्डन किया है, उससे उनके वैज्ञानिक दृष्टिकोण की गहराई उजागर हो जाती है।

पुजारियों ने भोली भाली जनता को बहका रखा था कि सोमनाथजी के मन्दिर में शिवलिंग जमीन से ऊपर अधर में स्थित था। स्वामीजी ने कहा कि मूर्ति के ऊपर चुम्बक लगा रखे थे, उसके आकर्षण से वह मूर्ति अधर खड़ी थी। इसी तरह रामेश्वरम् के मन्दिर के बारे में यह प्रचार कर रखा था कि वहाँ शिवलिंग पूजा के समय बढ़कर और ऊँचा हो जाता है। स्वामीजी ने किस तरह वैज्ञानिक तर्क देकर इस झूठ का पर्दाफाश किया है, यह ध्यान देने की बात है। वे कहते हैं, “झूठी। क्योंकि उस मन्दिर में दिन में भी अंधेरा रहता है। जब जल की धारा छोड़ते हैं, तब उस जल में विजली के समान दीपक का प्रतिबिम्ब झलकता है, और कुछ भी नहीं। न पाषाण घटे न बड़े, जितना का उतना ही रहता है। ऐसी लीला करके बिचारे निबुद्धियों को ठगते हैं।”

इसी तरह प्रचार किया गया कालियाकंठ की मूर्ति का। कहा गया कि वह हुक्का पीया करती है। स्वामीजी ने इसके बारे में लिखा है, “झूठी-झूठी।” “यह सब पोपलीला है। क्योंकि उस मूर्ति का मुख पोला

होगा, मूर्ति के पीछे से छेद में नलकी डाल कर दीवार के पार से कोई आदमी हुक्का खींचता होगा और फिर दूसरी नलकी से धुआँ मूर्ति की नाक तक पहुँचाता होगा ।”

ये तो कुछ ही मिसालें हैं । ‘सत्यार्थप्रकाश’ तो ऐसे प्रसंगों से भरा पड़ा है । अन्धविश्वास का अन्धेरा छांटने के लिए स्वामीजी ने बार-बार प्रकाश डाला है । उन्होंने सभी धर्मों के पाखण्डों पर, ‘पोप-लीलाओं’ पर, जम कर चोट की है । एक सच्चे वैज्ञानिक की तरह स्वामीजी ने अपने-पराये का भेद किए बगैर तमाम धार्मिक विश्वासों पर जमी काई हटाने का पूरा प्रयास किया । भले ही किसी विज्ञानशाला में न पढ़े हों, भले ही किसी वैज्ञानिक से दीक्षा न ली हो, भले ही किसी प्रयोगशाला में रिसर्च न की हो, मेरे विचार में स्वामीजी गैलीलियो की अपेक्षा नहीं ऊँचे स्तर के वैज्ञानिक थे । गैलीलियो में वह निर्भीकता नहीं थी, स्वामीजी में वैज्ञानिक दृष्टिकोण कूट-कूट कर भरा हुआ था ।

स्वामीजी के विचारों की प्रासंगिकता आज भी बराबर बनी हुई है । उस समय तो एक विदेशी-सत्ता हमारे ऊपर हावी थी । तब उसके भय से हम देवी-देवताओं और अन्धविश्वासों के दलदल में डूबते चले गए । लेकिन हालत आज भी वही है । स्वामीजी आज होते तो यह देख कर दंग रह जाते, दुःखी होते कि “जहाँ देखो वहाँ कोई न कोई भगवान् धूनी रमाये बैठा है कि मैं ही ईश्वर हूँ, मेरी पूजा करो । भारत में ही नहीं, विदेशों में भी कोई ध्यान जमाकर चम्मचें टेढ़ी कर देता है, कोई दूसरे कमरे में क्या हो रहा है, इसका भेद यहीं बैठे बता देता है । फिर से सारी दुनिया तन्त्र-मन्त्र, गण्डे-ताबीज, भूत-प्रेत, हाथ की रेखाओं और ग्रह-दशा के फेर में पागल हो रही है ।

समय की पुकार है कि समाज में बड़ी गहराई तक व्याप्त अन्धविश्वासों को जड़ से उखाड़ कर फेंका जाये और स्वामीजी का अन्धविश्वास को दूर करने का सन्देश घर-घर पहुँचाया जाए । उनकी एक यही उपलब्धि, आइन्स्टाइन, गैलीलियो, न्यूटन की उपलब्धियों से किसी भी तरह कम नहीं । इसमें वैज्ञानिक तत्त्व है, जो सार्वभौम है । स्वामीजी को एक धार्मिक पथदृष्टा, समाज प्रवर्तक ही समझा जाता है । उनका दृष्टिकोण, विचारधारा मूलतः वैज्ञानिक तर्कों पर आधारित थी । मेरे विचार से वे पहले व्यक्ति थे, जिन्होंने विज्ञान के आधार पर अन्ध-विश्वासों पर प्रहार किया और उन्हें दूर करने में बहुत कुछ सफल भी हुए ।

अन्धविश्वास में डूबे समाज को आज उसी तरह उबारने का समय आ गया है, जैसे स्वामीजी जैसी महान् आत्माओं ने इसे पहले उबारा था । आर्यसमाज से भी बहुत कुछ काई छंटनी चाहिए, हमें बच्चों के लिए शिक्षा-संस्थाओं की शृंखला पूरे भारत में फैला देनी थी । हमें अपने चारों ओर चल रही पोप-लीलाओं की जमकर कलाई खोलनी थी । इसकी वजह हम खुद संस्थावाजी में फँस गए । आर्यसमाज के संगठन में पदों को लेकर झगड़े होने लगे । क्या स्वामीजी ने आर्यसमाज की स्थापना इसलिए की थी कि पदों को हथियाने के लिये मारपीट और दंगा-फसाद हो ?

ये नौबत इसीलिए आती है कि स्वामीजी द्वारा प्रतिपादित वैज्ञानिक दृष्टिकोण हमने छोड़ दिया । स्वामीजी ने कभी अपने को आलोचना से परे नहीं समझा । अपने ग्रन्थ “सत्यार्थप्रकाश” की भूमिका में उन्होंने लिखा है, “इस ग्रन्थ में जो कहीं-कहीं भूल-चूक से अथवा शोधने तथा छापने में भूल चूक रह जाय, उसको जानने-जानने पर जैसा वह सत्य होगा, वैसा ही कर दिया जायगा । और जो कोई पक्षपात से अन्यथा शंका खण्डन का मण्डन करेगा उस पर ध्यान न दिया जाएगा । हाँ, जो वह मनुष्यमात्र का हितैषी होकर कुछ जनावेगा, उसको सत्य-सत्य समझाने पर उसका मत संग्रहीत होगा ।”

आज कितने हैं जो स्वामीजी जैसे उच्च स्थान पर पहुँच कर अपने को कसौटी पर अंकवाने के लिए प्रस्तुत करेंगे ? सच्चा वैज्ञानिक वही है, जो हर कसौटी पर हर समय कसे जाने के लिए तैयार रहे । विज्ञान का

तेवर तो, जिसकी आजकल बड़ी चर्चा होती है, तभी आया। केवल प्रयोगशालायें खोलने, अनुदान देने, वैज्ञानिकों की संख्या बढ़ाने से विज्ञान के तेवर का वातावरण नहीं बन सकता। शुरुआत शिखर से और स्वयं से होनी चाहिए। दूसरों को उपदेश देने से कदापि नहीं। गोस्वामी तुलसीदास “रामचरित मानस” में कह गए हैं, “पर उपदेश कुशल बहुतेरे, जे आचरहि तै नर न घनेरे।”

□□

[आत्माराम : भारतीय विज्ञान संवर्धन संस्था के अध्यक्ष, कौन्सिल ऑफ साइंटिफिक एण्ड इण्डस्ट्रियल रिसर्च के भूतपूर्व महानिदेशक, देश के गण्यमान वैज्ञानिक १२ अक्टूबर १९०८ को बिजनोर जिले के पिलाना गांव में जन्मे। आत्माराम ने बनारस हिन्दू विश्वविद्यालय के बाद प्रयाग विश्वविद्यालय से विज्ञान की शिक्षा प्राप्त की, जहाँ से उन्होंने रसायन विज्ञान में डी. एस.सी. किया। देश को ‘ऑप्टिकल कांच’ के क्षेत्र में आत्मनिर्भरता दिलाने के लिए डा. आत्माराम को विशेष उपाधि मिली। देश-विदेश के अनेक विश्वविद्यालयों ने उन्हें ऑनरेरी डॉक्टरेट की उपाधि से सम्मानित किया। वे सी. एस. आई. आर. के महानिदेशक, और विज्ञान तथा प्रौद्योगिकी विभाग में भारत सरकार के सचिव रह चुके हैं और नेशनल कमेटी ऑन साइन्स एण्ड टेक्नोलॉजी के पहले वैज्ञानिक अध्यक्ष तथा भारतीय राष्ट्रीय विज्ञान अकादमी (नयी दिल्ली) तथा इण्डियन कांग्रेस के अध्यक्ष रह चुके हैं। नेशनल एकेडेमी के फैलो रहने के साथ शेफील्ड (ब्रिटेन) की ‘सोसायटी ऑफ ग्लास टेक्नोलॉजी’ ने उन्हें अपना ऑनरेरी फैलो चुना। विश्व में कुछ गिने-चुने वैज्ञानिक ही इस संस्था द्वारा इस प्रकार सम्मानित किए गए हैं। “भारतीय विज्ञान-संवर्धन संस्था” के अध्यक्ष के नाते तथा अन्य अनेक संस्थाओं के द्वारा, अवकाश प्राप्त करने के बाद भी, डा. आत्माराम विज्ञान को आम जनता की सेवा में लगाने के लिए व्यस्त रहते थे।]

□□

सत्यार्थप्रकाश और समग्र क्रान्ति

□ ज्वलन्तकुमार

‘सत्यार्थ-प्रकाश’ आर्यसमाज के संस्थापक युग-पुरुष महर्षि दयानन्द सरस्वती की लोक-विख्यात रचना है। इस ग्रन्थ में दो भाग हैं—पूर्वाद्ध और उत्तराद्ध। पूर्वाद्ध में दस और उत्तराद्ध में चार समुल्लास हैं। प्रत्येक समुल्लास के प्रारम्भ में एक अनुभूमिका भी है। प्रथम संस्करण में अन्तिम दो समुल्लास और अन्त में दिये गये स्वामीजी के ‘मन्तव्यामन्तव्य’ छपने से रह गये थे। ये दूसरे संस्करण में सम्मिलित कर दिये गये।

‘सत्यार्थ-प्रकाश’ लेखन की प्रेरणा तथा उसकी रचना

मुरादाबाद के राजा जयकृष्णदास जब काशी में डिप्टी क्लेक्टर थे, तब स्वामी जी से उनकी भेंट (स्वामीजी के काशी पधारने पर) मई १८७४ ई० में हुई। राजा साहब ने स्वामीजी से निवेदन किया—“आपके उपदेशामृत से वे ही व्यक्ति लाभ उठा सकते हैं जो आपके व्याख्यान सुनते हैं। जिन्हें आपके व्याख्यान सुनने का अवसर नहीं मिलता, उनके लिये यदि आप अपने विचारों का वर्णन करते हुये एक ग्रन्थ लिख दें तो जनता का बड़ा उपकार हो।” तदनुसार ग्रन्थ-लेखन का कार्य राजा महोदय द्वारा लेखन कार्य के लिये नियुक्त पं० चन्द्रशेखर की सहायता से १२ जून १८७४ को काशी में आरम्भ हुआ तथा प्रयाग में सितम्बर १८७४ में समाप्त हुआ। यह सहायता इसी रूप में थी कि स्वामीजी बोलते जाते थे और पं० चन्द्रशेखर लिखते जाते थे। सत्यार्थप्रकाश का प्रथम संस्करण १८७५ ई० में काशी में मुद्रित हुआ। सत्यार्थप्रकाश का प्रथम संस्करण समाप्त होने पर स्वामीजी ने यह आवश्यक समझा कि इस महत्त्वपूर्ण ग्रन्थ का परिशोधित एवं परिवर्द्धित द्वितीय संस्करण अविलम्ब प्रकाशित हो। फलतः उन्होंने इस ग्रन्थ का पुनर्लेखन एवं संशोधन का कार्य उदयपुर में आरम्भ किया और यहीं पर समाप्त किया। परन्तु वेद-भाष्य लेखन, देश भ्रमण तथा प्रचारादि कार्यों में व्यस्त रहने के कारण यह संशोधित द्वितीय संस्करण स्वामीजी के जीवनकाल दीपावली सम्बत् १९४० (३० अक्टूबर १८८३ ई०) तक लगभग ११ समुल्लास ही वैदिक यंत्रालय प्रयाग में छप सका था। शेष ३ समुल्लास उनके निधन के पश्चात् वैदिक यंत्रालय प्रयाग से ही छपे। निधन के कारण कई मास प्रेस बन्द रहा। इस कारण दिसम्बर १८८४ ई० में द्वितीय संस्करण प्रकाश में आया। ग्रन्थकार द्वारा संशोधित एवं परिष्कृत होने से द्वितीय संस्करण ही प्रामाणिक है।

गागर में सागर अर्थात् विश्वधर्मकोष

महर्षि दयानन्द के सभी ग्रन्थों में सत्यार्थप्रकाश प्रधान ग्रन्थ है। इसमें उनके सब ग्रन्थों का सारांश आ जाता है। महर्षि ने इस ग्रन्थ की रचना सत्य अर्थ के प्रकाश के लिये ही की थी, अतएव उन्होंने इसका अन्वर्थ नाम 'सत्यार्थ-प्रकाश' रखा। जिन्होंने इस ग्रन्थ का गहराई से अध्ययन किया है, उन्हें विदित है कि इसमें कुल ३७७ ग्रन्थों का हवाला है जिसमें २१० पुस्तकों के प्रमाण दिये गये हैं। इस ग्रन्थ में १५४२ वेद मंत्रों या श्लोकों का उदाहरण दिया गया है और सम्पूर्ण प्रमाणों की संख्या १८८६ है। इस ग्रन्थ के लेखक का स्वाध्याय कितना विस्तृत था इसका अनुमान उनके इस कथन से लगाया जा सकता है कि वे ऋग्वेद से लेके पूर्वमीमांसा पर्यन्त ३००० ग्रन्थों को प्रामाणिक मानते हैं।^१ इसके अतिरिक्त अन्य भाषाओं के ग्रन्थ तथा अप्रामाणिक पुस्तकें, जो उन्होंने पढ़ीं या सुनीं, इससे पृथक् हैं। केवल 'सत्यार्थ-प्रकाश' में ही निम्न ग्रन्थों के प्रमाण मिलते हैं—ऋग्वेद, यजुः, साम तथा अथर्ववेद। ऐतरेय, शतपथ, गोपथ, तैत्तिरीय, पड्विंश एवं जावाल ब्राह्मण। आश्वलायन, तैत्तिरीयादि शाखाएँ। तैत्तिरीय एवं मैत्रायणीयारण्यक। ईश, केन, कठ, प्रश्न, मुण्डक, मांडूक्य, ऐतरेय, तैत्तिरीय, छान्दोग्य एवं बृहदारण्यक उपनिषदें। इसके अतिरिक्त श्वेताश्वतर-उपनिषद्, मैत्र्युपनिषद्, मैत्रायणीय-उपनिषद्, कैवल्योपनिषद् तथा कालाग्निरुद्रोपनिषद्। दाराशिकोह कृत उपनिषद् का भाषान्तर (सिरै अकबर) रामानुज एवं शंकर कृत उपनिषद् भाष्य, अल्लोपनिषद्, स्वरोपनिषद्, नृसिंहतापनी, रामतापनी एवं गोपालतापनी प्रभृति मतमतान्तरों की उपनिषदें। आश्वलायन श्रौतसूत्र, आश्वलायन गृह्यसूत्र, गौतमधर्म-सूत्र, आपस्तम्ब धर्म-सूत्र एवं कात्यायन कृत प्रतिज्ञासूत्र। न्याय, वैशेषिक, सांख्य, योग (पतंजलि-सूत्र) पूर्वमीमांसा एवं वेदान्त दर्शन या शारीरक सूत्र। संक्षेप शारीरक, शंकर तथा रामानुज कृत शारीरक भाष्य एवं गौडपादीय कारिका। वाल्मीकि-रामायण, महा-भारत, भगवद्गीता, पाण्डवगीता एवं अष्टावक्र गीता। पाणिनि कृत शिक्षा, अष्टाध्यायी, धातुपाठ, उणादि सूत्र, महाभाष्य, निघण्टु, निरुक्त, सूर्य सिद्धान्त, चरक, सुश्रुत एवं सिद्धान्तशिरोमणि। मनुस्मृति, पाराशरी (स्मृति), शीघ्रबोध, चाणक्य नीति, बृद्ध चाणक्य, भर्तृहरि का नीति शतक एवं विदुरनीति। शिव, आदित्य, भागवत, देवी-भागवत, हरिवंश, सूर्य मार्कण्डेय, वायु एवं गरुड पुराण तथा शैव, वैष्णव और शाक्तों के ग्रन्थ। चक्रांकितों के ग्रन्थ, वाममार्गियों के ग्रन्थ, आभाणकों के ग्रन्थ, चार्वाकों के ग्रन्थ, रामानुज के संस्कृत ग्रन्थ, उड्डीसतंत्र, ज्ञान-संकलनीतंत्र, कुलार्णवतंत्र, कालीतंत्र एवं कामरत्नतंत्र। भोज-प्रबन्ध, संजीवनी, हिमाद्रि, बोपदेव के भाई जयदेव का गीत-गोविन्द, शावरतम्, निर्णय-सिन्धु, धर्मसिन्धु एवं व्रतार्क। भक्तमाल, रामस्तवराज, महानिर्वाणज्ञानसुखी-मंत्र, रामानुज-पटल, वृत्ति-प्रभाकर, ग्रहलाघव, दयालसहस्रनाम, विष्णुसहस्रनाम, सिद्धान्तरहस्य, सन्तदास का वचन, रामचरण का वचन, जपजी, सुखमनी, नानक-चन्द्रोदय, जन्मशाखी, नवग्रह मंत्र, गंगा-माहात्म्य, गुरु-माहात्म्य, हरिश्चन्द्र-चन्द्रिका एवं मोहन-चन्द्रिका। दीपवंश, बुद्धमत-संग्रह, दोषसंग्रह, सर्वदर्शनसंग्रह, विवेकविलास, प्रकरण-रत्नाकर, नयचक्रसार, अमरकोश, इतिहासतिमिर-नाशक, आप्तनिश्चयालंकार, अर्हत्-दर्शन, रत्नसार, जिनदत्त सूरि का वचन, सारतत्त्व-विवेक, विवेकसार, आर्हतप्रवचन-संग्रह, श्राद्धदिन-कृत्य, तत्त्वविवेक, कल्प-भाष्य, संग्रहणी-सूत्र, संघयणी, योतीस करण्डक पयज्ञा, चन्द्रपन्नति एवं सुरपन्नति। तीरेत, बाइबिल, लय व्यवस्था की किताब, गिनती की किताब, राजाओं की पुस्तक, काल के समाचार की पहली पुस्तक, ऐयूब की पुस्तक, उपदेश की पुस्तक, मत्तीरचित इंजील, मार्करचित इंजील, लूकरचित इंजील, योहनरचित सुसमाचार, कुरान एवं बायबिल इन इण्डिया। इन ग्रन्थों के अतिरिक्त स्वामीजी ने सत्यार्थप्रकाश के तृतीय समुल्लास में विद्यार्थियों के पठन-

पाठन में अनुपयोगी बीसियों अनार्ष ग्रन्थों का विवरण दिया है तथा भूमिका में परिश्रम से संगृहीत^१ जैनियों के ५२ ग्रन्थों का नामोल्लेख किया है।

सत्यार्थप्रकाश में उपर्युक्त ग्रन्थों का उद्धरण ही नहीं उनका रेफरेन्स भी दिया गया है। किस ग्रन्थ में कौनसा मंत्र या श्लोक या वाक्य कहाँ है, उसकी संख्या क्या है—यह सब कुछ इस साढ़े तीन महीने में लिखे ग्रन्थ में मिलता है। आज का कोई रिसर्च स्कालर अगर किसी विश्वविद्यालय की संस्कृत की अप-टू-डेट लाइब्रेरी में जहाँ सब ग्रन्थ उपलब्ध हों, इतने रिफरेन्स वाला कोई ग्रन्थ लिखना चाहे तो भी सालों लग जाय, जिसे ऋषि दयानन्द ने साढ़े तीन महीने में तैयार कर दिया था। साधारण ग्रन्थ की बात दूसरी है। सत्यार्थप्रकाश एक मौलिक विचारों का ग्रन्थ है। ऐसा ग्रन्थ कि जिसने समाज को एक सिरे से दूसरे सिरे तक हिला दिया। जिन ग्रन्थों ने संसार को झकझोरा है उनके निर्माण में सालों लगे हैं। कार्ल मार्क्स ने ३४ वर्ष इंग्लैंड में बैठ कर 'केपिटल' ग्रन्थ लिखा था जिसने विश्व में नवीन आर्थिक दृष्टिकोण को जन्म दिया, किन्तु ऋषि दयानन्द ने सत्यार्थप्रकाश साढ़े तीन महीनों में लिखा था जिसने नवीन सामाजिक दृष्टिकोण को जन्म दिया। दोनों का क्षेत्र अलग-अलग था, मार्क्स के ग्रन्थ ने यूरोप का आर्थिक ढांचा हिला दिया, ऋषि दयानन्द के ग्रन्थ ने भारत का सांस्कृतिक, सामाजिक तथा धार्मिक ढांचा हिला दिया।^२

सत्यार्थप्रकाश की शैक्षणिक तथा सामाजिक मान्यताएं

शिक्षा के क्षेत्र में आज जो समस्याएं हमारे शिक्षाशास्त्रियों के मस्तिष्क को उद्वेलित कर रही हैं उनका समाधान आज से सौ वर्ष पूर्व ही महर्षि ने अपने प्रसिद्ध ग्रन्थ सत्यार्थप्रकाश में कर दिया था। शिक्षा के क्षेत्र में गुरुकुलशिक्षा-प्रणाली का विचार सत्यार्थप्रकाश की ही देन है जिसे पढ़ कर उत्तर भारत में जगह-जगह गुरुकुलों का तांता बिछ गया। आज भी हमारी शिक्षा-प्रणाली की जो छीछालेदर हो रही है उसका इलाज गुरुकुलशिक्षा-प्रणाली के सिद्धान्त में ही निहित है। सत्यार्थप्रकाश में यथासम्भव विदेशी भाषाओं के अध्ययन की भी प्रेरणा दी गई है।^३ किन्तु सर्वप्रमुख स्थान अपनी भाषा संस्कृत और हिन्दी को देने का आग्रह किया गया है। सत्यार्थप्रकाश ने अपनी सन्तानों को पाठशाला न भेजने वाले माता-पिता के लिये राज्य शासन द्वारा दण्ड तथा प्रत्येक विद्यार्थी को समान वस्त्र, खान-पान तथा आदान-प्रदान का विधान^४ कर जो समाजवादी दृष्टिकोण दिया उसे आर्यसमाज के गुरुकुलों ने व्यावहारिक रूप प्रदान कर शिक्षा के क्षेत्र में एक चमत्कारिक कार्य किया। आज विद्यार्थियों की जिस अनुशासनहीनता और चरित्रहीनता को लक्ष्य कर श्रीप्रकाश एवं कोठारी कमीशन आदि अनिवार्य धार्मिक शिक्षा की बात करते हैं, सत्यार्थप्रकाश में पहले से ही उसका निर्देश मिलता है कि बालकों को माता-पिता घर में ही आरम्भ से सदाचार की शिक्षा दें।^५ और विद्यालयों में केवल सदाचारी अध्यापक अध्यापिकाएं ही रखें जाय।^६ आज जहाँ फैशन में पले शिक्षकों को ग्रामसेवा और विद्यालयों में विद्यार्थियों को श्रमकार्य (Manual work) के लिये प्रेरित किया जाता है उसका विधान सत्यार्थ-प्रकाश

१. बड़े परिश्रम से मेरे और विशेष आर्यसमाज मुम्बई के मंत्री "सेठ सेवकलाल कृष्णदास" के पुरुषार्थ से ग्रन्थ प्राप्त हुए हैं।

—स. प्र. समु. १२ की अनुभूमिका

२. सत्यार्थप्रकाश शताब्दी समारोह नई दिल्ली में डा. सत्यव्रत सिद्धान्तालंकार के अध्यक्षीय भाषण का अंश।

३. 'आदिम सत्यार्थप्रकाश और आर्यसमाज के सिद्धान्त' पृ. ८८ तथा स. प्र. समु. २।

४. स. प्र. समु. ३।

५. वही समु. २।

६. वही समु. ३।

में यह लिख कर किया गया है कि चाहे वह राजकुमार या राजकुमारी हो, चाहे दरिद्र की सन्तान हो, सबको तपस्वी होना चाहिये।^१ आज की एन० सी० सी० के समान सत्यार्थप्रकाश में कैकेयी का उदाहरण देकर कन्याओं तक के लिये धनुर्वेद शिक्षा का विधान किया गया है।^२ सह-शिक्षा के जिन भयंकर परिणामों की चर्चा अमरीकन बाल-अपराधों के विशेषज्ञ लिण्डसे ने की और जिस सह-शिक्षा के कारण पश्चिमी देशों में अवैध वच्चों तथा विवाह-विच्छेदों की संख्या उत्तरोत्तर वृद्धि पर है उसे ध्यान में रखते हुये 'सत्यार्थ-प्रकाश' में बालकों तथा बालिकाओं के विद्यालय एक दूसरे से तथा भीड़ वाले नगरों से बहुत दूर स्थापित करने तथा अध्ययन समाप्ति तक माता-पिता से न मिलने का निर्देश दिया गया है जिससे उसका चित्त अध्ययन से विचलित न हो। स्त्री-शिक्षा के लिये सत्यार्थप्रकाश में जोरदार बकालत की गई है और "स्त्रीशूद्रो नाधीयाताम् इति श्रुतिः" जैसे प्रचलित वाक्यों को कपोल कल्पित कहा गया है।

महर्षि दयानन्द और सत्यार्थप्रकाश ने सामाजिक क्षेत्र में बहुत बड़ी क्रान्ति की है। सत्यार्थप्रकाश ऐसे चुने हुये क्रान्तिकारी विचारों का खजाना है। ऐसे विचार जिन्हें उस युग में कोई सोच भी नहीं सकता था। समाज की रचना जन्म के आधार पर न होकर कर्म के आधार पर होनी चाहिये—सत्यार्थप्रकाश का यही एक विचार इतना क्रान्तिकारी है कि इसके क्रिया में आने से हमारी ९० प्रतिशत समस्याएं हल हो जाती हैं। ऐसे संगठन में जन्म से न कोई नीचा, न कोई ऊंचा, न कोई जन्म से गरीब, न कोई अमीर; जो कुछ हो कर्म से हो, ऐसी स्थिति में कौन सी ऐसी समस्या है जो इस सूत्र से हल नहीं हो जाती।

सत्यार्थप्रकाश में पाखण्डी मूर्ख साधुओं की राज्य द्वारा कृषि कार्यों में नियुक्ति और संन्यास से पूर्व परीक्षा का विधान^३ किया गया है। सत्यार्थप्रकाश के अनुसार ब्रह्मनिष्ठ होकर लगातार लोकोपकार करने के लिये घूम-घूम कर उपदेश करने वाले महामानव की संन्यासी संज्ञा है। यदि दयानन्द निर्दिष्ट वानप्रस्थ एवं संन्यासी मिलने लगे तो संसार में अविद्या, विरोध एवं कलह मिट कर सर्वत्र विद्या, प्रीति एवं शान्ति का प्रसार हो जाय। सत्यार्थप्रकाश ने उन सब लोगों को जिन्हें हिन्दू म्लेच्छ या शूद्र कह कर घृणा की दृष्टि से देखते थे वैदिक धर्म में आने, आर्य कहलाने तथा वेद पढ़ने का अधिकार प्रदान कर अपनी सार्वभौमिकता का परिचय दिया तथा निरन्तर रिसने वाले हिन्दू समाज रूपी तालाब को जिसमें से पानी बाहर तो निकलता रहता था मगर अन्दर नहीं जा सकता था, शुष्क होने से बचा लिया। सत्यार्थप्रकाश के प्रभाव के सुपरिणामस्वरूप बाल, वृद्ध, अनमेल तथा बहुविवाहों, कन्या-वध तथा यज्ञों में देवी-देवता आदि पर पशु-बलि के विरुद्ध जन मानस में तीव्र आक्रोश जागृत हुआ और लाखों कन्याओं तथा पशुओं की प्राणरक्षा हुई। स्त्रियों का दम घोटने वाली पर्दा-प्रथा की समाप्ति तथा पैर की जूती माने जाने वाली नारी को पूज्या मातृशक्ति का उच्च स्थान दिलवाने के लिये सत्यार्थप्रकाश ने ही सर्व प्रथम गुहार लगाई थी। विवाह में दहेज और अन्य अपव्यय की निन्दा करते हुये 'ब्राह्म विवाह-विधि' को सत्यार्थ-प्रकाश में सर्वश्रेष्ठ माना गया है। इसके अतिरिक्त जाति-पांति, समीप-स्थान, सगोत्र, युगपत् तथा निकट की पीढ़ी में सम्बन्ध करने का निषेध इसमें प्राप्त होता है। स्त्री के लिये पातिव्रत धर्म की अनिवार्यता के समान पुरुष के लिये भी एक-पत्नीव्रत का आदेश दिया गया है। दम्पति में से किसी भी एक के सन्तानोत्पत्ति में असमर्थ होने पर समाज की आज्ञानुसार वह किसी दूसरे व्यक्ति से सन्तानोत्पत्ति कर वंश परम्परा भी चला सकता है और दूसरे साथी की जीवन-यात्रा में सर्वतोभावेन सहायता भी कर सकता

१. स. प्र. समु. ३।

२. वही।

३. 'आदिम स. प्र और आर्यसमाज के सिद्धान्त' पृ ७३।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/१४४

है। गरुशाला एवं अनाथालय द्वारा दलित, पीड़ित एवं शोषित व्यक्तियों तथा उपयोगी गऊ आदि पशुओं की रक्षा के विचार का प्रकाशन भी सत्यार्थप्रकाश में किया गया है। समुद्रयात्रा को पाप मानने वाली तत्कालीन हिन्दू धर्म की मान्यताओं का उपहास करते हुये देश-देशान्तर में वैदिक धर्म का प्रचार तथा व्यापार का प्रसार किये जाने का उल्लेख भी ऐतिहासिक प्रमाणों के साथ सत्यार्थप्रकाश में है। हिन्दुओं का पण्डों द्वारा सर्वस्व हरण करने वाली दानवप्रथा—जिसके अधीन लड़कियों का पण्डों को दान, मूर्तियों से विवाह, देवदासियों की कुप्रथा तक पुण्य समझा जाता था—का महर्षि दयानन्द ने विरोध कर श्रद्धा तथा शक्ति अनुसार लोकोपकारी विद्या आदि कार्यों के लिये ही दान दिये जाने के सिद्धान्त का सत्यार्थप्रकाश में प्रतिपादन किया। जहाँ शंकराचार्य ने कन्याओं का पाण्डित्य केवल गृहतंत्र तक ही सीमित रखा था वहाँ सत्यार्थप्रकाशकार ने उन्हें लड़कों के समान ही सभी प्रकार के ज्ञान-विज्ञान की शिक्षा, यज्ञोपवीत तथा वेदाध्ययन का अधिकार दिलाया। सत्यार्थप्रकाश ने गुण-कर्म-स्वभावानुसार वर्ण-व्यवस्था में अन्य वर्ण को प्राप्त हुई सन्तानों के विनिमय में दूसरे वर्ण से आई सन्तानों को देने-दिलाने का विधान करके तो अद्यतन प्रचलित साम्यवाद के सिद्धान्त को कहीं पीछे छोड़ दिया है।^१

ऐतिहासिक, राष्ट्रीय तथा दार्शनिक विचार

‘सत्यार्थप्रकाश में कई क्रांतिकारी ऐतिहासिक स्थापनाएं की गई हैं। ‘आर्य यहीं के आदिवासी तथा द्राविड़ कोल भील आदि इन्हीं की सन्तान है।’ महर्षि की यह स्थापना द्रविड़ कड़गम के पृथक्तावादी आन्दोलन को समूल नष्ट कर अखण्ड राष्ट्रीयता का स्थापक है। ‘आर्य मद्य-मांस सेवी नहीं थे,’ ‘मानव जाति का उत्पत्ति स्थान तिब्बत है और वह आर्यावर्त का भाग था।’ ‘आर्यों का संसार में चक्रवर्ती राज्य रहा है।’ ‘पुराण वेदव्यास कृत नहीं है।’ ‘श्री कृष्ण दुराचारी नहीं थे’ आदि महर्षिकृत सत्यार्थप्रकाश में स्थापनाएं आज अनेक इतिहासविदों द्वारा मान्य हैं। महर्षि ने पण्डों की वहियों और दानविषयक ताम्रपत्रों की चर्चा तथा महाराज युधिष्ठिर के पश्चात् राजाओं की नामावली का समावेश ‘सत्यार्थप्रकाश’ के एकादश समुल्लास में कर भारतीयों का ध्यान अपने प्राचीन इतिहास की ओर आकृष्ट किया।

लोकमान्य तिलक ने कहा था—‘स्वराज्य हमारा जन्म सिद्ध अधिकार है।’ दादाभाई नौरोजी ने स्वराज्य शब्द का प्रथम प्रयोग किया था। इन सबसे पहले ऋषि दयानन्द ने सत्यार्थप्रकाश के अष्टम समुल्लास में लिखा था कि ‘कोई कितना ही करे परन्तु जितना स्वदेशी राज्य उत्तम एवं सर्वोपरि होता है उतना माता-पिता के समान सुख देने वाला भी विदेशी राज्य नहीं।’ स्वामीजी ने सत्यार्थप्रकाश में ‘ब्राह्मसमाज’ तथा ‘प्रार्थनासमाज’ की आलोचना इसीलिये की कि ‘उनमें स्वदेश भक्ति बहुत न्यून है। अपने की प्रशंसा या पूर्वजों की बढ़ाई न करके ईसाई आदि अंग्रेजों की प्रशंसा भरपेट करते हैं। साधुओं की संख्या में ईसा-मूसा, मुहम्मद, नानक और चैतन्य लिखे हैं। किसी ऋषि महर्षि का नाम नहीं लिखा है।’

स्वयं गुजराती भाषा-भाषी तथा संस्कृत के प्रकाण्ड पण्डित होने पर भी स्वामी दयानन्द ने ‘सत्यार्थ-प्रकाश’ नामक युगान्तरकारी महत्त्वपूर्ण ग्रन्थ आर्य भाषा हिन्दी में ही लिखा। जब कि उस समय में संस्कृत पंडित हिन्दी को ‘भाखा; माखा’ कह कर इससे नाक-भों सिकोड़ते थे। अन्य सभी ग्रन्थों एवं सर्वप्रथम वेदभाष्य हिन्दी में ही लिखने का गौरव महर्षि दयानन्द को है, जब कि तत्कालीन तथा परवर्ती सभी राष्ट्रीय महापुरुषों ने भी अपने ग्रन्थ अपनी मातृभाषा या अंग्रेजी में लिखे हैं। तिलक, गांधी, अरविन्द तथा रवीन्द्र तक इसके उदाहरण हैं। अकेले सत्यार्थ-प्रकाश ने लाखों अहिन्दी भाषियों को हिन्दी पढ़ने के लिए प्रेरित किया है।

महर्षि ने सांसारिक उन्नति से विमुख करने वाले शंकर के 'ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मेव ना परः' के अद्वैत, रामानुज आदि वैष्णवाचार्यों के अवतारवाद-प्रतिष्ठापक विशिष्टाद्वैत आदि, जैनों और बौद्धों के स्याद्वाद सप्तभंगीनय, शून्यवाद तथा क्षणिकवाद आदि दार्शनिक सिद्धान्तों की युक्तियुक्त समीक्षा करके दार्शनिक जगत् में वैदिक "त्रैतवाद" के सिद्धान्त की प्रतिष्ठापना की। जहाँ शंकर जैसे दार्शनिक षड्दर्शनों में विरोध मान कर वेदान्तेतर दर्शनों का खण्डन करते थे वहाँ सत्यार्थ-प्रकाशकार ने 'षड्दर्शन समन्वय' सिद्धान्त स्थापित किया और सांख्यकार आचार्य कपिल को ईश्वरवादी घोषित किया। 'मोक्ष से पुनरावृत्ति' मानी। 'ईश्वर प्रत्यक्ष' का सिद्धान्त दिया। ये सत्यार्थ-प्रकाश की विशिष्ट दार्शनिक देन हैं।

सत्यार्थप्रकाश की राजनीतिक तथा आर्थिक विचारधारा

'सत्यार्थप्रकाश' के छठे समुल्लास में प्रधान विषय 'राजधर्म' है। स्वामी दयानन्द राजा का चुना जाना ही प्रशस्त मानते हैं किन्तु कोई दोष न होने पर उसे आजीवन अध्यक्ष बनाए रखने के पक्ष में हैं। वे इसे "राजा", "सभापति" एवं 'अध्यक्ष' कहते हैं। उनके अनुसार राजा तथा आप्त विद्वानों की सभा को अन्योन्याश्रित होना चाहिए और मूर्खों की अपेक्षा आप्त पुरुषों का मत ही मान्य होना चाहिए। राज्य के सुचारु रूप से संचालन के लिए 'राजार्थ सभा' के साथ ही 'धर्मार्थ सभा' तथा 'विद्यार्थ सभा' भी होनी चाहिए। उच्च पदस्थ राज्य-पुरुषों को निम्न पदस्थों की अपेक्षा और विद्वानों को मूर्खों की अपेक्षा, अपराध का उत्तरोत्तर अधिक दण्ड मिलना चाहिए। सत्यार्थ-प्रकाश की यह व्यवस्था आज शासन में व्याप्त भ्रष्टाचार को जड़मूल से उखाड़ सकती है। आग्ने-यास्त्र तथा शतघ्नी आदि शक्तिशाली शस्त्रों से सज्जित सेना को राष्ट्र-रक्षा का आवश्यक साधन माना गया है। महर्षि के अनुसार साम, दाम, दण्ड, भेद इन नीति के चार अंगों को सावधानी से प्रयोग में लाना चाहिए और राष्ट्रहित में आवश्यकता पड़ने पर युद्धस्थल से पीछे हटने में भी संकोच नहीं करना चाहिए।

इसी समुल्लास में राजा-प्रजा सबन्ध शीर्षक में यह अतीव महत्वपूर्ण वाक्य है—

"यह बात ठीक है कि राजाओं के राजा किसान आदि परिश्रम करने वाले हैं।" सत्यार्थ-प्रकाश में सब राजाओं के राजा कृषकों के लिए यह विधान किया गया है कि उन पर इतना कर न लगे कि वे आर्थिक संकट में पड़ जाएँ। 'सत्यार्थ-प्रकाश' के प्रथम संस्करण में जंगल से लकड़ी, घास आदि काट कर गुजारा करने वालों तथा नमक पर कर को लगाना अनुचित बताया गया है। एक के पश्चात् दूसरी अदालत में अपील करने वाली बड़ी व्ययसाध्य तथा दोषपूर्ण वर्तमान न्याय प्रणाली की कटु आलोचना करते हुए असावधान न्यायाधीश तथा भ्रूटे साक्षियों के लिए भी दण्ड का विधान किया गया है। स्वामी दयानन्द के इस लोक कल्याणकारी राज्य (Welfare state) के चिन्तन का मूल वैदिक साहित्य एवं संस्कृत के राजनीतिक ग्रन्थ हैं न कि पाश्चात्य राजनीतिशास्त्र। "सत्यार्थ-प्रकाश" का छठा समुल्लास आर्य-राजनीति का दर्पण है। आज देश की शोचनीय राजनीतिक दुःस्थिति में इस समुल्लास के विशेष प्रचार की आवश्यकता है।

मतमतान्तरों की आलोचना और सर्वांगीण वैदिक धर्म का प्रतिपादन

सत्यार्थ-प्रकाश की सबसे बड़ी विशेषता है—धर्म के वास्तविक स्वरूप का उद्घाटन। इससे पूर्व धर्म शब्द अति संकुचित साम्प्रदायिक अर्थों में प्रयुक्त किया जाता था। यथा—अमुक चिह्न धारण, अमुक नाम स्मरण, अमुक धार्मिक क्रियाएँ, अमुक नदी में स्नान और अमुक तीर्थ की यात्रा करना धर्म है। सृष्टि नियम के विरुद्ध चमत्कार की बातों पर विश्वास, ईश्वर के प्रतिनिधि—दूत, पुत्र^१, पैगम्बर^२ या अवतार पर और उस द्वारा रचित पुस्तक

१. हजरत ईसा परमेश्वर का इकलौता बेटा है इस मिथ्या मत एवं अनेक चमत्कारिक बातों का खण्डन स. प्र. के समुल्लास १३ में किया गया है।

२. पैगम्बरवाद तथा इससे सम्बन्धित अनेक सृष्टिक्रम-विरुद्ध मिथ्यामान्यताओं की समीक्षा समु. १४ में की गई है।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/१४६

पर तथा उसकी गद्दी पर वर्तमान में अधिष्ठित गुरु पर बिना किसी तर्क या संशय के पूर्ण अन्धविश्वास से आत्म-समर्पण, अन्य मतस्थ लोगों की हत्या, देवी, देवताओं पर अपना या दूसरों का बलिदान, परलोक की इच्छा से इहलोक में नाना प्रकार के पाखण्ड, गुरुडम, मृतक श्राद्ध तथा तर्पण, विजातीय अथवा विदेशी जनों से अस्पृश्यता अथवा स्वयं निर्मित भोजन का ग्रहण—ये थीं विभिन्न मतवादियों की धार्मिक मान्यताएँ, मुक्ति का एकमात्र साधन और इससे भिन्न सब कुछ था अधर्म और नरक द्वार। स्वामी दयानन्द ने सत्यार्थ-प्रकाश में मानव को मानव का शत्रु एवं दानव बना देने वाली, धर्म के वास्तविक स्वरूप पर जमी इन बाह्य आडम्बरों एवं दानवीय प्रवृत्तियों की गहरी परतों को एक झटके से उखाड़ कर धर्म के वास्तविक जीवनदायक स्वरूप को हमारे नेत्रों के समक्ष प्रस्फुटित कर दिया। सत्यार्थ-प्रकाश के अनुसार जो बाह्य यज्ञ करता है, पर अपना जीवन यज्ञमय अर्थात् परोपकारमय नहीं बनाता; जो ईश्वर नाम लेता है पर स्वजीवन में ईश्वर के दयादि गुणों के धारण का निरन्तर प्रयास नहीं करता; उसकी पूजा का रूप पाखण्ड रूप ही है।^१ कोई भी व्यक्ति कितना भी बड़ा क्यों न हो उसके केवल सुचरित एवं विद्या, बुद्धि, तर्कानुमोदित उपदेश ही अनुकरणीय हैं अन्य नहीं। हमारा उपास्य केवल समस्त जगत् का स्रष्टा, पालक, तथा संहर्ता ईश्वर ही है अन्य नहीं। इसी प्रसंग में स्वामीजी ने प्रथम समुल्लास में परमेश्वर के ओंकारादि १०८ नामों का विस्तृत अर्थ करते हुए यह सिद्ध किया है कि मध्यकाल में विकसित बहुदेववाद (Polytheism) या मैक्समूलर मत (Henotheism) का वेद में नामो-निशान तक नहीं है प्रत्युत अत्यन्त शुद्ध चमकता हुआ एकेश्वरवाद (Monotheism) है। केवल वेद ही ईश्वरीय ज्ञान है क्योंकि उसमें कोई भी बात बुद्धि या सृष्टि नियम के विरुद्ध नहीं है। ईश्वर सर्वव्यापक, निराकार तथा सर्व शक्तिमान् है। वह अवतार नहीं ले सकता और न अवतार लेने की आवश्यकता ही है। अतः विभिन्न तथाकथित अवतारों एवं बुद्ध, महावीर प्रभृति व्यक्तियों की मूर्ति बनाकर ईश्वर के स्थान पर उसकी पूजा करना वेद-विरुद्ध एवं युक्ति-विरुद्ध भी है। मूर्तिपूजा ईश्वरभक्ति में सोपान नहीं अपितु खाई है जिस पर चल कर मनुष्य अविद्या-अन्धकार के गड्ढे में गिरता चला जाता है। मूर्तिपूजा निमित्त मन्दिरों के निर्माणों में लाखों करोड़ों का अपव्यय, मन्दिरों में मेला लगने से व्यभिचार, रोगादि, पुरुषार्थहीनता, पराधीनता, परस्पर द्वेष, जड़ बुद्धि, भ्रान्ति तथा ठगा जाना, दुष्ट पुजारियों तथा पण्डों की पोप लीला, कृतघ्नता पाखण्ड आदि मूर्तिपूजा के सोलह दोष स्वामीजी ने सत्यार्थ-प्रकाश में गिनाए हैं। किए हुए पाप एवं पुण्यरूपी कर्म फल का भोग-आवश्यक है। ईश्वर पापों को क्षमा नहीं करता अतः सर्वदा शुभकर्म ही करना चाहिए। इस प्रकार हम यह देखते हैं कि सत्यार्थ-प्रकाश में जिस धर्म का प्रतिपादन किया गया है वह पूजा पाठ तक सीमित न होकर मानव जीवन की सर्वांगीण उन्नति के साधनों को अपने में समेटे हुए है। मनुष्य की बाल्य, युवा एवं वृद्ध—इन तीनों अवस्थाओं में बाल्यावस्था के कर्त्तव्य कर्मों का विवेचन सत्यार्थप्रकाश के द्वितीय एवं तृतीय समुल्लासों में, युवावस्था का चतुर्थ तथा वृद्धावस्था (वानप्रस्थ एवं संन्यास) का विवेचन पंचम समुल्लास में हुआ है। राजनीति की षष्ठ, वेद ईश्वर की सप्तम, सृष्टि-उत्पत्ति-स्थिति—प्रलय की अष्टम; बन्ध मोक्ष की नवम तथा आचार-अनाचार एवं भक्ष्याभक्ष्य विषय की दशम, समुल्लास में व्याख्या करके धर्म के विराट् स्वरूप का दर्शन कराया गया है। एकादश समुल्लास में पौराणिक और तांत्रिक मान्यताओं की व्याख्या है। स्वामीजी के अनुसार इनमें वेदों से सुस्पष्ट मतभेद है। द्वादश समुल्लास में बौद्ध, जैन और चार्वाक मतों की समालोचना है। इन नास्तिक विचारों के कारण भी भारतीय सभ्यता और संस्कृति का पतन हुआ है, अतः स्वामी दयानन्द उनके विचारों को, प्रचार को, हर प्रकार से रोकना चाहते थे। इस पुस्तक में स्वामी दयानन्द की वैदिक विद्या पूर्ण रूप से प्रकट हुई है। कोई उनके विचारों से सहमत

१. "जैसे वह न्यायकारी है तो आप न्यायकारी होवें और जो केवल भांड के समान परमेश्वर के गुण कीर्त्तन करता जाता है और अपना चरित्र नहीं सुधारता उसका स्तुति करना व्यर्थ है।" —स. प्र. समु. ७।

हो या न हो किन्तु जो भी इस पुस्तक को पढ़ेगा, वह उनकी विश्लेषण-क्षमता और विद्या की गम्भीरता की प्रशंसा किए बिना नहीं रह सकता। इस ग्रन्थ का मूल उद्देश्य यह था कि प्राचीन वैदिक सभ्यता के आधार पर जो “जड़ें आई हैं, उन्हें काट छांट कर”^१ भारतीय जन-जीवन के पुनर्निर्माण के लिए लोगों को प्रोत्साहित किया जाए।

अपनी इन विशेषताओं के कारण ही यह ग्रन्थ-रत्न संसार की चर्चित प्रसिद्ध पुस्तकों में से एक है। इस का प्रचार तथा प्रसार भारत की सभी तथा विश्व की अनेक भाषाओं में लाखों की संख्या में हुआ है। हिन्दी भाषा की किसी भी दूसरी पुस्तक का अनुवाद इतनी अधिक भाषाओं में नहीं हो पाया। “सत्यार्थप्रकाश” से सम्बन्धित साहित्य का भण्डार भी व्यापक तथा विशाल है। इसके खण्डन तथा मण्डन में विभिन्न धर्मावलम्बियों तथा विद्वानों द्वारा सैकड़ों ग्रन्थ लिखे गए हैं, आज भी लिखे जा रहे हैं और भविष्य में भी लिखे जाएंगे। पिछले सौ वर्षों में संसार के सभी मतमतान्तरों के ग्रन्थों में जितना भी शोधन तथा पुनर्व्याख्या का कार्य हुआ है उन सब से सत्यार्थप्रकाश का विश्वव्यापी प्रभाव परिलक्षित होता है।

□□

[प्राध्यापक ज्वलन्त कुमार शास्त्री : एम. ए. वाराणसी संस्कृत विश्वविद्यालय से ‘व्याकरण’ शास्त्री, काशीविद्यापीठ से लघुप्रतिष्ठ परास्नातक १९७७ ई., “भट्ट गोविन्द विरचित ‘श्रुति विकास’ का सम्पादन तथा समीक्षा” विषय पर ‘काशी हिन्दू-विश्वविद्यालय’ से शोधकार्य, जन्म—फरवरी २७, १९५४ ई., जन्मस्थान—पूर्वी चम्पारण, बिहार। रणवीर रणजय स्नातकोत्तर महाविद्यालय—अमेठी में संस्कृत-प्रवक्ता, आर्यसमाज की युवा पीढ़ी के प्रसिद्ध विद्वान्, लेखक और वाग्मी, कुलाधिपतिपदक विजेता]

जिस प्रकार एक धनवान् के पुत्र को उसके वृद्ध सेवक के द्वारा भूमि में दबा हुआ कोष मिल गया था, ठीक उसी प्रकार स्वामी दयानन्द की कृपा से आपको खोया हुआ वेद का कोष प्राप्त हो रहा है। अब भी यदि आपने इससे लाभ न उपलब्ध किया तो आप से बढ़कर अभाग्य और कौन होगा। ?

—वीतराग स्वामी सर्वदानन्दजी

□□

सत्यार्थप्रकाश की भाषा

□ डा. रामकुमारी मिश्रा

[डा. रामकुमारी मिश्रा भाषाविज्ञान के प्रकाण्ड पण्डित डा. उदयनारायण तिवारी की पुत्री, और हिन्दी वैज्ञानिक साहित्य के सुविख्यात लेखक डा. शिवगोपाल मिश्र की पत्नी हैं। प्रयाग विश्वविद्यालय में शिक्षा-दीक्षा प्राप्त करने के अनन्तर वहीं हिन्दी विभाग में प्राध्यापिका का कार्य कर रही हैं। अपनी अनेक साहित्यिक गवेषणाओं और रचनाओं के लिए प्रसिद्ध हैं और हिन्दी के विकास की गतिविधि से भलीभाँति परिचित। महर्षि दयानन्द प्रारम्भ में संस्कृत ही बोलते, संस्कृत में ही व्याख्यान देते और संस्कृत भाषा के माध्यम से ही शास्त्रार्थ करते थे। गुजराती कुल में आपका जन्म हुआ था। हिन्दी के ब्रज, अवधी, बुन्देलखण्डी साहित्य से सर्वथा अपरिचित थे। उन्होंने केवल जनसम्पर्क से कामचलाऊ हिन्दी सीखी थी—उन्हें न लल्लूलालजी का पता था, न सदल मिश्र का, और न हरिश्चन्द्र के ग्रन्थों का। मथुरा में रहे और हरिद्वार से लेकर प्रयाग तक गंगा के तट पर उन्होंने विचरण किया था। हिन्दी के कथासाहित्य, रससाहित्य, तुलसी और सूर के काव्यों से सदा दूर रहे। वे १८७२ में कलकत्ता गए। उनके व्याख्यानों में बा. केशवचन्द्र सेन, श्री देवेन्द्रनाथ टेगोर और कलकत्ता के अनेक गण्यमान्य व्यक्ति आया करते थे। यहाँ पर ही केशवचन्द्र बाबू ने स्वामीजी को सलाह दी “आप भाषण हिन्दी में दें, तो जनता को समझना सुलभ होगा।” बहुधा दुर्भाग्ये भाषान्तर करने में स्वामीजी के वचनों को भ्रमोत्पादक बना देते थे। स्वामीजी ने केशव बाबू की बात स्वीकार की। मई १८७४ में स्वामीजी प्रयाग से काशी आये, इस समय उन्हें हिन्दी बोलने का अभ्यास हो गया था और उनका हिन्दी माध्यम से पहला व्याख्यान काशी में मई मास (१८७४) में हुआ। जितनी जनता उनके संस्कृत व्याख्यानों को सुनने आती थी, उससे कहीं अधिक जनता अब आने लगी। जून १८७४ में स्वामीजी ने पंडितों को सत्यार्थप्रकाश लिखाना प्रारम्भ किया, जिसकी पूर्ति उन्होंने इलाहाबाद में की। १८७५ ई. में उन्होंने आर्यसमाज की स्थापना की। स्वामी दयानन्द को हिन्दी, हिन्दू, हिन्दुस्तान शब्द ग्राह्य नहीं थे। हिन्दी को वे आर्यभाषा कहते थे। आर्यसमाज के उपनियमों में आर्यभाषा का व्यवहार अनिवार्य रक्खा। स्वामी दयानन्द की प्रेरणा पर १८८३ में जोधपुराधीश ने अपने राजकाज की भाषा हिन्दी घोषित की। भारत में यह पहली रियासत थी, जिसने ऐसा किया।—स्वामी सत्यप्रकाश]

स्वामी दयानन्द ने 'सत्यार्थप्रकाश' की रचना १८७४ ई. में की। यह हिन्दी गद्य में विरचित उनकी प्रथम कृति थी। ८ वर्षों के बाद इसका दूसरा संस्करण निकला। यहाँ हम 'सत्यार्थप्रकाश' के इसी संस्करण की परवर्ती आवृत्ति [सं. २०३६] के आधार पर उसकी भाषा का विवेचन प्रस्तुत करेंगे।

स्वामी दयानन्द गुजरात के वासी थे। वे संस्कृत के विद्वान् थे। धर्मप्रचार करने के उद्देश्य से स्वामी जी की हिन्दी की ओर रुचि बढ़ी। उन्होंने १८७४ ई. से ही हिन्दी में भाषण देना प्रारम्भ किया। स्वामीजी ने भूमिका में स्वयं लिखा है—

“जिस समय मैंने यह ग्रन्थ 'सत्यार्थप्रकाश' बनाया था उस समय और उससे पूर्व संस्कृत भाषण करने, पठन-पाठन में संस्कृत ही बोलने और जन्मभूमि की भाषा गुजराती होने के कारण से मुझको इस भाषा का विशेष परिज्ञान न था, इससे भाषा अशुद्ध बन गई थी। अब भाषा बोलने और लिखने का अभ्यास हो गया है। इसलिए इस ग्रन्थ को भाषा-व्याकरणानुसार शुद्ध करके दूसरी बार छपवाया है।” [द्वितीय संस्करण सं. १९३९]

स्वामी दयानन्द को हिन्दी गद्य के स्वरूप को बनाने सुधारने का श्रेय प्राप्त है। सौभाग्यवश स्वामीजी भारतेन्दु हरिश्चन्द्र के समकालीन थे। १८५० ई. से १९०० ई. तक का गद्य रचनाकाल भारतेन्दु युग के नाम से अभिहित किया जाता है। हिन्दी के गद्य विकास में भारतेन्दु के पूर्व रामप्रसाद निरंजनी, दौलतराम, सदासुखलाल, इशाअल्ला खां, लल्लूलाल, सदल मिश्र जैसे लेखकों का हाथ रहा है। किस प्रकार हिन्दी व्यवहारोपयोगी, ब्रज तथा पूर्वी हिन्दी के प्रभाव से युक्त हो चुकी थी, यह हिन्दी गद्य के इतिहास के देखने से स्पष्ट हो जाता है। १८३७ ई. में जब उर्दू दफ्तरों की भाषा हो गई तो हिन्दी गद्य के प्रचार-प्रसार में रुकावट आई। अंग्रेजों को हिन्दी में हिन्दू धर्म का आभास मिलने लगा। तो भी राजा लक्ष्मणसिंह (१८२६-१८९६), राजा शिवप्रसाद सितारे-हिन्द (१८२३-१८९५), भारतेन्दु हरिश्चन्द्र (१८५०-१८८५) तथा स्वामी दयानन्द (१८२४-१८८३) ने हिन्दी गद्य को पल्लवित एवं पुष्पित रखा। राजा लक्ष्मणसिंह विशुद्ध हिन्दी के पक्षपाती थे। उनकी भाषा में संस्कृत के तत्सम शब्दों का बाहुल्य था, साथ ही ब्रजभाषा का पुट भी। राजा शिवप्रसाद सितारेहिन्द सरकारी व्यक्ति थे, अतः उन्होंने अन्य भाषाओं के शब्द ग्रहण करते हुए हिन्दी-उर्दू मिश्रित भाषा का प्रयोग किया। दुर्भाग्यवश वे अन्ततः उर्दू की ओर अधिक झुक गए। इसी समय भारतेन्दु हरिश्चन्द्र का उदय हुआ। उन्होंने शिष्ट परि-माजित हिन्दी का प्रयोग किया जिसमें संस्कृत तत्सम शब्दों की अपेक्षा तद्भव शब्दों की प्रचुरता थी, कहावतों तथा मुहावरों के प्रयोग से हिन्दी का जातीयरूप मुखरित हुआ। वे ब्रज तथा पूर्वी हिन्दी के शब्दों से वचन पाये। स्वामी दयानन्द अहिन्दी भाषाप्रदेश से आये फलतः उन्होंने सीख कर हिन्दी लिखना प्रारम्भ किया और जैसा कि 'सत्यार्थप्रकाश' के द्वितीय संस्करण की भूमिका से प्रकट है, उन्होंने केवल ८ वर्षों में इतनी हिन्दी सीख ली कि इस ग्रन्थ की भाषा का व्याकरणसम्मत परिष्कार सम्भव हो सका। यह बहुत बड़ी उपलब्धि थी।

स्वामी दयानन्द का क्षेत्र धार्मिक प्रचार था। सभी धर्मग्रन्थ संस्कृत में होने से उनकी हिन्दी व्याख्या में पूर्वप्रचलित पंडिताऊ शैली (व्यास शैली) का प्रयोग अवश्यम्भावी था। इसी परिप्रेक्ष्य में 'सत्यार्थप्रकाश' की भाषा का अध्ययन किया जाना चाहिए। साथ ही, उन्होंने गुजरात, राजस्थान तथा पंजाब में घूम-घूम कर धर्म प्रचार का कार्य करते हुये वहाँ की भाषाओं से किस हद तक प्रभावित होकर हिन्दी में उन प्रान्तों के शब्द-भण्डार को प्रतिष्ठित किया। इस दृष्टि से 'सत्यार्थप्रकाश' के प्रथम संस्करण और द्वितीय संस्करण का तुलनात्मक भाषा-वैज्ञानिक अध्ययन करके ही महत्वपूर्ण निष्कर्ष निकाले जा सकते हैं। हिन्दी गद्य की विकासप्रक्रिया को समझने में 'सत्यार्थप्रकाश' महत्वपूर्ण भूमिका का कार्य कर सकता है।

संज्ञाशब्द

‘सत्यार्थप्रकाश’ के समुल्लास ७ से १० (पृष्ठ १७२ से २७३) पर्यन्त कुछ संज्ञाशब्द ऐसे आये हैं जो परिष्कृत खड़ी बोली के सम्मत रूपों से भिन्न हैं। यथा—

चणे—चने, घूड—घूरा, गुण—गुड, मट्टी—मिट्टी, पडदा—परदा, बिजुली—बिजली, बहल—बादल, सहत—शहद। स्पष्ट है कि र के स्थान पर ड तथा ड के स्थान पर ण और न के स्थान पर ण वर्णों का प्रयोग हुआ है। यह राजस्थानी-पंजाबी मिश्रित प्रभाव है।

सत्यार्थप्रकाश में ‘करनेवाला’ द्योतक संज्ञाशब्दों को क्रिया के साथ ‘हारा’ प्रत्यय लगाकर बनाया गया है। उदाहरणार्थ—बदलनेहारा, करनेहारा, बनानेहारा, पढनेहारा। केवल एक स्थान पर ‘वाला’ का प्रयोग है—विमान चलानेवाला। यह प्रवृत्ति पंडिताऊ प्रवृत्ति है जो स्वामी दयानन्द के पूर्व सदल मिश्र की रचनाओं में विशेष रूप से पाई जाती है।

‘सत्यार्थप्रकाश’ में कुछ ग्रामीण प्रयोग भी मिलते हैं—मच्छी—मछली, चौतरा—चौपाल, हाड-गोड आदि। एकाध स्थल पर निपट संस्कृत शब्द ‘प्राड् विवाक’ (वकील) भी प्रयुक्त है। पौराणिक लोग, गपोडा अथवा भूगोल जैसे शब्द स्वामीजी ने विशेष अर्थों में प्रयुक्त किये हैं। भूगोल आजकल पृथ्वी सम्बन्धी ज्ञान की शाखा (भूगोल) के लिए रूढ हो चुका है किन्तु स्वामीजी ने भूगोल का प्रयोग विश्व के लिए किया है। सरिश्तेदार—शब्द का प्रयोग उल्लेखनीय है। वाक्य के बीच में घर शब्द लक्षणायुक्त है—एक घर में दो तलवार (भ्यान के लिए)। विस्तरण का प्रयोग विस्तार के लिए हुआ है।

भाववाचक संज्ञाएँ—आई, ता, पन प्रत्ययों के योग से बनाई गई हैं जो व्याकरणसम्मत हैं, किन्तु—ता वाली संज्ञाएं अटपटी लगती हैं—बहुताई, नीलता, निर्गुणता, सगुणता, धूंधलापन, बालकपन।

सर्वनामशब्द तथा अव्यय

सत्यार्थप्रकाश में अधिकांशतः मैं-हम, तुम-आप, वह-वे जैसे व्याकरणसम्मत रूप ही आये हैं। केवल ‘आप’ का प्रयोग कहीं ‘तुम’ के रूप में है तो कहीं आदरसूचक आप के रूप में। यथा—

आप कहते हो, मानते हो, विचार करो।

इस प्रकार ‘हम’, ‘हम सब’ का प्रयोग खड़ी बोली में होता है किन्तु सत्यार्थप्रकाश में ‘सब सब जने’ का भी प्रयोग हुआ है जो ग्राम्य प्रयोग है। जिनको—‘जो’ का कर्मकारक का रूप है किन्तु उसका व्यवहार सम्बन्ध-कारक या अधिकरणकारक रूप में हुआ है—जिनको विद्या नहीं होती। इसी प्रकार ‘वह’ के लिए ‘सो’ (ब्रज-भाषारूप) आया है।

सर्वनामों के अतिरिक्त कुछ अव्यय प्रयोग द्रष्टव्य हैं—और तथा वा (या)। वा का बारंबार प्रयोग हुआ है। यह संस्कृत रूप है। खड़ी बोली में, इसके या, अथवा स्वीकृत रूप हैं जो “तो। जिस-जिस “उस उस, जिसलिए, सो “सो जैसे अव्यय अथवा ‘कहो जी !’, ‘हे मनुष्य !’ जैसे सम्बोधन प्रयुक्त हुए हैं।

विशेषणशब्द

आशा तो यह की जाती है कि सत्यार्थप्रकाश में संस्कृत के अनुमोदित विशेषणशब्द प्रयुक्त हुए होंगे किन्तु यह पूर्व-धारणा असत्य ठहरती है। विशेषणशब्दों का प्रयोग खड़ी बोली के अनुरूप हुआ है। केवल कुछ शब्द ऐसे हैं जिनके रूप कुछ भिन्न हैं—सूधे (सीधे), क्रोड (करोड), कै प्रकार (कितनी प्रकार) अण्डबण्ड (ग्रामीण प्रयोग)।

विदेशीशब्द

चार समुल्लासों में केवल एक ही उर्दू शब्द आया है वह है बाक़ी—शेष । इसका प्रयोग शेष का अर्थ समझाने के लिए हुआ है ।

लिंग

सत्यार्थप्रकाश में कुछ ऐसे शब्दों को सर्वत्र पुल्लिङ्गरूप प्रयुक्त किया है जो खड़ी बोली में स्त्रीलिंग रूप में स्वीकृत हैं । ऐसा प्रयोग संस्कृत को प्रमाण मानकर किया गया प्रतीत होता है । यथा—

सन्तान, सामर्थ्य, प्रलय, अग्नि तथा पुस्तक । प्रतीक (जो पुल्लिङ्ग है) को स्त्रीलिंग मानकर उसका बहुवचन 'प्रतीके' रखा गया है ।

वचन

यद्यपि एकवचन तथा बहुवचन का सही-सही प्रयोग है किन्तु कुछ स्थलों पर एकवचनरूप ही बहुवचन के रूप में मिलता है । शाखा (वेदों की कितनी शाखा हैं), वस्तु (तीन वस्तु), देश (भिन्न भिन्न देश में), तलवार (दो तलवार) । मनुष्य का बहुवचन 'मनुष्य लोग' तथा 'सब' का 'सब जन' बनाया गया है जो व्याकरणसम्मत नहीं है ।

क्रियारूप

किसी भी भाषा के प्राण हैं क्रियारूप । खड़ी बोली में सहायक क्रिया के माध्यम से संयुक्त क्रियाएं बनाई जाती हैं, नाम धातुएं कम हैं (वे बोलियों की सम्पदा हैं) । सत्यार्थप्रकाश में जहाँ है, हैं, होगा, होंगे, था, थे जैसे तीनों कालवाची (होना धातु के) रूप प्रयुक्त हैं वहीं होवे, हो जाय, होऊँ, हो, होना चाहिए, तथा रहें जैसे सम्भाव्य-कालरूप अथवा हो रहा है, होता है जैसे वर्तमानकालिक रूप मिलते हैं । संयुक्त क्रियारूपों में देख लीजिए, देख लेवें, देखना चाहें; कहाते हैं, कहते हो, विचारना चाहिए, किया करें, दोहना चाहिए, कहाता है, मानते हैं उल्लेखनीय हैं । इनमें करें, चाहें, रहें जैसे रूप ही ब्रजभाषा के अवशेष हैं (ब्रज का प्रभाव) ।

'सत्यार्थप्रकाश' की कुछ क्रियाएं संस्कृत के अनुकरण पर प्रयुक्त हैं—वर्तोंगे, वर्तंता है, दण्डे (दण्ड देवे भी), धारंने आदि । ये खड़ी बोली में प्रयुक्त रूप नहीं हैं । जनाया (बताया), कहाता (कहलाता), दोहना (दुहता) रूप कुछ हट कर हैं । आनन्द 'भुगा कर' या 'तुम्हारे कहे प्रमाणे', या कि 'करे बिना' मिलके जैसे पूर्वकालिक क्रियारूप खड़ी बोली के परिनिष्ठित रूप नहीं हैं । यद्यपि कर्त्ता के अनुसार क्रिया का लिंग बदलता है किन्तु सत्यार्थप्रकाश में एक स्थल पर (दूसरे की उपासना न करनी) कर्म के अनुसार क्रिया का लिंग रखा गया है । कुछ पंडिताऊ प्रयोग भी द्रष्टव्य हैं—

आनन्द को प्राप्त होते हैं, ब्रह्मा को प्राप्त कराये, वेद का ग्रहण किया—ये सब संस्कृत प्रयोगों के, कथावाचकों के द्वारा किये गये अनुवाद जैसे हैं ।

कई क्रियाओं के एक साथ आने पर काल का सूचन प्रथम क्रियारूप से होगा कि अन्तिम, इसका उदाहरण निम्न प्रयोग में देखें—देखता अन्धा, सुनता बहरा और जानता हुआ मूढ़ है । [वस्तुतः 'हुआ' का योग पहली क्रिया से ही होना चाहिए था ।]

बलप्रयोग तथा 'आदि' का प्रयोग

सत्यार्थप्रकाश में 'पढ़ ही के' या 'विरोध ही ने' जैसे बलप्रयोग कारक चिह्न के पूर्व मिलते हैं ।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/१५२

संस्कृत में आदि का प्रयोग कई प्रकार से होता है किन्तु खड़ी बोली में कई संज्ञाओं के बाद और का प्रयोग किये बिना आदि (इत्यादि) व्यवहृत होता है। सत्यार्थप्रकाश में ऐसा नहीं हुआ। कुछ उदाहरण हैं—

१. जीव और पृथ्वी आदि द्रव्य

२. इच्छादि रूपादि गुण

वाक्यविन्यास

खड़ी बोली में वाक्य का प्रारम्भ 'और' या 'क्यों' से नहीं होता किन्तु 'सत्यार्थप्रकाश' में अनेक ऐसे स्थल मिलते हैं। यह संस्कृत का प्रभाव है।

यद्यपि 'सत्यार्थप्रकाश' पढ़ने से मौलिक कृति या व्याकरणसम्मत खड़ी बोली के लेखन का बोध होता है किन्तु कहीं कहीं स्पष्ट आभास होता है कि यह अंश अनुवाद है। वस्तुतः संस्कृत की व्यास या टीका शैली का अनुकरण करने से ही ऐसा हुआ है। स्वामीजी इससे वच भी नहीं सकते थे। उदाहरण—

“ब्रह्मा जो वेद उसका व्याख्यान ग्रन्थ होने से ब्राह्मण नाम हुआ।”

□□

[श्रीमती डा. रामकुमारी मिश्रा : जन्म १९३२, एम. ए., डी. फिल, डी. लिट (१९६५); प्राध्यापिका, हिन्दी विभाग १९७१ से। प्रकाशन : विहारीविभूति; कृतियाँ : विहारी सतसई का भाषा वैज्ञानिक; सम्पादन: अंगद पैज तथा स्वर्गारोहिणी कथा, माधवानल कामकन्दला, तथा लगभग २० शोध-निबन्ध प्रकाशित।

□□

महर्षि दयानन्द बहुत बड़े समाज-संस्कर्ता, वेदों के बहुत बड़े ज्ञाता समयानुकूल भाष्यकर्ता और आर्य-संस्कृति के बहुत बड़े पुरस्कर्ता थे। उन्होंने जिस समाज की संस्थापना की है, उससे भी अपने देश, अपने धर्म और अपनी भाषा को बहुत लाभ पहुँच रहा है। मैं स्वामीजी को विद्वत्ता और उनके कार्य-कलाप को अभागे भारत के सौभाग्य का सूचक चिह्न समझता हूँ।

—महावीरप्रसाद द्विवेदी

□□

भारत स्वातन्त्र्य और ऋषि दयानन्द

□ सत्यप्रिय शास्त्री

वैदिक सभ्यता के आरम्भ से लेकर महाभारत तक आर्यों का सार्वभौम चक्रवर्ती साम्राज्य रहा, परन्तु आर्यों के आलस्य, प्रमाद और आपस की फूट के रूप में महाभारत के युद्ध के साथ उस स्वर्णिम अध्याय की समाप्ति हुई और तत्पश्चात् वैदेशिक दासता का युग आरम्भ हुआ, जिसमें विदेशियों की संगति ने आर्यों के जीवन को वैदिक मान्यताओं से सर्वथा शून्य कर दिया था। इस प्रकार दीन-हीन हुई आर्य जाति किसी प्रखर सुधारक की प्रतीक्षा में ही थी कि ऐसे काल में गुजरात के टंकारा नगर में १८२४ ई. में ऋषि दयानन्द सरस्वती का प्रादुर्भाव हुआ। वे शैशव से सर्वविध रूढ़िवाद के घोर विरोधी थे। इसी चिन्तन प्रणाली और कार्यपद्धति ने उन्हें वालक मूलशंकर से उठाकर देशोद्धारक ऋषि दयानन्द सरस्वती के रूप में विश्व के मञ्च पर ला बिठाया, जिसका प्रमाण उन्होंने अपने आगामी जीवन में भारत का सर्वविध कायाकल्प करके प्रस्तुत किया है। जब वे घर से निकले तब भारत में राजनीतिक जागरण के बीज पनपने में प्रयत्नशील हो रहे थे। उनके दीक्षा-गुरु स्वामी पूर्णानन्दजी तथा विद्या-गुरु स्वा. विरजानन्दजी राजनीतिक जागरण के कार्यों में संलग्न थे।

१८५७ और ऋषि दयानन्द

ऋषि दयानन्द के सत्यार्थप्रकाश में १८५७ ई. (१९१४ वि.) का उल्लेख एक ही स्थान पर आया है—“जब संवत् १९१४ के वर्ष में तोपों के मारे मन्दिर मूर्तियाँ अंग्रेजों ने उड़ा दी थीं, तब मूर्ति कहाँ गयी थीं, प्रत्युत बाघेर लोगों ने जितनी वीरता की और लड़े, शत्रुओं को मारा, परन्तु मूर्ति एक मक्खी की टांग भी न तोड़ सकी। जो श्रीकृष्ण के सदृश कोई होता तो इनके धुरें उड़ा देता और वे भागते फिरते। भला वह तो कहो कि जिसका रक्षक मार खाय, शरणागत क्यों न पीटे जायं।”

स्पष्ट है कि स्वामीजी के विचार मूर्तियों और मूर्तिपूजकों की ओर से स्पष्ट थे। स्वामीजी ने पूना प्रवचन में जो विवरण दिया है, उससे स्पष्ट होता है कि मथुरा आने से पूर्व स्वामी विरजानन्द से उनकी कभी कोई भेंट नहीं हुई थी, और न उसमें कोई संकेत है कि विरजानन्द जी ने १८५७ की क्रान्ति में कोई भाग लिया।

फिर भी कुछ लोगों की कल्पना है कि छिपे छिपे स्वामी दयानन्द, स्वामी पूर्णानन्दजी और स्वामी विरजानन्द ने १८५७ ई. के विद्रोह में सक्रिय भाग लिया था। जे. टी. एफ. जोरडेन्स (J. T. F. Jordens) ने बड़े परिश्रम से स्वामी दयानन्द के सम्बन्ध में जो पुस्तक लिखी है (१९७८ ई.), उसके प्रथम परिशिष्ट में उन्होंने एक टिप्पणी दी है, १८५७-६० ई. के काल के वृत्त के सम्बन्ध में स्वामी दयानन्द ने स्वयं कुछ नहीं कहा। १८५७ के प्रारंभ में वे नर्मदा के स्रोत की खोज में निकल पड़े थे और १८६० में फिर वे मथुरा आये। (इस सम्बन्ध में जिन पुस्तकों में १८५७ के विद्रोह में ऋषि के सहयोग का उल्लेख प्रारम्भ हुआ वे हैं—स्वामी वेदानन्द का विरजानन्द-चरित, श्री सत्यप्रिय शास्त्री का भारतीय स्वातन्त्र्य संग्राम में आर्यसमाज का योगदान (जालन्धर, १९७० संभवतः) श्री पिंडीदास ज्ञानी का “१८५७ के स्वातन्त्र्य संग्राम में स्वराज्य प्रवर्तक महर्षि दयानन्द सरस्वती का क्रियात्मक योगदान” (१८७१)। इन ग्रन्थों में संकेत है कि १८५५ के कुम्भ मेले में ऋषि दयानन्द की भेंट विद्रोहकारी नेताओं से हुई थी। इस विचारधारा को पं. दीनबन्धु शास्त्री और स्वामी सच्चिदानन्द योगी की पुस्तक “योगी का आत्मचरित—३९ वर्ष की अज्ञातजीवनी” ने विशेष प्रोत्साहन दिया। कहा गया कि यह वार्ता स्वामी दयानन्द ने स्वयं अपने कलकत्ता-प्रवास के अवसर पर बतायी थी। १२ बंगालियों ने इसे लिखा था, और उन्होंने प्रतिज्ञा की थी कि वे इस रहस्य का स्वामीजी के जीवित रहने तक किसी से उल्लेख नहीं करेंगे। दीनबन्धु जी ने इस वार्ता में यह भी लिखा है कि महर्षि तिब्बत, हिमालय, कन्याकुमारी, सभी स्थानों में गए थे। (योग के चमत्कार से)। इन वार्ताओं का खण्डन “परोपकारी” के अंकों में, जून-जुलाई १९७२, और अक्टूबर-नवम्बर १९७३ के अंकों में हो चुका है। यह सब गप्पें उसी प्रकार अविश्वसनीय हैं, जैसी कि Nicholas Notovich की बातें जो उसने ‘The Unknown Life of Christ’ में लिखी हैं (१८९३)। जोरडेन्स के एक शिष्य आर. थ्वेट्स (R. Thwaytes) ने एक थोसिस (बी. ए. आनर्स परीक्षा की) इसी विषय पर लिखी—**Dayananda Saraswati and the Sepoy Mutiny of 1857**; उसमें उन्होंने यह बताया कि जिस अजीमुल्लाखाँ की १८५५ में स्वामी दयानन्द से कुम्भ में भेंट बतायी गयी है, वह जुलाई १८५५ तक क्रीमिया में था और इंग्लैण्ड से भारत पहुंचा ही नहीं था। इन सब बातों से यह परिणाम निकलता है कि १८५७ के राजविद्रोह से स्वामी दयानन्द का कोई सम्बन्ध न था। स्वामी दयानन्द की गरिमा में कोई अन्तर नहीं पड़ता यदि वे १८५७ के विद्रोह से उपेक्षित रहे। विद्रोह की असफलता से यह बात तो स्पष्ट हो गयी कि भारत की सामाजिक अवस्था इतनी पतित हो गयी थी कि उसे एक सूत्र में बाँधना अत्यन्त कठिन था। स्वामी दयानन्द जीवन की समग्र क्रान्ति के पक्ष में थे, जिसकी प्रेरणा उन्होंने गुरु विरजानन्द से पायी और जिसके लिए उन्होंने जीवन का उत्सर्ग किया।

१८५७ वाली किम्बदन्ती की पुष्टि मीरमुश्ताक अहमद के उर्दू पत्र से भी की जाती है जो कि सर्व-खाप पंचायत सोरों (मुजफ्फरनगर) में सुरक्षित बताया जाता है। ऐतिहासिक तथ्यों के सम्बन्ध में भावुकताओं से सतर्क रहने की आवश्यकता है।

साहित्य द्वारा जागृति

१८७५ वाले सत्यार्थप्रकाश (प्रथम संस्करण) में स्वामी दयानन्द ने नमक तथा जंगली लकड़ी पर लगे प्रतिबन्ध की कठोर शब्दों में भर्त्सना की थी।^१ जब कि कांग्रेस के द्वारा १९३१ के आन्दोलन में इसे मुख्य मुद्दा बनाकर अंग्रेजी सरकार से संघर्ष किया गया। १८८२ में ही महर्षि ने अंग्रेजी अदालतों पर अविश्वास

प्रकट कर दिया था।^१ जब कि कांग्रेस के सामने यह तथ्य १९१९ में तिलक द्वारा मि० शिरोल पर चलाये गये मानहानि के अभियोग के निर्णय से आया था, विदेशी राजा की अपेक्षा स्वदेशी राजा की उत्तमता^२ ब्राह्म-समाजियों की देशभक्ति की समालोचना^३ अंग्रेजों द्वारा भारत में बने जूते को भी अदालत में न घुसने देने की पीड़ा^४ गोरक्षा के प्रश्न पर तत्कालीन सरकार की आलोचना, जब कि इसी प्रश्न पर १८५७ की क्रान्ति हुई और इसी आधार पर १८७२ में नामधारियों के गुरु रामसिंह को जलावतन किया गया था, गोरक्षा और सरकार विद्रोह पर्यायवाची बन गये थे, ऐसे समय में गोहत्या की सारी जिम्मेदारी सरकार पर डालना^५ स्तुति-प्रार्थनोपासना की पुस्तक आर्याभिनय में विदेशी राज से छुटकारे की प्रार्थनायें करना, आर्यों के प्राचीन गौरव का सविस्तार वर्णन, ये सभी लेख महर्षि दयानन्द की उत्कट देशभक्ति एवं राजनीतिक पुनर्जागरण के महत्वपूर्ण दस्तावेज हैं, जिन्होंने आने वाले समय में भारत को वैचारिक क्रान्ति में अनुपम योगदान देकर आगामी स्वतन्त्रता संग्राम लड़ने के लिए सशक्त तथा समुद्यत किया था, इसे कोई नकार नहीं कर सकता है। इसी प्रकार कांग्रेस के काल में देशभक्तों की पहचान खादी का वेश रहा था, परन्तु महर्षि दयानन्द के जो वस्त्र अजमेर में रखे हैं वे सभी विशुद्ध देशी खादी के ही हैं, जब कि कांग्रेस के मंच पर खादी का सबसे प्रथम क्रियात्मक प्रयोग १९२१ के अहमदाबाद अधिवेशन के समय दृष्टिगोचर हुआ था। कलकत्ता में तत्कालीन वायसराय नारथंकु से महर्षि दयानन्द की भेंट होने, वायसराय द्वारा महर्षि से अपने भाषणों के आरम्भ में परमेश्वर से अंग्रेज राज्य की भारत में स्थिरता के हेतु प्रार्थना का संकेत देने पर महर्षि का न केवल दृढ़तापूर्वक इनकार करना प्रत्युत उक्त साम्राज्य को जल्दी ही दूर होने की अपनी हार्दिक भाव की व्यञ्जना भी ऋषि दयानन्द सरस्वती की ज्वलन्त राष्ट्रभक्ति का वज्र प्रमाण है।^६ अपने जीवन काल में ऋषि का सभी आर्यसमाज सैनिक आवासों वाले नगरों में ही स्थापित करना कोई अचानक संयोग मात्र नहीं है। अपने जीवन के अन्तिम काल में राजस्थान के राजाओं से निकट सम्पर्क करना, वहाँ के स्वाधीनता प्रेमी रक्त में अंग्रेजी निजात हासिल करने के गुप्त अभिप्राय का सूचक है, जिसका प्रभाव आगामी पृष्ठों से निश्चित हो सकेगा, चूंकि इससे साधुओं की विद्रोही भावना को देखते हुए विदेशी सरकार इस प्रकार राष्ट्रभक्त साधु को कैसे सहन कर सकती थी ?

मृत्यु का रहस्य

अतः तत्कालीन सरकार ने रियासत के राजाओं, विशेषकर महर्षि प्रभावाधीन राजाओं, को एक परिपत्र प्रेषित किया जिसका मुख्य ध्येय महर्षि के प्रभाव से उनको मुक्त करना प्रतीत होता है, जिसमें कुछ प्रश्नों के उत्तर मांगे थे जो कि रियासत के अधिकार से सम्बन्धित थे। महर्षि ने जोधपुर की विवशता को देखते हुए उसका उचित उत्तर लिखवा दिया। सरकार के उत्तरदाता का चित्र मांगने पर राजा ने सरलता से महर्षि का चित्र भेज दिया। कहते हैं कि इस पर राजस्थान के पोलिटिकल एजेंट पर दबाव पड़ा कि तुम्हारे राज्य में ऐसा खतरनाक व्यक्ति घूम रहा है और तुम उसका कोई इलाज नहीं सोचते।^७ इससे पूर्व वायसराय लन्दन को अपनी

१. स. प्र. १३ वां समु.

२- स. प्र. समु. ८

३. स. प्र. ११ वां समु.

४. स. प्र. ११ वां समु.

५. गोरक्षानिधि

६. दैनिक वीर बज्रुन नई दिल्ली का १४/६/१ का अंक

७. आर्यसमाज का इतिहास—ले. इन्द्र विद्यावाचस्पति, प्रथम भाग पृ. ३२१-२२

महर्षि दयानन्द निर्वाण-शतौ स्मृतिग्रन्थ/१५६

राय भेज चुका था, जिसमें महर्षि को एक विद्रोही फकीर कहां गया था। इसके साथ ही डा. अलीमर्दान खां के उपचार काल में महर्षि की अवस्था सुधरने की अपेक्षा निरन्तर बिगड़ते ही जाना सिद्ध करता है कि अंग्रेज और मुस्लिम शक्तियों के सम्मिलित षड्यन्त्र का शिकार महर्षि हुए हैं। भारत के स्वाधीनता संग्राम में दोनों शक्तियों का गठ-जोड़ देशभक्त शक्तियों की समाप्ति के हेतु पदे पदे दृष्टिगोचर होता है, अन्त में तो देश विभाजन के रूप में उसका बीभत्स रूप सामने आता है। जिस राजा के महर्षि अतिथि थे, वह भी मौन रूप से इस सम्पूर्ण काण्ड को विवश हुआ देखता रहा, क्योंकि उसे पता था कि यदि तू ने सत्यता प्रकट करने का दुस्साहस किया तो अंग्रेज सरकार किसी न किसी बहाने गद्दी से उतारकर खात्मा कर देगी, अन्यथा राजा के सामने एक वेश्या और पाचक की क्या हिम्मत थी कि राजा के गुरु और मान्य अतिथि को जहर देकर मार दे। वेश्या को तो अपना पाप छिपाने का बहाना बनाया गया था। अजमेर निवासी श्री भागरामजी, जो कि महर्षि के ऊपर विशेष गुप्तचर छोड़े गये थे, का कहना था कि यदि इण्डिया आफिस में स्थित तत्कालीन वायसरायों के गुप्तपत्र और दस्तावेजों को पढ़ा जावे तो महर्षि दयानन्द की मृत्यु का वास्तविक रहस्य सामने आ सकता है।^१ इन प्रमाणों से पूर्वाग्रह-मुक्त सत्यान्वेषी पुरुष इस परिणाम पर पहुंचेगा कि महर्षि को आज अंग्रेज सरकार ने अपने साम्राज्य का घोर विरोधी मानकर एक विशाल गुप्त षड्यन्त्र के द्वारा जहर देकर बलिदान कर दिया। इस प्रकार १८५७ के पश्चात् भारत का राजनीतिक दृष्टि से पूर्ण जागरण करने के कारण महर्षि दयानन्द सरस्वती का बलिदान हुआ था, शनैः शनैः आज यह सत्य संसार के समक्ष मुखरित होता जा रहा है। महर्षि दयानन्द के पश्चात् उनके शिष्यों ने कांग्रेस के मंच से, जिसको एक कूटमति अंग्रेज ने ब्रिटिश सरकार के इंगित और आयोजन के अधीन उसकी जड़ों को सशक्त करने के उद्देश्य से स्थापित किया था, राष्ट्रीय स्वरूप प्रदान कर उसके माध्यम से महत्त्वपूर्ण प्रशंसनीय कार्य किया। भारत की स्वाधीनता के हेतु कांग्रेस के मंच से दो प्रकार की विचारधाराओं ने अपने-अपने क्षेत्र में महत्त्वपूर्ण कार्य किया—एक गांधीजी के नेतृत्व में अहिंसात्मक सत्याग्रहों के द्वारा और दूसरे सशस्त्र क्रान्तिकारी आन्दोलनों के जरिये। उक्त दोनों ही मोर्चों पर महर्षि दयानन्द के अनुयायी प्रथम पंक्ति में खड़े दिखाई देते हैं, प्रथमतः गांधी मार्ग द्वारा किये गये योगदान की संक्षिप्त चर्चा उपस्थित की जा रही है।

अहिंसात्मक सत्याग्रहों द्वारा योगदान

राजनीतिक स्वतन्त्रता के क्षेत्र में गांधीजी के गुरु गोपालकृष्ण गोखले माने जाते हैं।^२ गोखले को यह विचार अपने आचार्य महादेव गोविन्द रानडे से प्राप्त हुआ।^३ परन्तु रानडे तक यह विचार उनके गुरु महर्षि दयानन्द सरस्वती से पहुंचा है। पूना में १८७५ में इनका समागम हुआ था, घनिष्ठता यहां तक बढ़ी कि महर्षि ने रानडे को अपनी उत्तराधिकारिणी परोपकारिणी सभा में नियुक्त किया था। इस प्रकार गांधीजी को यह विचार मूलतः महर्षि दयानन्द से ही मिला है। यह भिन्न बात है कि गांधीजी के हिन्दू-मुस्लिम एकता विषयक विचार महर्षि से भिन्न थे। यह गांधीजी के विदेशी शिक्षा से प्राप्त चिन्तन पर आधारित थे और उतने ही अंश में वे सदा असफल रहे, अस्तु, गांधीजी को महात्मा पद से विभूषित करने वाले अमर शहीद स्वा. श्रद्धानन्द जी थे, जिनका कांग्रेस के मंच पर भी समान प्रभाव रहा है। स्वाधीनता की तीन मूर्तियों में लाजपतराय तो महर्षि के प्रकट शिष्य थे, आर्यसमाजी नेता इन्द्र विद्यावाचस्पति का योगदान भी किसी से कम नहीं। देशबन्धु गुप्ता, धनश्यामसिंह गुप्त, भीमसेन सच्चर, म० कृष्ण एवं उनके दोनों पुत्र म० खुशहालचन्द (महात्मा आनन्दस्वामी)

१. लेखक के साथ वार्ता में पण्डितजी ने उक्त बात कही थी

२. भारतीय स्वाधीनता संग्राम का इतिहास, ले. इन्द्र विद्यावाचस्पति, पृ. १००

३. भा. स्वा. सं. का इतिहास, पृ. ६२-१००

तथा उनके सभी पुत्र, सिन्ध के ताराचन्द गाजरा, हैदराबाद के पं. नरेन्द्र, विनायकराव, उ. प्र. के चौ० चरणसिंह, चन्द्रभानु गुप्त, गोविन्दवल्लभ पन्त, लालबहादुर शास्त्री, राजस्थान के चांदकरण शारदा, कर्मवीर श्री जिया-लालजी, हरयाणा के आचार्य भगवानदेवजी, स्वा. रामेश्वरानन्दजी, पंजाब के चौ० वेदव्रतजी, वैद्य रामगोपालजी, अजितसिंह सत्यार्थी, देशप्रसिद्ध वक्ता कु. सुखलालजी आर्यमुसाफिर, बिहार के चौ० वेदव्रतजी (स्वा. अभेदानन्दजी); इसी प्रकार डा. गोकुलचन्द नारंग, स्वा. स्वतन्त्रानन्दजी, प्रि. देवीचन्दजी, स्व. स्वा. आत्मानन्दजी, अलगूरायजी शास्त्री, जयानन्द भारती, महावीर त्यागी, आचार्य नरदेव शास्त्री, स्वा. सत्यदेव परिव्राजक इत्यादि सभी लोग आर्यसमाज से स्वाधीनता की प्रेरणा प्राप्त करते रहे हैं, इतना ही नहीं बल्कि दादाभाई नौरोजी भी सत्यार्थप्रकाश पढ़कर उससे स्वाधीनता की प्रेरणा लेते थे।

अहिंसात्मक सत्याग्रहों में सर्वप्रथम १९२१ का असहयोग आन्दोलन हुआ, जिसमें सरकार का सहयोग त्याग दिया गया। यद्यपि ऋषि दयानन्द सरस्वती तो परोपकारिणी सभा की स्थापना के समय ही इसका बीजारोपण कर गये थे, क्योंकि उन्होंने उसके नियमों में लिखा है कि इसका पारस्परिक कोई भी झगड़ा सरकारी अदालत में न लेजाकर आपस में ही निपटाना चाहिये, यही बीज इस आन्दोलन के रूप में प्रकट हुआ। जब उक्त आन्दोलन की घोषणा म. गांधी जी ने की तभी स्वा. श्रद्धानन्दजी महाराज ने गांधीजी को तार देकर इस युद्ध में सम्मिलित होने की सूचना दी। सूचना में लिखा कि मैंने इस धर्मयुद्ध में सम्मिलित होने का पूर्ण निर्णय कर लिया है। पाठक जरा सोचें कि आर्यसमाजियों की दृष्टि में देश की स्वाधीनता के हेतु लड़ा जाने वाला संग्राम धर्मयुद्ध है। बस स्वामीजी के सम्मिलित होते ही प्रत्येक आर्यसमाजी जी-जान से उक्त आन्दोलन में कूद पड़ा। इसका स्थाली-पुलाकन्याय से कुछ प्रामाणिक वृत्त निम्न है। जहां कहीं भी आर्यसमाज वा आर्यसमाजी थे, वहीं कांग्रेस की शाखाएँ सुदृढ़ थीं।^१ मेरठ जिले के दो हजार सत्याग्रहियों में से अधिकांश आर्यसमाजी ही थे,^२ जिला बुलन्दशहर के कठोर यातनायें सहने वाले सत्याग्रहियों में अधिकांश आर्यसमाजी थे,^३ इसी प्रकार जिला सुलतानपुर मथुरा में अधिकांश आर्यसमाजी ही सत्याग्रही थे,^४ आर्यसमाज के उपदेशक तथा कांग्रेसी नेता स्व. पं. शेरसिंह जी के अनुसार उस समय जेलों में ८० प्रतिशत आर्यसमाजी थे।^५ कहते हैं कि पं. मोतीलाल नेहरू की अध्यक्षता में उस समय सत्याग्रहियों की जांच के लिए एक कमेटी बनाई गई थी, जिसकी रिपोर्ट का सारांश था कि सत्याग्रहियों में लगभग सत्तर प्रतिशत आर्यसमाजी विचारधारा के लोग हैं। जब महात्मा गांधी ने इसके साथ खिलाफत जैसे विशुद्ध साम्प्रदायिक प्रश्न को नत्थी कर दिया और अपनी काल्पनिक अहिंसा नीति को बरकरार रखने के कारण इसे स्थगित कर दिया, तब सारा देश निराशा के समुद्र में डूब गया तथा साम्प्रदायिक दंगे भड़क उठे, जिसका मूल कारण गांधीजी की अदूरदर्शिता ही थी। इसके पश्चात् १९३१ में एक बार फिर देश ने गांधीजी के नेतृत्व में अंगड़ाई ली। इस आन्दोलन में भी हम आर्यसमाजियों को अग्र पंक्ति में खड़ा हुआ पाते हैं, जो कि निम्न प्रमाणों से सिद्ध होता है। यदि समूचे उत्तर प्रदेश में सत्याग्रहियों की संख्या दो लाख थी तो उनमें आर्यसमाजियों की संख्या पचास हजार तो निर्विवाद ही थी। आर्यसमाजी देवियों ने तो कमाल ही कर दिया; उनमें विद्यावती, सत्यवती, वरसोदेवी, प्रकाशवती, तथा शकुन्तला जी मुख्य थीं^६ जो कि आर्यसमाज मेरठ की

१. आर्य प्रतिनिधि सभा उत्तर प्रदेश का इतिहास, पृ. ७२

२. पूर्वोक्त, पृ. ३०.

३. पूर्वोक्त, पृ. ४३.

४. पूर्वोक्त, पृ. ६६

५. भारतीय लोक समिति के प्रथम अधिवेशन पर श्री पं. रामचन्द्र जी देहलवी द्वारा दिया अध्यक्षीय भाषण, पृ. ५

६. आ. प्र. स. उ. प्र. का इतिहास, पृ. ३० से ७२ तक

सदस्या थी, रामकली जी ने तो अपने तीन नन्हें बालकों के साथ घरना दिया था। इसी प्रकार शोभावती, अम्बादेवी हलदानीवाली ने भी कारागार यातनाएं सहिं।^१ हापुड़ में तो श्री पं. शिवदयालुजी ने विशाल राजनीतिक सम्मेलन की अध्यक्षता की और वहां के हजारों सत्याग्रहियों के साथ रेल यात्रा की। पंजाब में इसका गुप्त संगठन एवं संचालन स्वा. स्वतन्त्रानन्दजी महाराज कर रहे थे। दयानन्द उपदेश विद्यालय की तलाशी भी पुलिस ने बड़ी गहराई से ली थी, क्योंकि स्वामीजी उसके आचार्य थे, वहां के छात्रों ने भी उक्त आन्दोलन में भाग लिया था। आगरा मुसाफिर महाविद्यालय, जहां आर्यसमाज के लिये उपदेशक तैयार किये जा सकते थे, इन्ही आंदोलनों की चपेट में आकर बन्द हो चुका था। गुरुकुल कांगड़ी के आचार्य रामदेवजी ने भी अपने छात्रों के एक विशाल जत्थे के साथ सत्याग्रह कर रेल यात्रा की थी, गुरुकुल अनिश्चित काल के लिये बन्द कर दिया गया था। जब १९३५ में कांग्रेस असेम्बलियों में जाने का कार्यक्रम बनाया और चुनाव लड़े, तब भी सबसे अधिक संख्या निर्वाचित सदस्यों में आर्यसमाजियों की ही थी। अब आती है भारत की आजादी की आखरी मुहीम, १९४२ का आन्दोलन। इस आन्दोलन में करो या मरो के गांधीजी के नारे पर अपनी जान की बाजी लगाने वाले देशभक्तों में भी सबसे अधिक संख्या आर्यसमाजियों की ही थी। मिलाप परिवार, प्रताप परिवार सभी पहले से ही जेलों में धर लिये गये थे, गुजरांवाला गुरुकुल (पंजाब) में तो पुलिस ने घुसकर छात्रों तथा अध्यापकों को पीटा था। गुरुकुल घराँडा (करनाल) को जिलाधीश जन्त करने का षडयन्त्र कर रहा था, क्योंकि वहां के छात्रों ने अपने आचार्य स्वा. रामेश्वरानन्दजी के निर्देशन में समीपस्थ रेलवे लाइन को उखाड़ दिया था। गुरुकुल भुज्जर (रोहतक) में महीनों पुलिस घेरा डाले पड़े रही थी, क्योंकि वहां के आचार्य भगवानदेव सरकार विरोधी गतिविधियों में तल्लीन थे। स्वा. स्वतन्त्रानन्द जी को भयंकरतम जान कर लाहौर के शाही किले में नजरबन्द किया गया, क्योंकि इन्होंने हरियाणा प्रान्त में घूमकर किसानों से अपील की थी कि वे सेना में भरती हुए अपने लोगों को कहें कि वे देशभक्तों पर गोली न चलायें, इसको सरकार ने राज्यविद्रोह समझा। उस समय स्वामीजी ने अंग्रेज सरकार को यह भी कहा कि हमारे सत्याग्रहियों से सरकार वह व्यवहार करे जैसा कि एक सरकार दूसरे देश के बन्दियों से किया करती है। पाठक इसकी गहराई में जाने का प्रयास करें। उस समय सरकार ने जिन तीन व्यक्तियों को सबसे अधिक भयानक करार दिया था, उनमें से अलगूराय शास्त्री तथा पं. शिवदयालु दो आर्यसमाजी थे।^२ उस समय जब चारों ओर नाकाबन्दी कर दी गई थी, तब पंजाब के प्रसिद्ध आर्यसमाजी नेता पं. रामभजदत्तजी गुप्त रूप से काँग्रेसी नेताओं से सम्पर्क कायम करके उनका संदेश जनता तक पहुंचाने का महत्वपूर्ण कार्य करते थे। इस आन्दोलन में हजारों आर्यों के घर उजड़े तथा हजारों ही बायनेटों तथा हण्टरों के शिकार बने^३ सारी ही आर्यसमाजी संस्थायें देशभक्तों के शिर छिपाने के विश्वस्त अड्डे साबित हुई थीं। इसके अतिरिक्त आर्यसमाजी भजनीकों ने गांव-गांव में बाजे-ढोलकों को गा-गा बजा-बजा कर जो जागृति उत्पन्न की वह अपने आप में एक स्वर्णिम अध्याय है। लेखक को स्मरण है कि उक्त आन्दोलन के समय इसके चाचा श्री हरलालसिंहजी कुरते के नीचे तिरंगा झण्डा छिपाये गांवों में भजनों द्वारा जागृति उत्पन्न करते फिरते थे और इधर पुलिस हाथ में हथकड़ी लिये उन्हें पकड़ने के उद्देश्य से कई मास तक घेरा डाले पड़ी रही थी। इस प्रकार हम देखते हैं कि भारत की स्वाधीनता के लिए अहिंसात्मक पद्धति से जो लड़ाई लड़ी गई उसमें आर्यसमाजियों ने अन्यों की अपेक्षा अधिक बढ़-चढ़कर भाग लिया, यह तथ्य इतिहास के प्रमाणों से सिद्ध हो जाता है। भारत की आजादी के हेतु लड़े जाने वाले संग्राम का सशस्त्र क्रान्तिकारी आन्दोलन इससे भी अधिक महत्वपूर्ण एक और पहलू है।

१. आर्य प्र. स. उत्तरप्रदेश का इतिहास, पृ. ३३

२. पूर्वोक्त ग्रन्थ पृ. ७२ ३. पूर्वोक्त पुस्तक पृ. ७२

सशस्त्र क्रान्तिकारी आन्दोलन में योगदान

जिसे सामान्य भाषा में क्रान्तिकारियों का योगदान कहा जाता है, इस दृष्टि से विचारने पर तो आर्य-समाज का एक प्रखर राष्ट्रीय स्वरूप हमारे सामने आता है, जिस पर सारे आर्यजगत् को गौरव तथा गर्व हो जाता है। इस दृष्टि से देखें तो महर्षि दयानन्द सरस्वती के अमर शिष्य, क्रान्तिकारियों के पितामह श्यामजी कृष्ण वर्मा का नाम हमारे सामने आता है। इनको महर्षि ने ही विदेशों में भेजा था, जहाँ जाकर इन्होंने इण्डिया हाऊस की स्थापना की थी, जो कि बाद में क्रान्तिकारियों का तीर्थस्थल बन गया था। इन्हीं की प्रेरणा पर विनायक दामोदर सावरकर विदेश गये और इनसे ही देशभक्ति की दिशा में निर्देशन प्राप्त कर पाये।^१ सावरकर अपने को स्वामी दयानन्द का पक्का चेला कहते थे।^२ अण्डमान के कारावास काल में वे कैदियों को सत्यार्थ-प्रकाश पढ़ाया करते थे।^३ इन्हीं सावरकर के शिष्य मदनलाल धींगडा थे जिन्होंने लन्दन में कर्जन वायली को नरक भेजकर भारतमाता के अपमान का करारा बदला लिया था। ये स्वयं भी आर्यसमाजी परिवार से ही थे।^४ इसी प्रकार ३१ वर्ष तक विदेशों की खाक छानने वाले आजादी के परवाने राजा महेन्द्रप्रतापजी भी आर्य-समाजी वातावरण की ही देन थे।^५ इन्हीं के साथ भारत को स्वतन्त्र करने की धुन में अपने को विदेशों में लापता कर देनेवाले हरिश्चन्द्रजी, स्वा. श्रद्धानन्दजी के पुत्र, आर्यसमाजी वातावरण से ही स्वाधीनता की घुट्टी पिये हुए थे। दिल्ली षड्यन्त्र में भाग लेनेवाले में भाई बालमुकुन्द बलराज (म. हंसराज के पुत्र) दोनों ही आर्य-समाजी थे।^६ प्रथम विश्वविद्यालय के समय विदेशी सरकार का तख्ता उलटने के लिए गदरपार्टी ने एक योजना बनायी थी, दुर्भाग्यवश भेद खुल जाने से वह सफल नहीं हुई तब बगावत के अपराध में अनेकों को फांसी, कारावास आदि दण्ड दिये गये थे, जिनमें पंजाब के सोहनलाल पाठक, राजस्थान के प्रतापसिंह वारहट, जगताराम हरयानवी आदि बड़े आर्यसमाजी ही थे।^७ इनमें प्रतापसिंह वारहट के पिता केशरसिंह वारहट तो ऋषि दयानन्द से दीक्षा लेकर उनके शिष्य बने थे।^८ इन्होंने राजस्थान में जीवन भर क्रान्ति का प्रबल नाद बजाया। इसी वीर ने कोटा के एक दुश्चरित्र महन्त के यहां स्वा. श्रद्धानन्द के दामाद डा. गुरुदत्त तथा अन्य क्रान्तिकारियों के साथ डाका डालकर मिलनेवाना घन देश की स्वाधीनता के कार्य में लगाने की योजना बनाई थी,^९ जिसमें इसको कालेपानी की सजा हुई थी। इसी प्रकार मैनीपुर षड्यन्त्र के मुखिया श्री पं. गेंदालालजी दीक्षित तो प्रत्यक्ष रूप में आर्यसमाजी थे।^{१०} आप आर्यसमाजी शिक्षा संस्थाओं में अध्यापन कार्य करते रहे हैं।^{११} देवतास्वरूप भाई परमानन्द तो उन आर्यसमाजी उपदेशकों में से थे जो कि महर्षि के सन्देश के प्रचारार्थ विदेशों में भी गये

१. आ. स. इतिहास भाग २, पृ. ३७६.; हमारा राजस्थान, पृ. २६२; भा. क्रा. आ. का. इति. पृ., २७.

२. नवभारत टाइम्स १६-६-५७.

३. आजीवन कारावास ३, पृ. ५६६

४. आर्यसमाज का इतिहास भाग २, पृ. ३६५.

५. बिस्मिल की आत्मकथा, पृ. २८

६. आ. स. का इति. भा. २, पृ. ३६५.

७. विचित्र जीवन पृ. ५६४.

८. हमारा राजस्थान, पृ. २६५-६६

९. हमारा राजस्थान, पृ. ३०६.

१०. भारतीय क्रान्तिकारी आन्दोलन का इतिहास, ले. मन्मथनाथ गुप्त, पृ. १०३

११. भा. क्रा. आ. का इति. पृ. १०३

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/१६०

थे और देशभक्ति के अपराध में जिन्हें फांसी के बदले कालेपानी की यातनायें सहनी पड़ी।^१ पञ्जाबकेसरी लाला लाजपतराय ऋषि दयानन्द के उन अमर शिष्यों में से थे जिनके शब्दों में आर्यसमाज उनकी माता और ऋषि दयानन्द उनके पिता थे।^२ इनकी देशभक्ति किसी से छिपी नहीं है।

काकोरी केस के अमर हुतात्मा

इसी प्रसंग में हमें काकोरी केस के अमर हुतात्मा विस्मिल, रोशनसिंह तथा विष्णुशरण दुब्लिश के रूप में महर्षि के अमर शिष्य आजादी के मोर्चे पर खड़े नजर आते हैं। विस्मिल तो सत्यार्थप्रकाश से ही जीवन प्राप्त करने वालों में से थे।^३ इनको सशस्त्रक्रान्ति तथा देशभक्ति की दीक्षा देने वाले स्वामी सोमदेवजी आर्य-समाज के उपदेशक थे,^४ जिन्होंने शाहजहांपुर आर्यसमाज मन्दिर में इनको दीक्षा दी थी।^५ विस्मिल नित्य हवन करने वालों में थे।^६ ठा. रोशनसिंह अपने को आर्यसमाजी मानते थे।^७ विष्णुशरण दुब्लिश आर्यसमाज के सदस्य रहे।^८ फांसी के बाद राजेन्द्र लाहेड़ी की लाश का तो आर्यसमाजियों ने जुलूस निकाला था तथा सम्मान पूर्वक उनकी अन्त्येष्टि भी की थी।^९

भगतसिंह का दल

वीर भगतसिंह के दल में तो आर्यसमाज से प्रेरणा प्राप्त करने वालों की संख्या और अधिक प्रकट होती है। भगतसिंह के दादा अर्जुनसिंह कट्टर आर्यसमाजी थे।^{१०} नित्य हवन करते थे।^{११} आर्यसमाज के उपदेशक भी रहे।^{१२}

भगतसिंह के पिता किसनसिंह भी आर्यसमाज के सदस्य रहे।^{१३} इनके यहां सारे संस्कार आर्यसमाजी विधि से ही होते थे।^{१४} अब भी होते हैं।^{१५} ये आर्यसमाजी संस्थाओं में पढ़ते रहे हैं।^{१६} इनके साथ यशपालजी भी बचपन में गुरुकुल में पढ़ते रहे हैं इनकी माताजी आर्यसमाजी थीं। सुखदेव भी बचपन में आर्यकुमार संभाओं में जाते थे।^{१७} इनके चाचा अचिन्त्यरामजी आर्यसमाज के सदस्य थे। कमीशन के सामने गवाही देते हुए उन्होंने कहा था कि मैं तो आर्यसमाजी विधि से सुखदेव की लाश की अन्त्येष्टि करता।^{१८} इसी दल के सदस्य

१. कालेपानी की आपबीती
२. ला. लाजपतराय, ले. अलगूराय शास्त्री
३. आत्माकथा, पृ. १५
४. पूर्वोक्त, पृ. २४
५. पूर्वोक्त, पृ. १६
६. पूर्वोक्त, पृ. १७
७. भारत के क्रान्तिकारी, ले. मम्मथनाथ गुप्त, पृ. १७०
८. आ. प्र. नि. स. उ. प्र. का इति., पृ. ३४
९. काकोरी के अमर हुतात्मा, ले. रामदुलारे त्रिवेदी, पृ. १०५
१०. युगदृष्टा भगतसिंह, ले. वीरेन्द्र सिन्धु, पृ. ३
११. पूर्वोक्त पुस्तक
१२. सार्वदेशिक मासिक, मई १९६५
१३. यु. द्र. भ. सि., पृ. १४६
१४. दैनिक वीरअर्जुन दिल्ली, १५-१-७०
१५. ला. लाजपतराय, —ले. अलगूराय शास्त्री
१६. सिंहावलोकन—ले. यशपाल पृ., ४४.
१७. चन्द्रशेखर आजाद, ले. विश्वनाथ वैशम्पायन, पृ. १५५
१८. भारत सन् ५७ के बाद, ले. शंकरलाल तिवारी, पृ. १५५

धन्वन्तरी^१ काशीराम^२ तथा लेखराम प्रखर आर्यसमाजी थे।^३ हंसराज वारलैस तो आज भी अपने को आर्य-समाजी घोषित करते हैं। इनके शिक्षा गुरु पं. जयचन्द्रजी विद्यालंकार आर्यसमाजी विद्वान् ही थे।^४ उस दल में काम करने वाली सुशीला देवी, आर्यसमाजी संस्था कन्या महाविद्यालय जालन्धर की देन थीं। इस दल को आर्थिक सहयोग करनेवाली देवियों में आर्यसमाजी नेता ला० नारायणदत्तजी ठेकेदार की सुपुत्री सुमित्रा प्रमुख थीं, दिल्ली के भूतपूर्व महापौर श्री देशराजजी की पत्नी चन्द्रवतीजी का योगदान तो इतिहास की स्वर्णिम निधि है।

हम प्रसिद्ध आर्यविद्वान् श्रीयुत् पं. मुंशीरामजी शर्मा 'सोम' के योगदान को भी नहीं भुला पायेंगे, जिन्होंने क्रान्तिकारियों को आश्रय तथा आर्थिक सहयोग देकर मूक योगदान किया है।^५ हिन्दी साहित्य के विख्यात लेखक स्व. सत्यदेव विद्यालंकार ने जहां इन देशभक्तों को सब प्रकार का योगदान किया वहां तद्विषयक प्रामाणिक साहित्य के द्वारा जनजागृति तथा अनुकूल वातावरण के निर्माण में प्रशंसनीय सहयोग दिया है। इस दृष्टि से अमर शहीद चन्द्रशेखर आजाद भले ही प्रत्यक्ष आर्यसमाजी न हों पुनरपि अपने सुषुप्त कार्य एवं संरक्षण के लिए आर्यसमाज मन्दिरों को विश्वस्त स्थान समझकर घनिष्ठ सम्पर्क रखते थे।^६ प्रसिद्ध आर्य नेता एवं संसद् सदस्य स्व. ठा. यशपालजी भी क्रान्तिकारी दल के माध्यम से भारत की स्वाधीनता के लिए स्तुत्य कार्य करते रहे हैं, आर्यसमाज के प्रसिद्ध दार्शनिक विद्वान् स्व. स्वा. आत्मानन्दजी तथा स्व. पं. जगदीशचन्द्रजी शास्त्री दर्शनाचार्य का भी उक्त दल के साथ क्रियात्मक सहयोग रहा है।^७ इसी प्रकार प्रसिद्ध आर्यप्रचारक स्वा. भीष्मजी का तो इन क्रान्तिकारियों से निकट का सम्पर्क रहा था, ये लोग स्वामीजी के करहेडा (मेरठ) में स्थित आश्रम में आकर समय समय पर विश्राम किया करते थे, आर्यकवि स्व. चन्द्रकवि ने तो एक बार एक आर्यसमाज के उत्सव पर जब १८५७ के समय अंग्रेजों द्वारा किये गये अत्याचारों का कविता में दर्दनाक वर्णन किया तब उनको राजद्रोह के अपराध में कालेपानी की सजा दी थी जो कि बाद में बदल दी गई थी।

१९४२ की क्रान्ति

देश की स्वाधीनता के हेतु लड़े जाने वाले इस संग्राम की लम्बी यात्रा में अन्तिम पड़ाव सन् १९४२ की क्रान्ति के रूप में आता है। इसमें भी महर्षि के अनुयायियों ने पूर्ववत् ही बढ़चढ़ कर भाग लिया। डी. ए. वी. कालेज लाहौर में तो पुलिस ने छात्रों पर निर्ममता से गोलियां चलाई थी, गुरुकुल डोरली (मेरठ) पर तालाबन्दी कर दी गई थी, आर्यसमाज नरेला में हवन कर रहे ७० आर्यसमाजियों को पकड़कर जेल में डाल दिया गया था, नागपुर में श्री कालूराम नामक एक आर्य वीर को फांसी दी गई थी, स्वा. स्वतन्त्रानन्दजी को पंजाब के गवर्नर का वध करने के आरोप में नजरबन्द कर दिया था, स्वा. ईशानन्दजी, स्वा. धर्मानन्दजी, इनके पुत्र हरि दत्तजी को लालकिले के तहखाने में बन्द कर दिया था, इस आन्दोलन में भी आर्यसमाज किसी से पीछे नहीं रहा।

१. चन्द्रशेखर आजाद—ले. वैशम्पायन, पृ. २२६

२. आत्मकथा

३. लेखक से बात में

४. बन्दी जीवन, पृ. ३०१

५. आर्य प्रतिनिधि सभा उत्तरप्रदेश का इतिहास, पृ. २१२

६. चन्द्रशेखर आजाद—ले. पूर्णचन्द्र सनक, पृ. १२

७. न्याय कुमुदाजलि, अनुवादक, पं. जगदीशचन्द्रजी, 'कुछ अपने विषय में' प्रकरण देखें।

आजाद हिन्द सेना

नेताजी सुभाष के द्वारा आजाद हिन्द सेना का निर्माण और उसका कार्य इस इतिहास में एक गौरव-शाली स्वर्णिम अध्याय है। उक्त सेना के तीन प्रमुख नायकों में से सहगल आर्यसमाजी परिवार की ही देन थे, उनके पिता महाशय अछरुरामजी जाने माने आर्यसमाजी तथा कानूनदां थे, जिन्होंने जानबूझकर ही अपने वेते को इस भट्टी में झोंका था। जब लालकिले में इस सेना पर अभियोग चला तब इनके वचाव पक्ष के वकीलों की जो कमेटी बनी थी उसमें बख्शी टेकचन्द तथा दीवान बदरीदास के रूप में आर्यसमाज ने योगदान करके अपनी राष्ट्रनिष्ठा को व्यक्त किया था, इसके अतिरिक्त सामान्य सैनिक के रूप में इस सेना में भरती होकर योगदान करने वाले आर्यसमाजियों की संख्या तो अनगिनत है। इस प्रकार हम देखते हैं कि सशस्त्र क्रान्तिकारी दल के माध्यम से भी आर्यसमाज देश की स्वाधीनता के लिए प्रयत्न करने वाले देशभक्तों की मुहिम में अग्रिम पंक्ति में खड़ा दिखाई देता है, जिसका फल १५ अगस्त १९४७ की स्वतन्त्रता के रूप में सामने आता है।

शिक्षा-संस्थाओं के द्वारा

लार्ड मैकाले ने अंग्रेजी राज्य की जड़ें भारत में दृढ़ करने के लिए जिस अंग्रेजी शिक्षा का प्रचलन किया, सर्वप्रथम ऋषि दयानन्द और उनके परमशिष्य स्वामी श्रद्धानन्द ने गुरुकुल शिक्षाप्रणाली के द्वारा उसे छिन्न-भिन्न करने का स्तुत्य राष्ट्रीय कार्य किया था। इसका आरम्भ गुरुकुल काँगड़ी की स्थापना से होता है। यह संस्था सर्वदा ही सरकारी प्रभाव से मुक्त थी, इसकी शिक्षा, पाठ्यक्रम, अध्यापक, उत्सवों का आयोजनादि सभी स्वतन्त्र थे। यहाँ इतिहास पढ़ाने का तरीका देशभक्ति के भावों को उद्दीप्त करने वाला होता था, वहाँ छात्र अंग्रेज विरोधी बातें प्रत्यक्ष करते थे।^१ प्रखर देशभक्त समय-समय पर ठहर कर विदेशी सरकार पर लाखों से प्रहार किया करते थे।^२ इसी कारण एक बार विजनौर के कलेक्टर ने गुरुकुल पर शस्त्रों के गुप्त भण्डार होने के सन्देह में छापा भी मारा था।^३ नगरों से दूर एकान्त जंगल में होने के कारण भी सरकार इनको एक लम्बे अरसे तक सन्देह की दृष्टि से देखती रही। यह हाल सभी गुरुकुलों का था। इसी प्रकार डी. ए. वी. कालेज को हम देख सकते हैं। वे भी अंग्रेजी सरकार के प्रभाव से सर्वथा ही मुक्त थे। इस कालेज ने स्वयं अपना सम्बन्ध विश्वविद्यालय के साथ करने में अपमान समझा था, अतः उत्तम परिणाम पर डी. पी. आई. के द्वारा बधाई के पत्र के धन्य-वादात्मक उत्तर को ही प्रार्थना मानकर कालेज की सम्बद्धता स्वीकार कर ली गई थी,^४ इस कालेज के छात्रावास में जब एक अंग्रेजी साबुन कम्पनी का एजेंट आया और उसने छात्रों को मुफ्त साबुन दिया, तब देशभक्त छात्रों ने वे सारी टिकियाँ फेंक दी, यह देशभक्ति का एक नमूना था।^५ छात्र आर्यसमाज जाते थे। जब एक अंग्रेज के बच्चे ने अपना घोड़ा दौड़ा कर इनकी पंक्ति को तोड़ दिया, तब वार्डन के फटकारने पर दूसरे दिन वैसा ही करने पर उस अंग्रेज पुत्र को उस छात्र-नेता ने सड़क पर सबके सामने अपने जूते से पीटा था,^६ जब कि उस समय अंग्रेज के सामने मुँह खोलना भी मौत को बुलाना होता था। यह सब कुछ ऋषि दयानन्द तथा आर्यसमाज से प्राप्त देश-भक्ति की शिक्षा का प्रभाव था। कानपुर का डी. ए. वी. कालेज तो देशभक्त क्रान्तिकारियों का अड्डा था।

१. भा. स्वा. सं. का इति, पृ. ३३.

२. आ. स. का इति, भा. २, पृ. २७,

३. मेरे पिता—ले. इन्द्र वि. वा., पृ. १३४

४. आर्य जगत् साप्ताहिक जालन्धर १९-४-६४ का अंक.

५. आर्य जगत् जालन्धर १०-१-६५ का अंक;

६. लाजपतराय की जीवनी, ले० अलगूराय शास्त्री, पृ० ४६२

शालिगराम शुक्ल इसके छात्रावास पर ही पुलिस के साथ गोलियों से मुठभेड़ करते हुए शहीद हुए थे। लगभग यही हाल उस समय के सारे डी. ए. बी. कालेजों का था।

रियासतों में कार्य

आर्यसमाज ने देशी रियासतों में राजनीतिक पुनर्जागरण का जो कार्य किया, वह भी अपने आप में एक अनुपम स्थान रखता है। पटियाला में एक अंग्रेज बार्वर्टन को आगे करके सरकार ने जब आर्यसमाज को मिटाने का अभियान चलाया था, जिसमें एक ही रात्रि में कई सौ आर्यसमाजियों को पकड़ कर जेलों में ठूस दिया गया था तथा आर्यसमाज मन्दिरों पर तालाबन्दी कर दी थी। तब जो मुकदमे चले थे, उनसे प्रतीत होता है कि अंग्रेज सरकार आर्यसमाज के राष्ट्रीय स्वरूप से बहुत अधिक घबरायी हुई थी, इस कारण निर्दोष आर्यसमाजियों को रियासत से बहिष्कृत कर दिया था। इसी प्रकार करांची में १९०५ में आर्यसमाज के मन्त्री पर राजद्रोह का अभियोग चलाया गया था।^१ नेपाल में शुक्रराजजी शास्त्री का बलिदान भी आर्यसमाज के देशभक्त पक्ष की एक महत्वपूर्ण कड़ी है, क्योंकि इन पर भी राजद्रोह का अपराध लगा कर फाँसी का दण्ड दिया गया था।^२ इसी प्रकार दक्षिण हैदराबाद में आर्यसमाज ने विशेष क्रान्ति को जन्म दिया, उसके मूल में भी धार्मिक भावना की अपेक्षा राजनीतिक स्वतन्त्रता की भावना अधिक थी, क्योंकि एक तो वहाँ का निजाम स्वयं अलीगढ़, जो कि अंग्रेजों की कूटनीति का प्रभावी अड्डा रहा, जहाँ से अंग्रेजों के इशारे पर भारतीय स्वाधीनता के प्रत्येक कदम का विरोध किया गया, वहाँ का स्नातक होने से अपनी रियासत में विदेशों का हस्त बन गया था, उसका विरोध विदेशी शासन का विरोध ही कहा जायेगा। इसके अतिरिक्त हैदराबाद के काँग्रेस क्षेत्र में निन्यानवे प्रतिशत आर्य-समाजी नेताओं की विद्यमानता भी इसका प्रमाण है कि वहाँ का प्रत्येक आन्दोलन राजनीतिक-जागरणमूलक था।

कुछ अन्य संकेत

इतिहास में मिलने वाले निम्न संकेतों से भी हम आर्यसमाज की स्वाधीनता के प्रति दृष्टि समझ सकते हैं। अंग्रेजी काल में सेना में सैनिकों को आर्यसमाज में जाने से रोका जाता था, उनके यज्ञोपवीत उतरवाये जाते थे। रोहतक में आर्यसमाज मन्दिर ज्वत् करने की घोषणा भी कर दी गई थी। आर्यसमाजी उपदेशक दौलतरामजी को सैनिकों में धर्मप्रचार करने पर मुकदमा चलाकर दण्ड दिया गया था। करनाल के जिलाधीश ने नगर के धनी-जनों को अपने यहाँ आर्यसमाजियों को ठहराने का निषेध किया था।^३ लाहौर के जिलाधीश ने स्वामी श्रद्धानन्द से कहा था कि आर्यसमाज पोलिटिकल संस्था है।^४ मि. रोलों के मत से आर्यसमाज ने १९०५ में बंगाल की वगावत के लिए मार्ग साफ किया था।^५ इसी प्रकार १९१० में वेलण्टाइन शिरोल ने 'इण्डियन अनरेस्ट' पुस्तक द्वारा भी आर्यसमाज को अंग्रेज-विरोधी वर्णित किया था। लाहौर के 'सिविल मिलिटरी गजट' पत्र में भी आर्यसमाज को अंग्रेजों का राज्य उखाड़ कर हिन्दू राज्य की स्थापना करने वाला कहा गया था। इसके अतिरिक्त हम देश-भक्त महापुरुषों की महर्षि दयानन्द तथा आर्यसमाज विषयक सम्मतियाँ जब पढ़ते हैं, तो उनमें अधिकांश में आर्य-समाज और महर्षि दयानन्द को देशभक्त एवं स्वाधीनता के पुजारी के रूप में ही स्वीकार किया है।

१. जीवन संघर्ष, ले० सत्यदेव विद्यालंकार, पृ० ६६
२. शहीद के कमल से, ले० शुक्रराज शास्त्री नेपाल
३. उक्त सभी उद्धरण के लिये देखें, आर्यसमाज का इतिहास : भाग-२
४. स्वामी श्रद्धानन्दजी की आत्मकथा, पृ० १४५
५. परमहंस जीवनी।

उपसंहार

इस संक्षिप्त लेख में अब तक जो प्रमाण प्रस्तुत किये गये हैं उनसे पाठकों को यह भलीभाँति निश्चय हो गया होगा कि देश की स्वाधीनता के लिए आर्यसमाज तथा महर्षि दयानन्द ने प्रत्येक मोर्चे पर अग्रिम पंक्ति में रह कर सबसे अधिक योगदान दिया है। निष्पक्ष चिन्तक स्वाधीनता के आन्दोलन में अस्सी प्रतिशत देशभक्तों को आर्यसमाजी वातावरण की देन मानने को उद्धत होगा। आर्यसमाज के इन्हीं प्रशंसनीय प्रयासों के परिणामस्वरूप १५ अगस्त १९४७ को भारत स्वतन्त्र हुआ। चूँकि उस समय स्वाधीनता आन्दोलन की बागडोर उन लोगों के हाथों में थी जो महर्षि के सांस्कृतिक विचारों के उत्तराधिकारी नहीं थे, अतः भारत माता का अंग-भंग हो आजादी मिली। यदि उनको ऋषि की धार्मिक विचारधारा प्राप्त होती तो शायद आजादी प्राप्ति का इतिहास और किसी प्रकार का होता, फिर भी आधे से अधिक पञ्जाब को अपनी सांस्कृतिक एवं भौतिक सम्पत्ति के रूप में छोड़ इस घातक हानि की चोट सह कर भी यदि आर्यसमाजी प्रसन्न थे तो इस कारण कि उनके आचार्य की दृष्टि में विदेशी-राज की अपेक्षा स्वदेशीराज उत्तम था और उनके सत् प्रयत्नों से १५ अगस्त १९४७ को प्राप्त हो चुका था, इस कारण उनको अपना बतन छोड़, फकीर बन, दर-दर की ठोकरें खाने का भी गम नहीं था।

□□

(श्री सत्यप्रिय शास्त्री : सम्बत् १९९० वि. में ग्राम मन्धार जिला कुरुक्षेत्र में जन्म, विभिन्न गुरुकुलों में शिक्षा, शास्त्री (वाराणसी), एम. ए. (मेरठ विश्वविद्यालय), साहित्याचार्य (भारतीय विद्याभवन, बम्बई)। हिन्दी सत्याग्रह में छह मास जेल में रहे, गौरक्षा सत्याग्रह में एक मास का कारावास। उत्तर भारत के प्रसिद्ध वक्ताओं में एक हैं। दस वर्ष से दयानन्द ब्राह्म महाविद्यालय के प्राचार्य पद पर विराजमान हैं।)

□□

□ विदेशियों के आर्यावर्त में होने के कारण—आपस की फूट, मतभेद, ब्रह्मचर्य का सेवन न करना, विद्या का न पढ़ना-पढ़ाना वा बाल्यावस्था में अस्वयंवर विवाह, विषयासक्ति, मिथ्या भाषणादि कुलक्षण, वेदविद्या का अप्रचार आदि कुकर्म हैं। जब आपस में भाई-भाई लड़ते हैं तभी तीसरा विदेशी आकर पंच बन बैठता है।

□ महर्षि दयानन्द सरस्वती

□□

प्रखर राष्ट्रवादी ऋषि दयानन्द की राजनैतिक-अवधारणा

□ जगदीश आर्य

महर्षि दयानन्द के जीवन का एक प्रसंग है कि आपको अजमेर के मेयो कॉलेज में राजकुमारों के समक्ष राजनीति पर भाषण देने के लिये आमन्त्रित किया गया। आपने राजनीति की विशद् व्याख्या प्रस्तुत की। दयानन्द के व्याख्यान से प्रभावित होकर कालेज के प्रिंसिपल ने, जो स्वयं एक यूरोपियन था, ऋषि दयानन्द के राजनीतिक ज्ञान की भूरि-भूरि प्रशंसा की। उसे आश्चर्य हुआ कि संस्कृत साहित्य में भी इतनी ऊँची राजनीति है।

स्वामीजी आंग्ल भाषा का ए-बी-सी-डी-भी नहीं जानते थे। इधर राजनीतिक सिद्धान्त, जो बड़ी बड़ी पोथियों में हैं, वे सब अंगरेजी भाषा में हैं। उन पोथियों में भारतीय राजनैतिक चिंतकों का नाम भी नहीं है, जब कि राजनीतिक विचारकों की दृष्टि से, 'स्वयंभव' 'प्राचेतस' 'शुक' 'नारद' 'भीष्म' 'कृष्ण' 'विदुर' एवं 'कौटिल्य' आदि की एक लम्बी श्रृंखला है। मेकॉले की शिक्षा-पद्धति से शिक्षित भारतीय राजनेता अपने राजनीतिक चिंतन का स्रोत केवल पाश्चात्य दार्शनिकों को ही मानते हैं। 'अरस्तु,' 'हाब्स,' 'लॉक,' 'मार्क्स,' 'प्लेटो,' 'रूसो,' 'मील' आदि ही उनके प्रेरणास्रोत हैं। महात्मा गांधी जैसे भारतीय राजनेता का भी चिन्तनस्रोत टालस्टाय और 'रस्किन' जैसे पाश्चात्य दार्शनिक रहे हैं।

ऋषि दयानन्द ही वह महामानव है, जिसने अपना सारा चिन्तन-उत्स वेद एवं ऋषि ग्रन्थों से ही प्राप्त किया है।

ऋषि दयानन्द के राज्य सम्बन्धी कतिपय क्रांतिकारी विचारविन्दुओं को इस प्रकार विभाजित किया जा सकता है—

१. राज्य की उत्पत्ति एवं राज्य विषयक परिकल्पना

मनुष्य जब उत्पन्न हुआ, अर्थात् सृष्टि की आदिम अवस्था में, सभी मनुष्य आर्यत्व (सदाचार) से परिपूर्ण थे। कुछ काल बाद आर्य-अनार्य (दस्यु) दो भेद हुए। स्वामी दयानन्दजी अपने एक प्रवचन में इस विषय पर कहते हैं—“मनुष्य सृष्टि उत्पन्न होने पर कुछ काल बाद आर्य और दस्यु दो भेद हुए—(वेदों का प्रमाण देकर कहते हैं कि) 'विजानी ह्यार्या ये च दस्यवो।' (ऋ. १।५।१।८) शनैः शनैः चार वर्णों की उत्पत्ति हुई” (संदर्भ-ग्रन्थ, 'पूना प्रवचन', आठवां-प्रवचन)।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/१६६

इससे यह ज्ञात होता है कि आदिम अवस्था में कोई राज्य-व्यवस्था नहीं थी, कोई सामाजिक प्रतिबन्ध नहीं था। जनता सदाचार से परिपूर्ण थी। सभी स्वतन्त्र जीवन-यापन करते थे। सम्पत्ति पर सबका समान अधिकार था—कोई छीना-झपटी नहीं थी। इस प्रकार स्वयंभुव मनु तक कोई राज्यव्यवस्था नहीं थी। कुछ काल बाद कुछ मनुष्यों के अन्दर आलस्य-प्रमाद घर करने लगा, फलतः सम्पत्ति-संग्रह की भावना उत्पन्न हुई। यहीं से छीना-झपटी का प्रारम्भ होता है। अराजकता की स्थिति उत्पन्न हो गई। ऐसी स्थिति में सभी प्रजाओं ने मिलकर 'इक्ष्वाकु' को अपना राजा निर्वाचित किया। दयानन्दजी इस सम्बन्ध में लिखते हैं कि "इक्ष्वाकु राजा हुआ तो वह इससे नहीं कि वह श्रेष्ठ कुल में उत्पन्न हुआ था—अथवा उसने बलात्कार से राज्य प्राप्त किया हो, किन्तु सारे लोगों ने उसे उसकी योग्यतानुसार सभा में अध्यक्ष-स्थान पर बैठाया।" (द्रष्टव्य—'पूना-प्रवचन'—नौवा-प्रवचन)। इक्ष्वाकु के समय से ही समाज-व्यवस्था का व्यवस्थित रूप प्रस्थापित हुआ।

२. राज्य उत्पत्ति का दैवी सिद्धान्त और उसका विरोध

महाभारत काल तक राजा को ईश्वर का प्रतिनिधि कहा गया है। भीष्म पर्व में, भीष्मपितामह कहते हैं कि "राजा परम् दैवतमृत्युवाच।" (भीष्म पर्व, श्लोक सं. १००) गीता भी जो महाभारत का अंश है, उसमें कहा गया है—"नराणां च नराधिपम्।" अर्थात् मनुष्यों में राजा मैं हूँ। इधर महान् क्रान्तिकारी ऋषि दयानन्द राजा को जनता का प्रतिनिधि स्वीकार करते हैं—ईश्वर का नहीं। उन्होंने तो राजा को अन्न-दाता जैसे सम्बोधन का भी विरोध किया है। (द्रष्टव्य—आर. एस. पारिख की पुस्तक "Contribution of Arya Samaj in the making of Modern India"—page 230)

३. राज्य और जनता का आपसी सम्बन्ध कैसा हो

सत्यार्थप्रकाश में ऋषि लिखते हैं—"सभापति तद्धीन सभा, सभाधीन राजा, राजा और सभा प्रजा (जनता) के आधीन और प्रजा राजसभा के आधीन रहे।" (स. प्र.-छठा समु.) इसका अर्थ हुआ कि सभाध्यक्ष, संसद और जनता—एक दूसरे के आधीन रहें। स्वामीजी ने प्रजा और राजा में पिता-पुत्र सम्बन्ध स्थापित करने का निर्देश दिया है—वर्तते पितृवन्नृषु। राष्ट्रपति (राजा) प्रजा को पुत्रवत् व्यवहार करे, और जनता-राजा को अपना पिता समझे। जिस शासन-व्यवस्था में यह नीति काम करती है, वही शासन-व्यवस्था सुन्दर है। आज की शासन-व्यवस्था चाहे वह सोवियत रूस की हो, अमेरिका की हो या भारत की—सभी जनता के शोषक हैं, पोषक नहीं। आज के शासक वर्ग को सत्ता के अधिकार का मोह है—जनता का नहीं। जनता को भी ऐसे शासन से कोई प्यार नहीं है।

४. सर्वोच्च अधिकार जनता के हाथ में

वैदिक पद्धति के अनुसार राजा (सभाध्यक्ष) निर्वाचित होता है। निर्वाचन का अधिकार जन-प्रतिनिधियों को है। निर्वाचित सभाध्यक्ष अगर निरंकुश हो उठे तो जनता को यह अधिकार होना चाहिये कि उसे पदच्युत कर दे। स्वामीजी यजुर्वेद के आठवें अध्याय के तेइसवें मन्त्र के भावार्थ में लिखते हैं—"राजा व प्रजाजन कभी अधर्म कामों को न करें। जो किसी प्रकार अपराध के अनुकूल कार्य करे तो प्रजा राजा को, और राजा प्रजा को दण्ड देवे।" पूना-प्रवचन में स्वामीजी ने उदाहरण देकर यह स्पष्ट किया है कि प्राचीन काल में जनता को सभाध्यक्ष को उसके बुरे आचरण के कारण राज्याधिकार से वंचित करने का पूर्ण अधिकार था (द्रष्टव्य—'पूना-प्रवचन', नवां प्रवचन)। प्रतिनिधियों को एक बार चुन लेने पर—उनके राष्ट्र-विरोधी कार्यों के कारण—उन्हें वापस लौटाने का अधिकार केवल 'स्वीट्जरलैण्ड' में ही है। विश्व के किसी भी राष्ट्र के संविधान में ऐसा प्रावधान नहीं है। मुझे यह देख कर यह सुखद आश्चर्य होता है कि ऋषि

दयानन्द ने आज से १०७ वर्ष पूर्व इसका प्रावधान कर, जनता के हाथों सर्वोच्च अधिकार प्रदान करने का निर्देश दिया है। दयानन्द का राजनीतिक चिन्तन कितना क्रान्तिकारी है, इसका आप अनुमान लगा सकते हैं। स्वामीजी ने राजा को स्पष्ट निर्देश दिया है कि “त्वा द्राष्टमधि भ्रंशत्” (यजु. १२।११) अर्थात् तुझ से (राष्ट्रम्) राष्ट्र, (मा) न (भ्रंशत्) नष्ट-भ्रष्ट न हो—न उसका अधःपतन हो—न छीना जाय”। मन्त्र के भावार्थ में ऋषिवर राजा को सावधान करते हैं कि आप के बुरे आचरण से राज्य कभी नष्ट न होने पावे—जिससे प्रजा आपके अनुकूल वर्त्ते। —(ऋ. दया. के यजुर्वेद भाष्य से)।

५. राष्ट्रपति का निर्वाचन

यजुर्वेद ८।३७ में राजा (राष्ट्रपति) के लिए एक पद आया है—“वरुणश्च राजा” तथा मन्त्र ३८ में एक और पद है “उपयाम गृहीतः।” स्वामी दयानन्दजी ‘वरुण’ का अर्थ करते हैं ‘श्रेष्ठ’ और ‘उपयाम गृहीत’ का अर्थ करते हैं—‘राज्य व्यवहाराय स्वीकृतः’—अर्थात् राज्य व्यवहार के लिये आप हम से स्वीकृत (निर्वाचित) हैं। ‘वरुण’ शब्द का अर्थ उणादिकोष में इस प्रकार है—‘वृणोति त्रियते वाऽसौ वरुणः’ (उणा. ३।१३) जिसका ‘वरुण’ किया जाय। राष्ट्रपति का मनोनयन नहीं करके निर्वाचन करने का प्रावधान है। सत्यार्थप्रकाश में स्वामीजी लिखते हैं—“तीन सभाओं—महाविद्वानों की विद्या सभाधिकारी, धार्मिक विद्वानों की धर्म सभाधिकारी और प्रशंसनीय धार्मिक राजपुरुषों के सभासदों की सम्मति से राज्याधिकारी ग्रहण किया जाय, जिससे समन्वयात्मक रूप से प्रशासन किया जा सके।”

६. राष्ट्रपति की योग्यता एवं उसकी दिनचर्या

यह बहुत ही महत्त्वपूर्ण विषय है। भारत का संविधान राष्ट्रपति के लिए निम्नलिखित योग्यतायें चाहता है। (१) भारत का नागरिक हो (२) ३५ वर्ष की आयु हो (३) स्वस्थ हो।

स्वामी दयानन्द ने राष्ट्रपति की योग्यता का माप-दण्ड इस प्रकार रखा है—“राष्ट्रपति को अपने प्रभाव से ‘विद्युत्’, ‘वायु’, ‘सूर्य’, ‘सोम’, धर्म प्रकाशक, धनवर्द्धक, ऐश्वर्यवान्, जितेन्द्रिय, वेदज्ञ, दृढोत्साही तथा अठारह व्यसनों से दूर रहने वाला होना चाहिये। अठारह व्यसन इस प्रकार हैं—काम से दस और क्रोध से आठ।

काम से उत्पन्न व्यसन—(१) मृगया, (२) अक्षक्रीड़ा, (३) दिन में सोना, (४) काम-कथा या दूसरे की निन्दा करना, (५) स्त्रियों का अतिसंग, (६) मादकद्रव्यों का सेवन, (७) अतिशय गाना (८) वाद्य-व्यसन, (९) दूथा इधर-उधर घूमना, (१०) नाचना और इनका सुनना तथा देखना।

क्रोध से उत्पन्न व्यसन

(१) पैशुन्य, अर्थात् चुगली करना, (२) बलात्कार से किसी स्त्री से बुरा काम करना, (३) द्रोह रखना, (४) ईर्ष्या, (५) असूया—दोष में गुण और गुण में दोष देखना, (६) अर्थ दूषण, (७) कठोर वचन बोलना, (८) बिना अपराध दण्ड देना।

विश्व के इस बदलते हुए माहौल में इन दोषों से बचना मुश्किल-सा तथा अव्यावहारिक-सा लगता है। लेकिन यह अकाट्य सत्य है कि स्वच्छ एवं धर्मपूर्ण प्रशासन के लिए यह परमावश्यक है। इन दोषों के रहते कोई भी प्रशासन नैतिक नहीं रह सकता।

सभाध्यक्ष की दिनचर्या

जहाँ स्वामीजी ने राष्ट्रपति की योग्यता को महत्त्व दिया है वहीं उन्होंने उनके दैनिक कार्यों को भी प्रमुखता दी है। साधारणतः महापुरुषों के दैनिक कार्यकलापों को जहाँ अनदेखा कर दिया जाता है, वहाँ

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/१६८

ऋषि ने इसके महत्त्व को अपनी दृष्टि से ओझल नहीं किया है। राष्ट्राध्यक्ष की दिनचर्या सामान्य नागरिक से बिल्कुल अलग होनी चाहिये, ताकि जन-जीवन पर उसका सुन्दर प्रभाव पड़ सके।

सत्यार्थप्रकाश में 'मनु' का हवाला देकर, राष्ट्रपति की दिनचर्या इस प्रकार लिखी है—

“जब पिछली प्रहर रात्रि रहे, तब उठ, शौच और सावधान होकर परमेश्वर का ध्यान, अग्निहोत्र, धार्मिक विद्वानों का सत्कार और भोजन करके भीतर सभा में प्रवेश करे। वहाँ खड़ा रह कर जो प्रजा जन उपस्थित हों उन्हें मान्य देवे और उनको छोड़ कर मुख्यमंत्री के साथ राज-व्यवस्था कर, विचार करे। (स. प्र. छठा समु.)।” जोधपुर महाराजा को जो दिनचर्या बताई है उसमें विशेष यह है कि दिन में १० बजे और सांयकालीन भोजन ६ बजे करना—दिन में न सोना और रात्रि में ११ बजे तक अवश्य सो जाना। प्रति दिन सवा ६ घंटे राजकार्य में लगाना चाहिये। प्रातः समय योगाभ्यास की रीति से ध्यान करना।”

—दृष्टव्य, ऋषि दयानन्द के पत्र और विज्ञापन, पत्र सं० ४५९ और ५६३।

७. तीन प्रकार के संसदों की कल्पना

स्वामी दयानन्द ने व्यक्तिविशेष को राजा नहीं माना है। उनकी परिकल्पना में संसद ही सर्वोच्च सत्ता है, जिसे राजा कहा जाना चाहिये। ऋग्वेदादिभाष्यभूमिका में वे लिखते हैं—‘तीन प्रकार की सभा को ही राजा मानना चाहिये, एक मनुष्य को कभी नहीं।’ ऋषि की राज्य विषयक यह कल्पना बहुत क्रांतिकारी है। जिस पृष्ठभूमि में ऋषि ने यह क्रांतिकारी घोषणा की, उस समय भारत की कौन कहे, सारे विश्व में, राज-व्यवस्था में व्यक्ति ही प्रमुख था। भारत में उस समय ब्रिटिश सरकार का प्रतिनिधि, जिसे ‘वायसराय’ कहा जाता था, शासक था। इस ब्रिटिश राज्य में सूर्य अस्त होता ही नहीं था। भारत में तो सन् १८५७ का प्रथम स्वातन्त्र्य-युद्ध संगीनों और तोपों के बल पर दबा दिया गया था। आतंक का दबदबा था, ऐसे संत्रास के माहौल में, ऋषि दयानन्द की यह घोषणा उनकी क्रान्तदर्शी राष्ट्रीयता है। यही कारण है कि वे अपने पूर्ववर्ती एवं समकालीन दार्शनिकों व सुधारकों से भिन्न हैं, जिनकी राजनैतिक दृष्टि लगभग शून्य है।

ऋग्वेद में तीन संसदों का वर्णन आया है। “त्रीणी राजाना विदथे पुरुणि परिविश्वानि भूषथ संदासि।” (ऋ. मं. ३, सू० ३०, मंत्र ६)। प्रजा की सुख-समृद्धि एवं विज्ञान की उन्नति के लिये जिन तीन सभाओं का उल्लेख किया गया है, वे इस प्रकार हैं— (१) विद्यार्य सभा (२) धर्मार्य सभा और (३) राजार्य सभा।

विद्यार्य सभा—राष्ट्र में शिक्षा का प्रबंध करे।

धर्मार्य सभा—न्याय विभाग का प्रबंध करे, (न्यायपालिका)।

राजार्य सभा—प्रशासन को नियंत्रित करे। शिक्षाविभाग को, न्यायपालिका एवं कार्यपालिका से स्वतंत्र रहना चाहिये, ऐसा ऋषि का अभिमत है।

सांसदों द्वारा शपथ ग्रहण

“सभ्य सभा में पाहि ये च सभ्यः सभासदः।” (अथर्व० १९.५५.६) सभासद, सभा को इस प्रकार सम्बोधित करें—“हे सभा के योग्य सभासद ! मैं सभा की धर्मयुक्त व्यवस्था का पालन करूंगा।” इस मंत्र में तीन शब्द आये हैं—‘सभा’ ‘सभ्य’ एवं ‘सभासद्’। विधान संस्था को ‘सभा’, सभा के सदस्यों को ‘सभ्य’ तथा सभाभवन में उपस्थित सदस्यों को ‘सभासद्’ कहा गया है। सभासदों में सब प्रकार के परिषदों, समितियों (विशेष प्रकार की समितियों के सदस्य)—अंग्रेजी का Committee इसी शब्द से बना है—वेद में ‘सभा’ और ‘समिति’ अलग अलग व्याख्यातित हैं। देखें—“सभा च मा समितिश्चावतां प्रजापतेर्दहितरो संविदाने।” (अथर्व.

९.१२.१) —अर्थात् प्रजापति (राजा अथवा शासनशक्ति) की दो कन्यायें 'सभा' और 'समिति' हैं। ये दोनों मेरी रक्षा करें। ये दोनों मेल करानेवाली हैं। —सभा में सभ्य, सत्य ही बोलने की शपथ लेता है—देखें—'शिक्षाच्चारु वदानि पितरः संगनेषु'—(वही मंत्र)। मैं सभाओं में 'चारु वदामि' सत्य ही बोलूँ। 'सभा' और 'समिति' में ताल-मेल होना चाहिये, अर्थात् दोनों में संवैधानिक सम्बन्ध होने चाहिये।

८. सांसदों की योग्यतायें

ऋषि दयानन्दजी की चिन्तनधारा में सांसदों में निम्न योग्यतायें चाहिये—

(१) वेदज्ञ (२) स्मृतियों का ज्ञाता (३) दण्डनीति, न्यायविद्या, एवं आत्मविद्या का जो अध्ययन किये हों। (४) योगाभ्यास द्वारा अपनी इन्द्रियों को नियंत्रित किया हो।

वर्तमान समय में, भारतीय संविधान में कोई विशेष योग्यता अपेक्षित नहीं है। उनमें केवल दो-तीन गुण होने चाहिये। (१) आयु १८ वर्ष (२) भारत का नागरिक हो। (३) स्वस्थ हो। शैक्षणिक योग्यता की कोई सीमा नहीं है। यही कारण है कि 'अंगूठा-छाप' व्यक्ति भी विधानसभा या संसद् के सदस्य हो जाते हैं। चारित्रिक योग्यता का कोई प्रश्न ही नहीं है। दुष्ट चरित्र वाले व्यक्ति भी सांसद हो सकते हैं, और हैं भी। स्वामी दयानन्द की परिकल्पना में सदस्यों के पूर्ण शिक्षित होने के अतिरिक्त उनके चरित्र का दृढ़ होना परमावश्यक है।

९. सम्प्रभुता

जनतांत्रिक प्रणाली की विशेष गुणवत्ता उसकी जनता में निहित है। स्वामी दयानन्द का इस सम्बन्ध में स्पष्ट अभिमत है कि संविधान ही राज्याध्यक्ष है। संविधान का निर्माण ऐसे चरित्रवान् सांसदों के द्वारा होना चाहिये जो पक्षपातरहित हों। संविधान का निष्पक्ष होना परमावश्यक है। सांसदों एवं राजाध्यक्ष को नैतिकता के गुणों से परिपूर्ण होना चाहिये। उनका [स्वामी दयानन्द] का कहना था—

अनैतिकता की रोटो खाने से भीख मांग कर जीना अच्छा है। (संदर्भ ग्रन्थ—एच बी. शारदा लिखित—'लाइफ-आफ स्वामी दयानन्द'—पृष्ठ २८३)। राष्ट्र का संविधान इतना परिपूर्ण होना चाहिये कि बाहरी शत्रु उसमें हस्तक्षेप करने का साहस भी न कर सकें। ऋषि दयानन्द ने राजा (संविधान) को विद्युत् के समान शक्तिशाली माना है। जैसे विद्युत्, अंधकार को दूर करता है—वैसे ही सभाध्यक्ष या संविधान प्रजा के हृदय को नैतिकता के गुणों से प्रकाशमान कर दे—(द्रष्टव्य—'सत्यार्थप्रकाश', ६ठा समुल्लास)। सम्प्रभुता में निम्नलिखित गुण होने चाहिये—

(क) संविधान पक्षपात रहित हो।

(ख) संविधान नैतिकता के गुणों से परिपूर्ण हो।

(ग) संविधान विद्युत् के समान शक्तिशाली हो।

(घ) संविधान साम्राज्य का तेज, ब्रह्मवर्चस्व, उसका वीर्य शक्तिशाली होवे तथा 'यश' की वृद्धि

करता रहे।

१०. निर्वाचन प्रणाली—

वर्तमान जनतांत्रिक राजनीति में जन-प्रतिनिधियों को चुनने का अधिकार नहीं है। राजनीतिक दलों द्वारा मनोनीत व्यक्तियों को ही जनता चुन कर विधानसभाओं में भेजती है। जनता को यह अधिकार नहीं है कि स्वयं किसी को चुन कर विधानसभाओं में भेजे। इस देश की जनता को जन-तंत्र प्रणाली से प्रशिक्षित नहीं किया गया है। फलतः आज की चुनाव-प्रणाली जन-तंत्र के नाम पर मखौल—एक नाटक बन कर रह गई है।

स्वामी दयानन्द ने जिस चुनाव-प्रणाली का समर्थन किया है, उसमें जन सामान्य को यह पूर्ण अधिकार है कि उन्हीं व्यक्तियों को विधानसभाओं में भेजे जिनका चरित्र दृढ़ होवे, वे पूर्ण शिक्षित हों। मूर्खों को संसदों में न भेजें। उनका कथन है कि “अज्ञानियों के सहस्रों-लाखों-करोड़ों मिल कर जो व्यवस्था करें, उसको कभी नहीं मानना चाहिये।” (‘सत्यार्थप्रकाश’—६ठा समुल्लास)। म. गांधी ने भी बहुमत के आधार को कभी नहीं स्वीकारा है। पाश्चात्य विचारक श्री ‘थोरो’ ने भी इसी सिद्धान्त को माना है।

इन विधानसभाओं में दो प्रकार के सदस्य होंगे। राजपुरुष एवं प्रजापुरुष। ‘प्रजापुरुष’ का निर्वाचन जनता के मतों से होगा, और ‘राजपुरुष’ राष्ट्रपति द्वारा मनोनीत विशिष्ट व्यक्ति होंगे।

जन प्रतिनिधियों के द्वारा ही सभाध्यक्ष का चुनाव होता है। स्वामीजी ने ग्राम-पंचायतों के माध्यम से, नीचे से चुनाव-प्रणाली की रूप-रेखा प्रस्तुत की है। स्वामी दयानन्दजी ने निर्वाचन प्रणाली में ग्राम-राज व्यवस्था मानी है। उनका सुझाव है कि एक-एक—दस-दस ग्रामों के मुखिया सर्वसम्मति से कम से कम दस चरित्रवान् व्यक्तियों को अपना प्रतिनिधि चुनें—उन प्रतिनिधियों द्वारा पुनः चरित्रवान् व्यक्ति का चुनाव हो—उन्हें स्वामीजी ने ‘सभापति’ नाम से सम्बोधित किया है, यह व्यक्ति राजा सभा में जावे।

महात्मा गांधी तथा सर्वोदयवादी नेताओं ने जिस ग्राम-राज्य की कल्पना आज की है, ऋषि दयानन्द ने बहुत पहिले ही ग्राम-राज्य की कल्पना ही नहीं बल्कि उसकी रूपरेखा भी प्रस्तुत की है। स्वामीजी की सम्पूर्ण शासन-व्यवस्था में ग्राम एक ईकाई है और किसान उसका महत्त्वपूर्ण ‘घटक’ है। उन्होंने किसानों को ‘राजाओं का भी राजा’ कहा है।

११. मंत्रियों की संख्या एवं गुण

मंत्रियों की संख्या कितनी हो, इस पर स्वामीजी का स्पष्ट निदेश है। “मंत्रिमंडल (कैबिनेट) में कम से कम आठ उत्तम, धार्मिक व चतुर सचिव रखे।” [स. प्र., ६ठा समु.] [युगानुकुल संख्या में परिवर्तन अपेक्षित है—ले०]’

गुण—[क] स्वदेशोत्पन्न हों, [ख] वेदादिशास्त्रज्ञ हों [ग] कुलीन हों [घ] शूरवीर हों [ङ०] ऊंचे लक्ष्य वाले हों [च] पक्षपात रहित हों।

अन्य अधिकारियों एवं कर्मचारियों की नियुक्ति

[१] मुख्य सेनापति [२] वाणिज्य मंत्री [३] गणकम् अर्थात् लेखा-निरीक्षक [४] वनरक्षक [५] पशु-पालन पदाधिकारी [६] मनोरंजन पदाधिकारी—इस विभाग के अन्तर्गत, नृत्य, संगीत, वाद्य, नाट्य आदि संकाय रहें। ये सभी पदाधिकारी पक्षपात रहित, दृढ़चरित्रवान्, वेदादिशास्त्र के ज्ञाता, ऊंचे लक्ष्य वाले एवं जनता के प्रति समर्पित भावना वाले होने चाहिये।

१२. दण्डनीति

स्वामीजी ने दण्ड नीति का यह आधार माना है—“न्याय युक्त दण्ड ही का नाम राजा और धर्म है। जो इसका लोप करता है उससे नीच पुरुष दूसरा कौन होगा ?” [स. प्र., ६ठा समु.]

‘मनु’ का प्रमाण देकर वे कहते हैं:—

“दण्डः शास्ति प्रजाः सर्वा दण्डः स्वमभिरक्षति

दण्डः सुप्तेषु जागर्ति बंडधर्मं विदुर्बुधा;”

“स राजा पुरुषो दण्डः स नेता शासिता च सः

चतुर्णामाश्रमाणां च धर्मस्य प्रतिभूः स्मृतः।” [मनु. ७-१९, १७]

जो दण्ड है वही पुरुष, राजा वही, न्याय का प्रचारक है, शासक है, वही चार वर्णों, आश्रमों एवं धर्म का प्रतिभूः अर्थात् जामिन है। दण्ड के प्रयोग के लिये विवेक की आवश्यकता है। ऐसा न हो जाय कि निरपराधी को दण्ड मिल जाय। दंडित व्यक्ति के प्रति प्रतिशोध की भावना नहीं होनी चाहिये।

आधुनिक समय में दण्ड के तीन भेद किये गये हैं—[१] प्रतिशोधक [२] भयावह [३] सुधारक। ऋषि दयानन्द ने भी दण्ड के तीन भेद माने हैं। यथा—वाणी का दण्ड, अर्थ दण्ड, और शारीरिक दण्ड।

‘वाणी का दण्डः’—अपराधी को समझाने बुझाने से लेकर सार्वजनिक निन्दा करनी चाहिये—यह वाणी का दण्ड है।

अर्थ-दण्डः—जुर्माना किया जाय। आवश्यकता पड़ने पर उसकी चल सम्पत्ति को नीलाम किया जाय।

शारीरिक दण्डः—इतने पर भी अपराधी अपराध करने से बाज न आवे तो उसे ‘केनिंग’ से लेकर उसका सिर काटने तक की सजा दी जाय। ऋषि दयानन्द की दण्ड नीति मनोवैज्ञानिक है।

स्वामीजी ने दण्ड देने में लिंग-भेद नहीं माना है। व्यभिचारिणी स्त्री को कड़ा दण्ड देने का निर्देश दिया है। राजपुरुषों को दण्ड संसद् की ओर से देना चाहिये। ‘राजा भगवान् का रूप है, अतः उसे दण्ड न देना चाहिये’—इस भावना का स्वामीजी ने प्रबल शब्दों में विरोध किया है। उनका कहना है कि जब राजा पुण्यात्मा, महापुरुष एवं नेता होते हुए भी अपराध करता है, यदि उसे दण्ड न दिया जाय तो साधारण व्यक्ति को उसके अपराध पर क्यों दण्ड दिया जाय ?

दण्ड-विधान में फाँसी की सजा हो-या न हो, इस पर आज कल एक विवाद खड़ा हुआ है। कुछ चिन्तकों का कहना है कि मनुष्य जब किसी प्राणी को बनाता नहीं है तो उसे वध करने का क्या औचित्य है। ऐसे लोगों के विचार में ‘सुगमदण्ड देना उचित है—मानवीय है।’ ऋषि दयानन्द के युग में भी ऐसा ही प्रश्न उठता था। इस प्रश्न को स्वामीजी ने पूर्व पक्ष में उठाया है। इसका समुचित समाधान करते हुए वे लिखते हैं—“सच पूछो तो सुगमदण्ड यही है कि एक राई भर भी यह दण्ड सब के भाग में न आवेगा। और जो सुगमदण्ड कहते हो वह करोड़ों गुना अधिक होने से-करोड़ों गुना कठिन होता है। क्योंकि जब बहुत मनुष्य दुष्ट कर्म करेंगे—तब थोड़ा-थोड़ा भी दिया जाय तो बहुत देना पड़ेगा”। (स. प्र. छठा समु.)

यहाँ उन्होंने गणित के आधार पर कठोर दण्ड को भी ‘सुगम’ बतलाया है।

दयानन्द ने सब को एक ही प्रकार के दण्ड देने की व्यवस्था उचित नहीं मानी है। अशिक्षितों की अपेक्षा शिक्षितों को अधिक दण्ड। इसी प्रकार राजा और प्रजा के दण्ड में भी भेद किया है। राजा या राजपुरुषों के अपराध पर उसे प्रजा की अपेक्षा अधिक दण्ड देना चाहिये।

ऋषि का अभिप्राय स्पष्ट है, दण्ड के द्वारा अपराध कर्म को रोकना है—अतः व्यक्ति को दण्ड उसके व्यक्तित्व के आधार पर ही देना न्यायसंगत है।

१३. टैक्स (कर) नीति

राज्य की आमदनी का स्रोत कर-व्यवस्था है। स्वामीजी के मत में ‘अर्थ’ वह है—जो धर्म से प्राप्त किया जाय। अतः कर-संग्रह की नीति ऐसी न हो जो प्रजा को कष्ट दे। जैसे ‘अमर’ थोड़ा-थोड़ा रस ग्रहण करता है, जोंक और बछड़ा-शनैः शनैः रस प्राप्त करते हैं, उसी प्रकार प्रजा से टैक्स लेते समय इसका ध्यान आवश्यक है कि प्रजा को उससे कष्ट न हो। बगुला का उदाहरण देकर स्वामीजी राजाओं को निर्देश देते हैं कि अर्थ-संग्रह पर अपना ध्यान केन्द्रित रखना चाहिये।

भारत की अर्थ-व्यवस्था में गो-सम्पदा का स्थान सर्वोपरि है—अतः उसके रक्षण एवं वृद्धि पर राजा समुचित ध्यान दे।

करों की चोरी करने वालों को दण्ड देने की व्यवस्था है—उनसे भी दण्ड के रूप में द्रव्य ग्रहण करें। राज्य की अर्थ-व्यवस्था में केवल कृषि का ही योगदान काफी नहीं है—अतः देश के कला-कौशल, उद्योग-धंधों को बढ़ाने का भी निर्देश दिया है।

व्यापार के माध्यम से देश की अर्थ-व्यवस्था सुदृढ़ हो, इसे भी स्वामीजी ने स्पष्ट किया है। व्यापारियों को राज्य की ओर से सुविधा मिलनी चाहिये, ऐसा उनका अभिमत है।

राज्य के कर्मचारियों की सेवा-निवृत्ति होने पर उनके पेंशन की भी व्यवस्था हो, ऐसा ऋषिवर का विचार है। राष्ट्र की अर्थ-व्यवस्था समुचित रूप से सुदृढ़ हो, इस सम्बन्ध में दयानन्द ने कुछ निश्चित सिद्धान्त स्थिर किये हैं।

राजस्व तथा अन्य करों से प्राप्त राष्ट्रीय आय के विभाजन का सिद्धान्त

राजस्व तथा अन्य साधनों से प्राप्त राष्ट्रीय आय के विभाजन का भी सिद्धान्त दयानन्द ने स्थिर किया है। यथा—“राज्य की सम्पूर्ण आय में १/१० धर्मादि काम के लिये रखें। धर्मादि से आशय न्याय एवं शिक्षा-विभाग से है। आपत्काल के लिये भी धन की व्यवस्था रखें। राज्य की आय में से नवांश में से दो भाग स्थिर-कोष, दो अंश राज्यकुल, तीन अंश सेना विभाग, एक अंश कृषि, शिल्प आदि में लगावें। (द्रष्टव्य—पत्र सं. ४५९)

१४. युद्ध नीति

आर्यसमाज के सातवें नियम में स्वामीजी ने “सबसे प्रीतिपूर्वक वर्तने” के लिए कहा है। प्यार भी अहिंसा का ही एक रूप है। जहाँ तक सम्भव हो अपने पड़ोसी राष्ट्र से प्रीतिपूर्वक ही वर्तना चाहिये। परन्तु अगर पड़ोसी राष्ट्र अपनी दुष्टता से वाज नहीं आता है तो वहाँ पर स्वामीजी ने (ऋग्वेद १।३।१८।२) के मन्त्र “युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः।” अर्थात् राष्ट्र की सेना बलवती हो, ताकि दुष्ट पड़ोसी कभी भी तुम्हारे देश पर हावी न हो उठे। युद्ध का उद्देश्य अन्याय को नष्ट करना है। स्वामीजी ने युद्ध को अनिवार्य नहीं माना है। परन्तु शत्रु देश से अपनी रक्षा हेतु युद्ध भी अपरिहार्य है।

युद्ध की शक्ति का केन्द्रीयकरण होना चाहिये, परन्तु अलग-अलग सेनाओं के लिए उसका विकेन्द्रीयकरण भी होना चाहिये। स्थल, नभ एवं आकाश सेनाओं के लिए अलग-अलग सेनापति चाहिये—पर उन सभी का नेतृत्व प्रधान सेनापति करे।

रक्षा-व्यवस्था

रक्षा-व्यवस्था के दो भेद हैं, आन्तरिक रक्षा-व्यवस्था और बाह्य-रक्षा व्यवस्था। आन्तरिक व्यवस्था—देश के भीतर शान्ति स्थापित रहे। डाकुओं-चोरों-तस्करों से प्रजा सुरक्षित रहे, इस सम्बन्ध में राजा के कर्तव्य-बोध का ज्ञान स्वामीजी ने कराया है। राष्ट्र का आरक्षी-बल काफी चुस्त रहे—वह आधुनिक उपकरणों से लैस रहे—ऐसा ऋषि का अभिमत है।

बाह्य-सुरक्षा-व्यवस्था

बाहरी शत्रु-राष्ट्रों से मित्रता, समझौता एवं भद्र व्यवहार वर्तना चाहिये। शत्रु राष्ट्र को मित्र राष्ट्र बनाना उद्देश्य रहना चाहिये। गुट-निरपेक्षता की भावना सफल तभी हो सकती है, जब आपस में सम-भाव रखा जावे। उदासीनता गुट-निरपेक्षता नहीं है। गुप्तचर विभाग सुदृढ़ रहे इस पर ऋषि दयानन्द ने पर्याप्त बल दिया है।

१५. शासन में विकेन्द्रीयकरण के सिद्धान्त

स्वामी दयानन्द द्वारा प्रतिपादित शासनव्यवस्था में विकेन्द्रीयकरण का सिद्धान्त महत्त्वपूर्ण है। एक व्यक्ति के हाथ में सत्ता केन्द्रित न रहे—बल्कि तीन संसदों द्वारा शासन हो। ग्राम-पंचायतें ग्राम व्यवस्था में सक्षम रहें। नगरों की व्यवस्था के लिए नागरिक परिषदों (आज की भाषा में 'कॉरपोरेशन' की आवश्यकता पर बल दिया है)।

१६. विदेश नीति

पड़ोसी राष्ट्र के साथ तीन प्रकार का सम्बन्ध, यथायोग्य रखना चाहिये। मित्र भाव, शत्रु भाव और उदासीन भाव। धार्मिक राजा के साथ मित्र भाव, दुष्ट राजा के साथ शत्रु भाव, एवं जो राज्य मित्र भाव भी न रखता हो और शत्रुता भी न रखता हो, ऐसे राष्ट्र के साथ उदासीन (तटस्थता-नीति) भाव रखे। मित्र राष्ट्र से आशय है, जिस राजा की समान नीति हो, जो सद्भावना रखता हो। सभाध्यक्ष ऐसा प्रयत्न करे कि विदेशी राजाओं के मित्र, शत्रु एवं उदासीन राष्ट्रों के साथ मोह में न फँसे। अर्थात् मित्र राष्ट्र के मोह में इस प्रकार न फँसे जिससे मित्र राष्ट्र अपनी इच्छानुसार चला सके—(स. प्र. छठा समुल्लास)।

१७. चक्रवर्ती राज्य अर्थात् विश्व-संघ की कल्पना

ऋषि दयानन्द ने एक विश्व-संघ, (आज की भाषा में राष्ट्र-संघ) की परिकल्पना की है। उनका कथन है कि "बीस ग्रामों का अधिपति बीस ग्रामों के वर्तमान को, शतग्रामाधिपति को नित्य प्रति निवेदन करें। बीस सौ-सौ ग्रामों के पति सहस्राधिपति ग्रामों के स्वामी को प्रतिवेदन दिया करें। बीस-बीस ग्रामों के पांच अधिपति सौ-सौ ग्रामों के अध्यक्ष को और वे सहस्र-सहस्र के दस अधिपति, और दस सहस्र के अधिपति लक्ष ग्रामों की राज-सभा को प्रतिदिन जनाया करें। और वे सब राजसभा-महाराजसभा अर्थात् सार्वभौम चक्रवर्ती महाराज-सभा में सब भूगोग का वर्तमान जनाया करें।" (स. प्र. छठा समु.)

राष्ट्रीय भावना में स्वदेशी का आग्रह एवं एक राष्ट्रभाषा की परिकल्पना स्वामी दयानन्दजी ने उस समय की थी जब नेशनल कांग्रेस का जन्म भी नहीं हुआ था।

शासनप्रणाली में एक तन्त्र की चुनींती देने वाले इस सन्त ने जनतन्त्र की केवल मौखिक व्याख्या ही नहीं की बल्कि अपने द्वारा स्थापित आर्यसमाज की आधारशिला भी प्राचीन जन-तन्त्र के आधार पर रखी। ऋषि दयानन्द की जनतान्त्रिक प्रणाली में जनता ही सर्वस्व है, उसे ही सर्वोच्च अधिकार है। आधुनिक समय में भारत में जो जन-तन्त्र प्रणाली है, वह बहुत दोषपूर्ण है। इस जन-तन्त्र में केवल 'तन्त्र' है—'जन' शून्य है।

स्वामी दयानन्द द्वारा प्रतिपादित शासन-व्यवस्था ही किसी देश की सर्वश्रेष्ठ प्रशासन-प्रणाली है। इसमें किंचित भी सन्देह नहीं।



वैदिक-दर्शनम्

□ म. म. डॉ. गोपालशास्त्री 'दर्शनकेसरी'

महर्षिदयानन्द-सरस्वती-महोदया हि दार्शनिकान् परस्परं विरुद्धवानुपहसन्तो विविधं विमर्शमुपस्थापयन्ति । तेषां कथनमस्ति यद् दर्शनानां रहस्यज्ञानाय मूलसूत्रैः सह तेषामार्षं भाष्यमेव परिशीलनीयम् । तदाधारं तैर्यो दार्शनिकः सिद्धान्तः समा-विश्रुते तस्याधः समुल्लेखो विधीयतेऽतिसंक्षेपेण ।

१. त्रैतवादः । २. जीवात्मपरिच्छिन्नवादः । ३. मुक्तेः पुनरावर्तनम् । ४. वैदिक-दर्शनानि सर्वाण्येव शेषवराणि । ५. सर्वेषां च तेषां समन्वये तात्पर्यं न तु परस्पर-विरोधे । इति ।

त्रैतवादः

त्रैतवादो हि डिण्डिमघोषं घुष्यते । अखिलब्रह्माण्डस्य मूलमुपादानकारणं प्रधानापरपर्यायं प्रकृतितत्त्वं तच्च सत्त्वरजस्तमसां साम्यमुच्यते । इत्येकं तत्त्वम् । द्वितीयं तत्त्वं तु भोक्तृरूपं जीवात्मतत्त्वम् । तृतीयं तत्त्वं तु तयोः प्रकृतिजीवात्मनो-नियामकमीश्वरतत्त्वमिति । त्रयाणामनाद्यनन्तस्थितिरितीत्यं त्रैतवादः स्वभाव-सिद्ध एवास्ति यथार्थसत्तावान् । व्याप्तौ ज्ञाने आनन्दे सत्तायां चानन्ततामृतत्वं हि ब्रह्म ईश्वरः प्रजापतिः इत्यादिनाम्नाभिधीयते । सत्तायां याथार्थ्यम् व्याप्तावपरिमितं ज्ञानानन्दकर्मशून्यं हि तत्त्वं प्रकृतिरित्युक्तम् । सत्तायां याथार्थ्यम् व्याप्तौ ज्ञाने आनन्दे कर्मणि च स्वल्पत्वमणुत्वं च विभर्ति तद्धि तत्त्वम् जीवः पुरुष आत्मेत्युच्यते । ब्रह्म हि आनन्दानन्त्यमनाद्यं ज्ञानानन्तत्वं सामर्थ्यानन्त्यमित्यादिविशिष्टगुणशालित्वात् परमपुरुषः परमात्मा परमेश्वर इत्याद्यनन्तनामभिर्व्यपदिश्यते । इमानि त्रीणि तत्त्वानि स्वभावसिद्धानि शाश्वतानि सदैवेत्यमेव पृथक् तिष्ठन्ति । अतिष्ठन् । स्थास्यन्ति चेति सिद्धं तत्त्वत्रयम् शाश्वतम् ।

ब्रह्मणाऽल्पज्ञस्य जीवस्य सृष्टिर्न क्रियते । यथा ब्रह्म स्वभावत एव सर्वज्ञं तथैव जीवोऽपि स्वभावत एवालपज्ञः, प्रकृतिश्च स्वभावत एवाज्ञेति त्रयाणामपि पार्थक्यसिद्धिः शाश्वतिकीति वेदज्ञविदुषां केषामपि विमतिरत्र नास्ति ।

विश्वस्मिन् जडचेतनयोः शाश्वती स्थितिः पृथक् सत्ता च शाश्वतिकी स्वतन्त्रेति प्रत्यक्षसिद्धम् । न तयोः किमपि परस्परमेकम् अन्यस्मिन् परिणमते परिवर्तते वा जडं जडमेवेति चेतनश्चेतन एवेति नैव स स्वचैतन्यं जहाति । नापि जडं स्वजाड्यं विजहाति ।

तत्र चेतनवर्गो एकः परमात्मा स्वतन्त्रः सर्वज्ञः सर्वकर्ता तद्भिन्नोऽल्पज्ञो भोगेऽस्वतन्त्र एताभ्यां भिन्ना जडाऽज्ञा प्रकृतिः जडवर्गाणामुपादानकारणम् तद्वि भोज्यमुच्यते । जीवोऽणुपरिमाणो भोक्ता परमेश्वरो विभुरभोक्तेति यथार्थभेद एतेषाम् ।

भोक्ता जीवोऽपि देहेन्द्रियादिविशिष्टश्चेतनो भवति । उक्तमन्यत्रापि 'आत्मेन्द्रियमनायुक्तं भोक्तेत्याहुर्मनीषिणः (कठ० १।३।४) ईश्वरस्याभोक्तृत्वमेव सूचयति । स क्वापि कथमपि देहेन्द्रियभाक् नैव भवतीति ।

अतश्चेश्वरस्यावतारो न सम्भवति नापि तत्प्रतिमास्तीति साकारमूर्तिपूजनादिकं सर्वमवैदिकं कर्मेति सिद्धमेवास्ति ।

परमात्मनः प्रेरणया प्रकृत्युपादानकं विश्वं भोग्यं जीवात्मनो भोक्तुः कृते परिणमते । संहतपरार्थत्वात् (सां० सू० १।१०।५) इदं हि विविधं वैशिष्ट्यं परमेश्वरस्याभोक्तृत्वम् जीवात्मनो भोक्तृत्वं प्रकृतेर्जडाया भोग्य-त्वमेव त्रयाणां पार्थक्ये मूलम् । एषामेव त्रयाणां वेदेषु चतुर्ष्वपि पार्थक्येन विस्तृतं वर्णनमुपलभ्यते । ऋग्वेदस्यैको मन्त्र इह निर्दिश्यते—

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वत्ति अनशनन्नन्यो अभिचाकशीति ॥ —(ऋ० १।१६।४।२०)

अस्मिन् मन्त्रे भोक्तुर्जीवस्याभोक्तुः परमेश्वरस्य भोग्यायाश्च प्रकृतेः फलयुक्तस्य वृक्षस्य रूपकेण वर्णनं दृश्यते । एतदनुरूपमेव श्वेताश्वतरोपनिषदि श्रूयते—

भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्मेतत् । —(श्वे० १।१२)

छान्दसोऽदन्तो ब्रह्मशब्दः । भोक्ता भोग्यं प्रेरितेति त्रीण्येवानादितत्त्वानि सर्ववेदेषु गीयन्ते ।

पङ्कदर्शनानि वैदिक्यश्च चतस्रः संहिता उपनिषदश्चैकादश एतेषामेव त्रयाणां तत्त्वानां प्रतिपादनं बहुधा कुर्वन्तीति वेदविदुषामतिरोहितम् ।

जीवात्मनः परिच्छिन्नवादः

जीवात्मा न विभुरस्ति नापि मध्यमपरिमाणः किन्तु स हि अणुरित्येव वेदेषु भिन्न-भिन्नवैदिकशास्त्रेषूप-लभ्यते । योगदर्शनस्य व्यासभाष्ये महर्षेः कपिलस्य प्रशिष्य आचार्यः पञ्चशिखो वक्ति—

‘तमणुमात्रमात्मानमनुविद्यास्मीत्येवं तावत् सम्प्रजानीते ।’

अयं हि योगिनोऽनुभवः समाधावेवमात्मानं परमाणुं पश्यतीति तादृशमेव ब्रूते न्यायदर्शनस्य वात्स्यायन-भाष्येऽपि—

“अस्त्येकः सर्वविषयः प्रतिदेहं स्वज्ञान-प्रबन्धं स्मृति-प्रबन्धं च प्रतिसंघत्ते इति ।

यस्य देहान्तरेषु वृत्तेरभावान्न प्रतिसन्धानं भवतीति ॥” (वात्स्या० भा० ३।१।१५)

इत्यनेन सूच्यते यस्मिन्देहे जीवात्मा तिष्ठति तत्र परिच्छिन्नस्तिष्ठति ।

उपनिषत्स्वपि अणुत्वेनैव जीवात्मायं निर्दिश्यते । तथाहि मुण्डकोपनिषदि श्रूयते—

एषोऽणुरात्मा चेतसा वेदितव्यः । (मु० ३।१।९)

श्वेताश्वतरोपनिषद्यपि एष भावः स्फुटं विवृतोऽस्ति—

बालाग्रशतभागस्य शतधा कल्पितस्य च ।

भागः जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥ (श्वे० ५।९)

मुक्तेः पुनरावृत्तिवादः

यद्यपि दर्शनेषु—

तदत्यन्तविमोक्षोऽपवर्गः (न्या० १।१।२२)

अथ त्रिविध-दुःखात्यन्त-निवृत्तिरत्यन्तपुरुषार्थः (सां० सू० १।१)

इत्यादि-सूत्रैः सर्वदुःखानां हि अत्यन्तनिवृत्तिरेव मुक्तिरभिहिताऽस्ति । तथैव जनेषु धारणाऽप्यस्ति यन्मुक्तेर्न कोऽपि परावर्तत इति । परन्तु मम दृष्टौ तत्रात्यन्तशब्दोऽत्यधिकार्थं विद्यते न तु अनन्तार्थं यतोहि अल्पज्ञो अल्पशक्तिर्जीवोऽनन्तकालावधि ब्रह्मानन्दं भोक्तुं कथमपि समर्थो न स्यात् । ममास्य विचारस्य पोषिका मुण्डकोपनिषद्विद्यते । सा हि स्पष्टं मुक्तेः परावर्तनं ब्रूते तथाहि—

वेदान्तविज्ञान-सुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्ध-सत्त्वाः ।

ते ब्रह्मलोकेषु परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ॥ (मु० उ० ३।२।६)

अत्र मुक्तिस्थितिकालस्य परान्त इति संज्ञास्ति । ततो मुक्तिस्थितिकालस्य समाप्तिरेव परान्तकालशब्देन सूच्यते । परान्तकाले मुक्तिस्थितिकालसमाप्तौ परामृतान्मुक्तेः सर्वे मुच्यन्ति निवृत्ता भवन्ति । अत्र परस्मैपदं छान्दसम् । मुच्यन्ते ततोऽध आयान्तीत्यर्थः । अत्र परामृता इति पाठस्तु प्रामादिकः । यतो हि नारायणोपनिषदि (१२।३) द्वादशाध्याये तृतीयमन्त्रे पञ्चम्यन्तः परामृतात् इत्येव पाठस्तथा सूतसंहितायाः सायण-माधव-कृत-व्याख्यायां मुण्डकोपनिषद एवोद्धृतोऽयं श्लोकोऽस्ति । तत्रापि परामृतादिति पञ्चम्यन्तः पाठ एवोपलभ्यते । अतश्च पञ्चम्यन्तपाठस्य प्राबल्यात् परामृतादिति पाठः प्रामाणिकः, प्रथमान्तपाठः (परामृताः) प्रामादिक इति सुस्पष्टम् । मीमांसका अपि तदीयं मतं समर्थयन्ति । निःश्रेयसमेव तेषां मुक्तिस्तेऽपि ततः परावर्तनं मन्यन्ते । तथाहि गीता-शास्त्रे नवमेऽध्याये एकविंशं पद्यम्—

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते । (गीता ९।२१)

इत्यनेन सूच्यते यथा मीमांसकानां निःश्रेयसं लब्ध्वाऽपि ततः परावृत्तिं लभते जीवात्मा स्वकृतकर्मणः क्षयात् तथैव यस्य सिद्धान्ते जीवात्मनः सततं शाश्वतमल्पज्ञत्वं तस्य तु अल्पज्ञस्य मुक्तिरपि सावधिरेव स्याद् । यतो हि अल्पज्ञतया अल्पसामर्थ्याच्च न हि स शाश्वतं ब्रह्मानन्दं भोक्तुं समर्थ इति साधूक्तं महर्षिदयानन्द-सरस्वतीमहाभागेन जीवात्मानो मुक्तेः परावर्तन्त इति । तदत्यन्तविमोक्षोऽपवर्गः १।१।२२ इत्यादि-न्यायादिदर्शन-सूत्रेषु अत्यन्तशब्दोऽत्यधिकार्थ-वाचक एव न तु अनन्तार्थ इति तथ्यम् ।

महर्षिकपिलोऽपि मुक्तेः पुनरावृत्तिं सूचयति प्रथमाध्याये—(१५९) ऊनषष्ट्युत्तरशततमे सूत्रे तत्र दशेलिमम् पाठकैरिति संक्षेपः ।

इदानीमिव सर्वत्र नात्यन्तोच्छेदः । (सां० सू० १।१५९)

यथा हि जगच्चक्रमनादिकालादविच्छिन्नं प्रचलति तथैवाग्रेऽपि चलिष्यत्येव नह्यस्य कदापि शाश्वतिको विच्छेदः । इत्यनेन सूच्यते यत्तेनाऽपि मुक्तेः पुनरावृत्तिरभिहितैवेति शम् ।

सर्वाण्यपि वैदिकशानानि सेश्वराणि

सर्वेष्वपि वैदिकदर्शनेषु ईश्वरसिद्धिर्विहिताऽस्ति । क्वापि नहि तस्य खण्डनम् । व्याख्यातृणां प्रमादात्सांख्ये वैशेषिके मीमांसायां च साम्प्रतिकानां भ्रमो विद्यते यत्तत्र नास्ति परमेश्वरचर्चेति । तत्र ते 'ईश्वरसिद्धेः' (१।९२) इति सांख्यसूत्रं निदर्शयन्ति । किन्तु तस्य सूत्रस्यार्थज्ञाने तेषां भ्रान्तिः । यतो हि तत्सूत्रम् ईश्वरस्योपादानकारणतां निषेधति । तथाहि ईश्वरस्य असिद्धेः जगदुपादानकारणताऽसिद्धेः, ईश्वरो नहि जगत उपादानकारणं स हि निमित्तकारणमेवेति सूत्रार्थः । अस्यैवार्थस्य वैशद्यम् 'तत्सन्निधानादधिष्ठातृत्वं मणिवत्' (सां० सू० १।९६) 'स हि सर्ववित् सर्वकर्ता' (सां० सू० ३।५६) 'ईश्वरसिद्धिः सिद्धा' (सां० सू० ३।५७) पुनश्च पञ्चमाध्याये द्वितीयसूत्राद् द्वादशसूत्रावधि ईश्वरसिद्धिविषयो दृश्यते ।

वेदस्य कर्मकाण्डात्मकभागस्य पौषिके भारद्वाज-जैमिनिमीमांसे संमिलिते भूत्वा पूर्वमीमांसेत्युच्यते । मध्यमीमांसा दैवीमीमांसा च डिण्डिमघोषमीश्वरं स्वीकुरुतः । तत्र केवलं जैमिनीयाख्य-पूर्वमीमांसायान्तु कर्मणः प्राधान्यप्रतिपादने प्रयोजनमिति प्रसङ्ग एव नोपतिष्ठते ईश्वरसिद्धयसिद्धये इति कथं कथयामो मीमांसका नेश्वरं मन्यन्ते इति । अग्रेतना भ्रान्ता विद्वांसो 'मुखमस्तीति वक्तव्यम् दशहस्ता हरीतकी' इतिवत् यत् किञ्चज्जल्पन्तु नाम कः शृणोति खपुष्पपुराणम् ।

वैशेषिक-दर्शने (१०।२।९) दशमाध्याये द्वितीयपादस्य नवमसूत्रे ईश्वरसत्तायां वैदिकं प्रमाणं प्रक्तं विद्यते । तथैव बहुत्र विषयेऽस्मिन् वैशेषिक-सूत्राणि द्रष्टव्यानि यथा प्रथमाध्याये प्रथमपादे तृतीयसूत्रम् । तथा द्वितीयाध्याये प्रथमपादेऽष्टादशं सूत्रं द्रष्टव्यम् । एवमेव वैशेषिकदर्शनस्य प्रशस्तपाद-भाष्यस्य सर्गोत्पत्तिप्रसङ्गे जगत्कर्तृत्वरूपेणेश्वरस्योल्लेखोऽस्ति । इत्येवं सर्वत्रैव दर्शनेषु ईश्वरसिद्धिः प्रतिष्ठितास्ति । तत्र वैशेषिकास्तु "प्रत्यक्षपरिकलितमप्यर्थमनुमानेन बुभुत्सन्ते तर्करसिकाः" सिद्धान्त-मुक्तावली-प्रभृतिग्रन्थेषु क्षित्यङ्कुरादिकं कर्तृजन्यं कार्यत्वात् घटादिवदित्यादिना सुदृढाद्यनुमानेनेश्वरं साधयन्ति । उदयनाचार्यस्य ईश्वरसिद्धौ न्यायकुसुमाञ्जलिर्नामग्रन्थः प्रसिद्धोऽस्ति ।

तथाहि—

कार्यायोजनधृत्यादेः पदात् प्रत्ययतः श्रुतेः ।

वाक्यात्-संख्याविशेषाच्च साध्यो विश्वविदव्ययः ॥ (न्या० कु० ५।१)

अस्यार्थः—कार्यम् आयोजनं कर्म, धृतिः आदिर्यस्य स तस्मात् । पद्यतेऽनेनेति पदम् = व्यवहारः तस्मात् । प्रत्ययः = प्रमाणम् तस्मात् । श्रुतेः = वेदात् । वाक्यात् = वेदवाक्यात् । संख्याविशेषात् = संख्याजन्यपरिमाणविशेषात् संख्याजन्यं द्व्यणुकपरिमाणमित्यर्थः । तस्मात् विश्ववित् ईश्वरः स च अव्ययः नित्य एव साध्योऽनुमेयः । तत्रानुमानप्रकारोऽपि विस्तृतं विवृतोऽस्ति । मनागिहापि निर्दिश्यते—

१—क्षित्यङ्कुरादिकं कर्तृजन्यं कार्यत्वात् घटवत् । २—परमाणुद्वय-संयोगजनकं कर्मचेतन-प्रयत्नपूर्वकं कर्मत्वात् अस्मदादि-शरीर-कर्मवत् । ३—ब्रह्माण्डादि प्रयत्नवदधिष्ठितम् धृतेः गगने पक्षिधृततृणवत् । ४—ब्रह्माण्डादि प्रयत्नवद्विनाश्यम् विनाशित्वाद् घटवत् । ५—वेदज्ञानं कारणगुण-जन्यं प्रमात्वात् प्रत्यक्षादिप्रमाणवत् । ६—वेदः पौरुषेयः वेदत्वात् आयुर्वेदवत् । ७—वेद-वाक्यानि पौरुषेयाणि वाक्यत्वात् अस्मदादि—वाक्यवत् । ८—द्व्यणुकपरिमाणं संख्याजन्यं परिमाणजन्यत्वे सति जन्यपरिमाणत्वात् कपालद्वयारब्ध-घट-परिमाणापेक्षया कपालत्रयारब्ध-घट-परिमाणवत् ।

इत्येवमष्टाभिरनुमानैस्तत्रेश्वरो नित्योऽनुमितो विद्यते । तत्र कणेहत्य दशेलिमः सः । वीद्धानां राज्यशासनकाले परेशं खण्डयत्सु तेषु ईश्वरस्तु उदयनाचार्यस्यैव प्रभावाद् भारते प्रतिष्ठितोऽभूदिति महती प्रसिद्धिरार्येषु ।

तथा च उदयनेन कुसुमाञ्जलिग्रन्थान्ते प्रोक्तमपि—

इत्येवं श्रुतिनीतिसंस्लवजलैर्भूयोभिराक्षालिते
येषां नास्पदमादधासि हृदये ते शैलसाराशयाः ।
किन्तु प्रस्तुतविप्रतीप-विधयोऽप्युच्चैर्भवच्चिन्तकाः
काले कारुणिक ! त्वयैव कृपया ते तारणीया नराः ॥१७॥
अस्माकं तु निसर्ग-सुन्दर ! चिराच्चेतो निमग्नं त्वयी-
त्यद्धानन्दनिधौ तथापि तरलं नाद्यापि सन्तृप्यते ।
तन्नाथ ! त्वरितं विधेहि करुणां येन त्वदेकाग्रतां
याते चेतसि नाप्नुयाम शतशो याम्याः पुनर्यातिनाः ॥१८॥

किं बहुना 'आत्मा वारे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः' इत्यत्र आत्मा उदयनार्यदृष्टौ ईश्वर एव गृहीतः । तस्यैव हि दर्शने हेतवः श्रवणं मननं निदिध्यासनमिति । सुतरामुक्तं तेन न्यायकुसुमाञ्जलौ ग्रन्थप्रणयनं नाम मननं मया क्रियते आत्मनः परमेश्वरस्य न्या० प्रथमस्तवके तृतीयं पद्यम्—

न्यायचर्चयमीशस्य मनन-व्यपदेशभाक् ।
उपासनैव क्रियते श्रवणनन्तरागता ॥ (न्या० कु० १।३)

स्मृतिश्चास्ति—

आगमेनानुमानेन ध्यानाभ्यासरसेन च ।
त्रिधा प्रकल्पयन् प्रज्ञां लभते योगमुत्तमम् ॥ (न्या० कु० १।३)

षड्दर्शनसमन्वयः

षड्दर्शन-समन्वयमपि महर्षिः स्वदिशा साधु समादिशति तथाहि—

बहुधा जनेषु प्रवादोऽस्ति यद् भारतीय-वैदिकानि षड्दर्शनानि परस्परं विरुद्धन्तीतीयं धारणा निर्मूलैवास्ति । नास्ति काऽपि भित्तिरस्या धारणायाः, यतो हि सूत्रकारेषु न दृश्यते क्वापि तादृशी प्रवृत्तिः । ते हि केवलं स्वीयम् ऋतम्भरा तत्र प्रज्ञा (यो० द० १।४८) इति पातञ्जलसूत्रनिर्देशात् ऋतम्भरया प्रज्ञयानुभूतं मन्तव्यमेव निर्दिशन्ति सूत्रसङ्घैः, न ते परस्परं विरोधलेखमपि प्रदर्शयन्ति ।

दर्शनेषु परस्पर-विरोधं तु व्याख्यातार एवोत्थापयन्ति तद्भिर्भक्ति च स्व-व्याख्यया द्रढयन्ति । दर्शनसूत्रकारा महर्षयो हि दर्शनसमन्वयं यथा विदधति तद्धि अद्भुतं चमत्कारं जनयति । पश्यन्तु पाठका महर्षिभिः कृतं दर्शन-समन्वयं तत्प्रकारत एव तथाहि—“मीमांसासिद्धान्ते जगतः सर्वमपि कार्यं कर्मसाध्यमेवोच्यते । तथैव तत्सूत्रम् “आम्नायस्य क्रियार्थत्वादानर्थक्यमतवर्णानाम्” इति ।

न्याये कारणत्रैविध्यनिरूपणम् । सांख्ये चतुर्विंशतिप्रकृतितत्त्वानां विवेचनम् । योगे 'तदा द्रष्टुः स्वरूपेऽवस्थानम्' (१।३) इति आत्मस्वरूपनिरिक्षणाध्यवसायः । वेदान्ते च 'तस्मादात्मनः आकाशः सम्भूतः ...' इत्यादिना सृष्टितत्त्वनिरूपणम् । सर्वोपनिषद्वाक्यानां पुष्पमालावद् सूत्रपुष्पैरेकत्र ग्रथनमेव । षड्भिः कर्मभिः षण्णामङ्गानामवयवानां पूरणेन जगन्निर्माण-प्रदर्शनमेव सूत्रकाराणां प्रधानं कर्म दृश्यते । नहि तत्र क्वापि परस्परं विरोध-चर्चा दृश्यते ।

एकस्यैव वस्तुनोऽन्यथाऽन्यथानिरूपणेन विरोधोपस्थानं भवति । अत्र तु सर्वेऽपि महर्षयः स्वानुभूत्या सर्वेषां जगत्साधनानां समन्वयं परस्परं कुर्वन्त एव स्वमन्तव्यं प्रकाशयन्ति—

यथाहि न्याय-वैशेषिकौ सृष्टेः स्थूलतत्त्वविवेचनं कुर्वन्तः । सांख्याचार्या हि सूक्ष्मातिसूक्ष्मतत्त्वानां विवेचनं कुर्वन्ति । पतञ्जलिः प्रकृति-पुरुषयोर्योज्यचेतनयोः पार्थक्यं विवृणुते । उभे अपि समानतन्त्रे सांख्ययोगदर्शने परस्परं विषयभेदनिरूपणाद्विभिन्ने । तथैव न्यायवैशेषिकदर्शने अपि वैशेषिकं स्थूलतत्त्वानां क्षित्यप्तेजोमरुद्व्योमादीनां नैयायिकं दर्शनं प्रमाणादिषोडशपदार्थतत्त्वनिरूपणाद्विशेषतो हि उद्देशलक्षण-परीक्षामात्रप्रदर्शनात् परस्परं भिद्येते । तथैव पूर्वमीमांसा जैमिनीया कर्मविपाकनिरूपणेन समाज-संघटनकर्मविधानादुत्तरमीमांसा च बादरायणीयं वेदान्त-दर्शनं चतुर्वेदप्रतिपाद्य-ब्रह्मतत्त्वनिर्वचनादेव परस्परं भिद्येते ।

इत्थं षण्णामपि दर्शनानामेवं समन्वय-विधानम् । श्रीमहर्षिज्ञानानन्दयोगिराजमते सप्तानामिति वाच्यम्) एतेन प्रतीयते यत् सर्वेऽपि महर्षयः स्वस्व-दृष्टिभिरकमेव जगच्चक्रमीश्वरकर्तृकं निरूपयितुं प्रवृत्ताः । न तत्रोच्चावचादिविचारणा प्रसरति । इयं हि गहिता धारणा यद् न्यायवैशेषिकदर्शने हीनकोटिके दर्शने । उच्चतमकोटिकं तु वेदान्तदर्शनमेवेत्यादि । सर्वाण्येव दर्शनानि स्वानुभूति-सिद्धपदार्थ-निरूपकाणि । यथाहि लोके विविधानि जीवन-साधनानि तथैव शास्त्राण्यपि विविध-जनरुचिर्वैचित्र्यात् भिन्नानि । उक्तमपि पुष्पदन्तयक्षेण महिम्नस्तोत्रसारे—

रुचीनां वैचित्र्याहजुकुटिलनानापथजुषाम् ।

नृणामेको गम्यस्त्वमसि पयसामर्णव इव । इति ।

एवं स्थितौ न किमपि न्यूनं नापि तदितरद् दर्शनं ततोऽधिकं सांख्य-पूर्वमीमांसादर्शने नेश्वरं मन्वाते । योगदर्शनं पुरुषविशेषमेवेश्वरं वक्ति इत्यादि अज्ञजनवन्मिथ्या कल्पना सर्वथापाहरणीया । बहुधा बहुभिः स्वस्वदिशा समन्वयितान्येव दर्शनानि । मयापि पूर्वमुक्तमेव—हन्तुं बौद्धोऽन्वधावत्तदनु कथमपि स्वात्मलाभः कणादादित्यादि ।

पाठ्यग्रन्थनिर्देशः

महर्षिदयानन्दसरस्वतीमहोदयेनार्षग्रन्थाध्ययनाय कियतां ग्रन्थानां नामान्यपि निर्दिष्टानि तत् सत्यार्थप्रकाश-पुस्तके तृतीये समुल्लासे द्रष्टव्यम् । इहापि कतिपयानां नामनिर्देशः क्रियते । तथाहि पाणिनेरष्टाध्यायी पतञ्जलेर्महाभाष्यमिति ग्रन्थद्वयमेवार्षव्याकरणेऽध्येयम् । ततो हि षण्णां दर्शनानां सूत्राणि तेषामार्षभाष्याणि चाध्येयानि । वेदानामध्ययनं सर्वैरेव पुरुषैः स्त्रीभिर्वा सर्वथा श्रद्धया विश्वासेन विधेयम् । तथैव वेदाज्ञा विद्यते—

यथेमां वाचं कल्याणीमावदानि जनेभ्यः ।

ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय च ।—(यजु० २६।२)

‘ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् ।’—(अथर्व० ११।५।१८)

श्रौत्रसूत्रादिषु ‘इमं मन्त्रं पत्नी पठेत्’ इत्यादिलिङ्गनिर्देशात् स्फुटं स्त्रीणां वेदाध्ययनं प्रतीयते । पुराकाले गार्गी मैत्रेयी आत्रेयी प्रभृतयो बहवः स्त्रियो वेदविदुष्यो बभूवुः । उत्तररामचरितनाटके भवभूतिरपि स्त्रीणां वेदाध्ययनं वक्ति—

अस्मिन्नगस्त्यप्रमुखाः प्रवेशे भूयांस उद्गीथविदो वसन्ति ।

तेभ्योऽधिगन्तुं निगमान्त-विद्यां वाल्मीकि-पाशर्वाविह पर्य्यटासि ॥

बौद्धकालीनायाः विज्जकायाः गर्वोक्तिः प्रसिद्धैव—“नीलोत्पलदलश्यामां विज्जकां मामजानता । वृथैव दण्डिना प्रोक्ता सर्वशुक्ला सरस्वती” इति स्त्रीणां वेदाध्ययने बहूनि प्रमाणानि सन्तीत्यलम् ।

महर्षिदयानन्दसरस्वती-सिद्धान्ते चतुर्णां वेदानां संहिताभागस्यैव वेदसंज्ञा, स्वतः प्रामाण्यं च । ईश्वर-प्रेरणया ऋषयो मन्त्रद्रष्टारः शाखाविभागेन ११२७ सप्तविंशत्युत्तरैकादशशतानि शाखा विभजन्ति । ततो ब्राह्मण-ग्रन्था आरण्यकानि उपनिषदश्च ऋषिप्रोक्तानि परतः प्रामाण्यं च तेषां स मनुते । तेषु ब्राह्मणग्रन्थानां पारिभाषिकी

वेदसंज्ञा तथैवारण्यकानि उपनिषदश्च वेदानुकूलतयैव प्रामाण्यमञ्चन्ति । वेदे सर्वेऽपि यौगिकाः शब्दाः सन्ति । न तत्र रूढिशब्दो नापि कोऽपीतिहासस्तत्र तन्नये विद्यते ।

नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य च लोकम् ।

यन्न पदार्थ-विशेषसमुत्थं प्रत्ययतः प्रकृतेश्च तद्वह्यम् । (म० भा० ३।३।१)

इत्यादि प्रमाणतो निरुक्तदिशैव स वेदार्थं तनोति । सर्वेषामेव मन्त्राणामाध्यात्मिकमाधिदैविकमाधिभौतिकं त्रिविधमर्थं मनुते सः । वेदे महीधरादीनामश्लीलार्थं तथेतिहासादिकं नाङ्गीकरोति । स हि वैदिकयज्ञेषु पशुहिंसां न मनुते । 'मा हिंस्यात् सर्वा भूतानि' इति हि प्रमाण-वाक्यं तस्य ।

स हि वेदे एकस्येश्वरस्यैव पूजामर्चां मनुते, न विविधानां नापि मूर्तिपूजां समर्थयति । नाप्यवतारवादं नैव जन्मना वर्णव्यवस्थां स्वीकरोति । मृतकश्राद्धादिबाह्याडम्बरस्य अनौचित्यं प्रतिपादयन् "पञ्चैतान् यो महायज्ञान् न हापयति शक्तितः" इति मनुक्तान् एव पञ्च महायज्ञान् समर्थयति तथाहि—

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।

होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥ (मनु० ३।७०)

इत्यादि सर्वमनूक्तं विधिं ते समर्थयन्ति । किं बहुना—

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां ।

तेनेशस्य विधीयतामपचितिर्वर्णाश्रमः सेव्यताम् ॥

राष्ट्रं चाद्रियतां प्रसू-जनकयोराज्ञा समाधीयतां ।

सम्मानेन सुशिक्षया च सततं कन्याकुलं सिच्यताम् ॥

वेदः सर्वविद्यानामाश्रयः । वेदस्य पठनं पाठनं श्रवणं श्रावणं च आर्याणां परमो धर्म इति महर्षिस्वामि-
दयानन्दसरस्वतीवर्यस्य स्वरचितमेकं पद्यमिति तद्विलिख्य विरम्यते—

ब्रह्मानन्तमनादि विश्वकृदजं सत्यं परं शाश्वतम् ।

विद्या यस्य सनातनी निगमभृद्वैधर्म्यविध्वंसिनी ॥

वेदाख्या विमला हिता हि जगते नृभ्यः सुभाग्यप्रदा ।

तन्नत्वा निगमार्थभाष्यमतिना भाष्यं तु तन्तन्यते ॥१॥

एकमस्माकमपि स्रग्धराछन्दसा पद्यम् स्वामि-सम्बन्धे—

स्वामी ब्रह्मर्षिरेव प्रहित इह भुवि ध्वस्त-सन्मार्ग-लोकान् ।

उद्धतुं वेदवाक्यैः सुविवृति-विततैर्वेदवित् त्रैतवादी ॥

सर्वान् पुंसः स्त्रियो वा निरूपधि विमले वेदभागे प्रवेष्टुं ।

ब्रूते सत्यार्थ-शास्त्रं व्यवहृतिनिपुणोऽद्वैतवादो न हेयः ॥१॥

□□

वेदानां पुनः प्रसारोपायाः

□ श्री युधिष्ठिरमीमांसकः

वेदानां पुनः प्रसारोपायचिन्तनात् पूर्वमेतद्विज्ञातव्यं यत्किमत्र कारणं यस्मात् परविद्यानां आकरभूतानां अपि वेदानां प्रसार उत्तरोत्तरं न्यूनतां भजत इति । 'नहि रोगनिदानमविज्ञाय चिकित्सा प्रवर्तते' इति न्यायानुसारं वेदप्रसारह्रासकारणविज्ञाते सत्येव तत्प्रसारोपायानां चिन्ता सम्भवति । तस्मात् प्रथम वेदज्ञानस्य ह्रासकारणान्युच्यन्ते । तत्र कानिचित् कारणानि भारतीयपरम्पराप्रसूतानि सन्ति, कानिचिच्च साम्प्रतिकैर् ईसाई-यहूदी-मताग्रहगृहीतैः पाश्चात्यविद्वद्भिर्भरुत्पादितानि । तत्र तावत् भारतीयपरम्पराप्रसूतानि वेदज्ञानस्य ह्रास-कारणानि—

१—वेदाध्ययनस्य श्रौतकर्मनुष्ठादिष्वदृष्टोत्पादनमेव फलम् । केवलमदृष्टार्थम्, न तस्य दृष्टफलार्थेत्येकम् ।

एतन्मतस्य प्रसारात् केषाञ्चिद् याज्ञिकानां मते 'मन्त्रा अनर्थकाः' इत्येतन्मतं प्रचारमलभत । तेन वेदानां मानवजीवनेन सह यः साक्षात् सम्बन्ध आसीत्, स प्रणष्टः । तन्नाशाद् वेदाध्ययनमनर्थकं मन्यमानास्तं प्रायेण परिहापितवन्तः ।

२—वेदा केवलं यज्ञार्थं प्रवृत्ताः, नातोऽन्यद् किमपि तेषां प्रयोजनमिति द्वितीयम् ।

एतन्मतस्य प्रादुर्भावाद् वेदानामाधिदैविकाध्यात्मिकयोर्विज्ञानयोः साकं यः साक्षात् सम्बन्धो वर्तते, स नाशमुपगतः । तन्नाशाद् वेदा निष्प्रयोजनत्वमापन्नाः । तेन 'प्रयोजनमननुद्दिश्य मन्दोऽपि न प्रवर्तते' इति न्यायात् वेदाध्ययनाद् ग्लायन्तो वेदाध्ययनमत्यजन् ।

३—यज्ञा अपि केवलमदृष्टार्था एव, न तेषामन्यत् किमपि लौकिकं प्रत्यक्षं फलमिति तृतीयम् ।

एतन्मतस्य प्रसाराद्यज्ञानां 'सृष्टिविज्ञानपरिज्ञापनरूपस्य' मुख्यस्य प्रयोजनस्य परित्यागात् साम्प्रतिकास्तर्कप्रधानाः श्रद्धाविरहिता मानवास्ततो ग्लायन्तो यज्ञान् अत्याक्षुः । यज्ञकर्मणां लोपाद् ब्राह्मणवृत्तेर्नाशः, तन्नाशात्तेषां वेदाध्ययनप्रवृत्तिरपि संकोचं प्राप्ता ।

१. 'यदि मन्त्रार्थप्रत्यायनायर्थकं भवतीति कोत्सः, अनर्थका हि मन्त्रा इति' । निरुक्ते (१:१५); पूर्वमीमांसायां (१:२:३१, ३६) च एतन्मतमुपस्थाप्य बहुभिर्हेतुभिर्निराकृतम् ।

४—स्त्रीणां शूद्राणां च वेदश्रवणेऽपि नाधिकारः, ^१ कुतस्तदध्ययने धारणे चेति चतुर्थम् ।

स्त्रीणां वेदाध्ययनप्रतिषेधात् पत्न्यो वेदज्ञानविरहिता अभूवन् । तासां च वैदिकज्ञानसंस्कारराहित्यात् ता अज्ञानावृतचेतसोऽजायन्त । तेन तासामपत्यान्यपि वैदिकसंस्कारविरहितानि समभूवन् । तेन कुलान्यकुलतां गतानि । शूद्राणां वेदश्रवणाधिकारस्याप्यपहरणाद्वैदिकसंस्कारराहित्याच्च ते आर्याः सन्तोऽप्यनार्याः संवृत्ताः । एवं मनुष्य-संख्यायाः स्त्रीरूपोऽर्धो भागः शूद्ररूपश्चान्यस्तदर्धो भागोऽर्थान्मानवसंख्यायाः ३/४ पादत्रयात्मको भागो वैदिक-संस्कारराहित्यादनार्यत्वं प्राप्नोत् । तदुक्तं भगवता मनुना—

‘कुविवाहैः क्रियालोपैर्वेदाऽनध्ययनेन च ।

कुलान्यकुलतां यान्ति ब्राह्मणार्तिकमेण च ॥ ३।६३ ॥ इति ।

शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः ।

वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥’ १०।४३॥ इति च ।

यदा क्षत्रियजातयोऽपि वेदाऽनध्ययनेन वैदिकक्रियालोपैश्च वृषलत्वं गताः, तर्हि स्त्रीणां शूद्राणां तु का कथा, यत्राज्ञानान्धस एव साम्राज्यं विद्यते ?

५—पाश्चात्यशिक्षायाः प्रभावेण तपोज्ञानोपेतानां ब्राह्मणानामुपेक्षाऽनादरभावश्चेति पञ्चमम् ।

जगति किलैष नियमः—‘समाजे यादृशस्य पूजा भवति, सर्वो जनः तादृशमात्मानं भावयितुं यतते’ इति । अतएव पाश्चात्यशिक्षाप्रभावेण पाश्चात्यभावभाषादीक्षितानां धनिनां चानार्याणामपि सम्मानभावनायाः प्रसाराद् ब्राह्मणा अपि आंग्लभाषाध्ययनेन येन केन च प्रकारेण धनोपार्जन एवात्मनः श्रेयः पश्यन्तः कुलपरंपरागतं वेदाध्ययनं पर्यत्याक्षुः ।

अथेदानीं पाश्चात्यविद्वद्भिर्रुत्पादितानि तानि कारणानि समुपस्थाप्यन्ते, यैर्वेदप्रचारस्य सम्प्रति विशेषतो ह्रासः संजातः—

१—बहूनाम् ईसाईयहूदीमताग्रहगृहीतानां मैक्समूलरप्रभृतीनां विदुषां ‘अनुसन्धानकर्म’ व्याजेन वैदिकवाङ्-मयविषये अनर्गलप्रलापद्वारा तन्निन्दापुरःसरं तत्राश्रद्धोत्पादनं चेत्येकम् ।

अनेके पाश्चात्या विद्वांसः संस्कृतभाषायां वैदिकवाङ्मये च कं भावं मनसि निधाय प्रयत्नमकार्षुः रित्यस्य ज्ञापकानि तेषां कतिपयवचनान्युद्ध्रियन्ते । येन पाश्चात्यविदुषां तथाकथितवेदानुसन्धान-कार्ये प्रवृत्तिर्विस्पष्टतां गमिष्यति । तत्र प्रथममतिप्रसिद्धस्य, वैदिकवाङ्मये कृतपरिश्रमस्य मैक्समूलरस्यैव वचनान्युपस्थाप्यन्ते—

(क) ‘वैदिकसूक्तानां एका महती संख्यैतादृशी वर्तते, या परमबालिंशा जटिला अधमा साधारणी चास्ति’ इति ।^२

(ख) ‘मदीयो वेदानुवादो मदीयं (सायणभाष्यसहितम् ऋग्वेदस्य) संस्करणं चोत्तरकाले भारतस्य भाग्य-विधानेऽत्यन्तं प्रभविष्यति । यतोऽयं (ऋग्वेदः) तेषां धर्मस्य मूलमस्ति । अहं निश्चयेनानुभवामि यद् (भारतीयधर्मस्य) इदं मूलं कीदृगस्तीत्यस्य निदर्शनं गतत्रिसहस्रवर्षेषु समुपजायमानानां प्रभावाणां समूलोत्पाटनाय एकः प्रधानभूत उपायोऽस्ति’ इति ।^३

१. द.—‘अथास्य वेदमुपशृण्वतस्त्रपुजतुभ्यां श्रोत्रप्रतिपूरणं, वेदोच्चारणे जिह्वाच्छेदः, धारणे शरीरभेद इति’ (वे. द. शं. भाष्ये १।३।३८) । स्त्री शूद्रो नाधीयाताम् इति च ।

२. मैक्समूलरस्य भाषणम्, संख्या ४, सन्, १८८२ ।

३. मैक्समूलरेण स्वपत्न्यै लिखितस्य (सन् १८६६) पत्रस्यांशः ।

(ग) 'संसारस्य सर्वधर्मग्रन्थेषु नवीना-प्रतिज्ञा (ईसाप्रोक्ता बाईबलनामा) ग्रन्थ उत्कृष्टो वर्तते । तदनु कुराननामा ग्रन्थः, य आचारशिक्षायां नवीनप्रतिज्ञाया एव रूपान्तरमस्ति, स्थापयितुं शक्यते । तत्पश्चात् प्राचीना-प्रतिज्ञा, दाक्षिणात्यं बौद्धपिटकम् वेदाः, अवेस्ता इत्येवमादयो ग्रन्थाः सन्ति' ।^१

(घ) मैक्समूलरस्य वैदिकवाङ्मयकार्यं तन्मित्रामण्यपि कया दृष्ट्याऽपश्यन्, तदर्थं ई. वी. पुसे-नामकेन तन्मित्रेण मैक्समूलराय प्रहितस्य पत्रस्य द्रष्टुमर्हमेतद्वचनम्—

'भवतामेतत् (=वेदविषयकं) कार्यं भारतीयान् ईसाईमतानुयायिनो विधातुं क्रियमाणेषु प्रयत्नेषु नवयुगप्रवर्तकं भविष्यति' इति ।

(ङ) अलवर्टवेबरनामा प्राध्यापकः प्राह—'कृष्णस्य मतं, यस्य प्रभावः सम्पूर्णं महाभारते व्याप्तोऽस्ति, द्रष्टुमर्हं वर्तते । तत्तत्र ईसाईकथाया अपरपाश्चात्यमतस्य प्रभावं चोपस्थापयति' इति ।^२

(च) अत एव ईसाईमतपक्षपातिनोऽनेके विद्वांसः—'महाभारतग्रन्थ ईसाप्रादुर्भावादुत्तरं चतुर्थशतयां संग्रथितः'—इति लिखन्ति ।

(छ) मोनियरविलियम्सनामा प्राध्यापको, येन संस्कृताङ्गलभाषाया महान् कोशो निर्मितः, स स्वकोशरचनाप्रयोजनं तदुपोद्घात इत्थं प्रदर्शयति—

'यदिदं संस्कृताङ्गलभाषाकोषनिर्माणकार्यं संस्कृतग्रन्थानुवादकार्यं च बोडननिक्षेपनिधि (ट्रस्ट) द्वारा सम्पाद्यते, तद् भारतीयान् ईसाईमते दीक्षयितुं प्रवृत्तानां साहाय्यप्रदानायैव क्रियते' इति ।

सत्येवं, को नाम विपश्चित् मैक्समूलरादीनाम् अनुसंधानमिषेण कृते कार्ये विश्वसेत् ? आधुनिकाः पाश्चात्यशिक्षादीक्षिता भगवद्वचनमिव पाश्चात्यविदुषां मतेषु श्रद्धाघानाः अन्धेनैव नीयमाना यथान्धाः इति (मुण्ड. २।९) न्यायानुसारं स्वयं नष्टा अपरानपि भारतीयान् नाशयन्ति ।

२—भाषाविज्ञानमिषेण दैव्यां वाचि वैदिकवाङ्मये च भीषणप्रहारो द्वितीयम् ।

पाश्चात्यैर्विद्वद्भिः कतिपयानां भाषाणां तुलनात्मकमध्यकनं कृत्वा भाषाविज्ञाननामैकं नूतनं मतमाविष्कृतम् यद्यपि तदत्यन्तं दोषपूर्णं विद्यते, तथापि तदाश्रित्य दैव्या वाचो भारोपीय-सर्वभाषाजनीनत्वे विस्पष्टं प्रतीयमाने-ऽपि तां सर्वभाषाजननीरूप-स्वस्थानतः प्रच्यावयितुं भारोपीयनाम्ना कल्पितामसिद्धमूलां कांचन शशशृङ्गायमाणां भारोपीयभाषाणां जननीं स्वीकृत्य ग्रीक्लेटिन्भाषादिवत् तस्याः पौत्रस्थानी दैवी वाक् इति मतमुद्घोषयांचक्रुः ।

नैतावदेव, अपितु यथा प्राकृताः पांशुलपादा जना अज्ञानेन सम्यगुच्चारणाऽसामर्थ्येन वा शिष्टव्यवहृतेषु शब्देषु वर्णलौपागमविकारविपर्ययादीन् कुर्वन्ति, कालान्तरे च स एवापशब्दराशिर्भाषापदं भजते, तथैवेयं दैवी वागपि कस्यांचित् पूर्वतन्यां भाषायां विकारं प्राप्य समुत्पन्नेति ब्रुवते ।

अपरे ब्रुवते—पूर्वतन्यां कस्यांचित् प्राकृत-भाषायामेव संस्कारं विधाय ब्राह्मणैरियं गीर्वाणवाणी निष्पादिता इति । तदाह्याध्यापको रैप्सनः—

'भारतीययार्यलिखितं वृत्तं साहित्यिकभाषासु सुरक्षितमस्ति । या व्यावहारिकभाषाभ्यो विकासं प्रापिताः' ।^३

१. मैक्समूलरः स्वपुत्राय प्रहिते पत्र एतद् वचनं लिखितवान् ।

२. द्र.—संस्कृतसाहित्येतिहासे (मुलभे संस्करणे, सन् १९१४) १८९ तमे पृष्ठे टिप्पणी ।

३. केम्ब्रिज हिस्ट्री आफ इण्डिया, अ. २, पृष्ठ ५६-५७ ।

३—डार्विनप्रतिपादितं विकासवादमनुसृत्य सत्यापितस्य भारतीयैतिह्यस्य खण्डनं विकृतकरणं च तृतीयम् ।

यावान् भारतीयेतिहासः प्राचीनेषु ग्रन्थेषूपलभ्यते, स सर्वोऽप्येकमत्येन प्रतिपादयति—‘यत् सृष्ट्यादौ मानवाः परम-ज्ञानिनोऽनेकविधशक्तिसम्पन्ना धर्मसत्त्वोपेताः परमदीर्घायुष आसन् । उत्तरोत्तरं ज्ञाने शक्तौ आयुषि च ह्रासः समजनि, मानवाश्चोपचीयमानरजस्तमस्काः संवभूवुः । एतद्विपरीतं विकासवादमतं ब्रवीति—‘मनुष्या आदौ पशुवत् जाङ्गलिका मांसाहारिणोऽज्ञानिनश्च आसन् । उत्तरोत्तरं ते विकसिताः सन्तः सभ्या अभूवन् ।’ नैतावदेव, अपितु ‘मनुष्याणां पूर्वजा वनमानुषा आसन्, तेषां पूर्वजा वानराः, तेषां च पूर्वजा अन्ये, इत्येवं सर्वेऽपि प्राणिनः सर्वतः प्राक्समुत्पन्नाद् ‘अमीबा’ नाम्नः प्राणितः उत्तरोत्तरं विकसिताः सन्तो मनुष्यत्वमापुः ।’ एतं मतमामिश्रत्यैव पाश्चात्या विद्वांसो वेदान् पांशुलपादानामविपालादीनां गीतानीति ब्रुवन्ति ।

एतान्येव पाश्चात्यमतानि अस्मद्देशीयेषु विश्वविद्यालयेष्वद्यापि पाठ्यन्ते । तेनैतेषु विश्वविद्यालयेष्वधीतानां मनसि वैदिकवाङ्मये न केवलमश्रद्धा बोधयते, अपितु त एव कालान्तरे अनुसंधानकार्यं कुर्वन्तः वैदिकवाङ्मयविषये ततोऽपि हीनान् मतानाविष्कुर्वन्ति । एतद् द्योतयितुं द्वयोर्भारतीविदुषोर्यास्कनिर्वचनसंबन्धिमतमुपस्थाप्यते—

(क) राजवाडे इत्युपनामा काशीनाथ आह—‘निरुक्तस्य निर्वचनपद्धतिरेतादृशी वर्तते, यत् तद् विज्ञानं विद्यास्थानं वा नैव वक्तुं शक्यते .. निरुक्तं विज्ञानं नास्ति, अपि तु विज्ञानस्योपहासो वर्तते.....’ निरुक्तस्य निर्वचनप्रकारो भ्रममात्रं मानवमस्तिष्कस्य व्यर्थः प्रयोगो वा वर्तते ।अहं ससाहसं वक्तुं शक्नोमि यन्निरुक्तस्य निर्वचनपद्धतिरयुक्ता (मूर्खतापूर्णा) विद्यते । पुनरपि तदद्य यावद् स्वस्थानं (वेदाङ्गत्वं) भजते ।.....निरुक्ते बहुसंख्याकानि निर्वचनानि मूर्खतापूर्णानि सन्ति, यतस्तानि अशुद्धं सिद्धान्तमाश्रयन्ति ।.....एतत्सिद्धान्ताश्रयेण बहूनि निर्वचनानि कल्पितानि ।..... शुद्धानि निर्वचनानि त्वत्यन्तमल्पकानि विद्यन्ते इति ।’^१

(ख) अपरो भाषाशास्त्रित्वेन परमख्यातिमापन्नः सिद्धेश्वरवर्माऽऽह—

‘एतेन प्रकटीभवति यद् यास्कस्य निर्वचनप्रदर्शनोत्साहः प्रमत्ततासीमां प्राप्तः’ इति^२ ।

‘यास्कोऽतिनिर्वचनकर्त्ता आसीत् । तस्य निर्वचनमत्तता तत्कल्पनाशक्तिमुज्ज्वलवती । तस्य कल्पनाया दरिद्रता विलक्षणा वर्तते । एतेन गम्भीरदोषेण स न केवलं व्यर्थानि शिथिलानि सारहीनानि सत्याद् दूरं गतानि निर्वचनानि करोति, अपितु प्रतीयते यत् स लक्षणादिभिरपि केषांचिच्छब्दानामर्थस्य विस्तरो भवति’ इति नैव ज्ञातवान् । अत एव लाक्षणिकार्थद्योतनायापि स पृथक् निर्वचनानि आचष्टे इति^३ ।’

एतैरुद्धरणैरतिविस्पष्टं भवति यत्पाश्चात्यैर्विद्वद्भिरीसाईयहूदीमतपक्षपातेनानुसन्धानमिषेण च वैदिकवाङ्मयविषये यः प्रलापो विहितः, तमेव विश्वविद्यालयेष्वधीत्य भारतीया अपि तथाविधा विद्वांसः कीदृशीं मानसिकीं दासतामभजन् इति ? एते खलु पाश्चात्यदृशैव सर्वं पश्यन्ति, न तेषां स्वचक्षुर्विद्यते । अतएव ‘पश्यदक्षणां न विचेतदन्धः’ (ऋ० १।१६४।१६) इति श्रुत्या सत्यमुच्यते ।

एवं वेदप्रचारस्य ह्रासकारणान्युपस्थाप्य तत्प्रतीकाराय केचन उपाया निर्दिश्यन्ते—

१. द्र.—‘काशीनाथ राजवाडे’ द्वारा सम्पादितस्य निरुक्तस्य (पुनानगर-ग्रन्थ-भण्डारकरप्राच्यविद्यानुसंधानसंस्थानतः प्रकाशितस्य) भूमिका, पृष्ठ ४०-४३ ।

२. इटिमोलोजी आफ यास्क, पृष्ठ ३ ।

३. स एव ग्रन्थः, पृष्ठ ८ ।

१—वेदानां वैदिकवाङ्मयप्रामाण्येन तादृशी वैज्ञानिकी व्याख्या कर्तव्या, येन साम्प्रतिकास्तकंप्रधाना अपि मानवा वेदेषु श्रद्धधीरन्, तदध्ययने च प्रवर्त्तन् ।

२—यज्ञानामपि तादृश्येव वैज्ञानिकी व्याख्या विधेया, यया वैदिककर्मकाण्डविषये लौकिकानां पाश्चात्य-शिक्षादीक्षितानां च हृदयेषु श्रद्धोत्पद्येत । यज्ञानां प्रचारेण वेदाध्ययने प्रगतिर्निश्चितैव ।

३—वेदानामध्ययने श्रवणे च सर्वोऽधिकृताः स्युः । यः खलु वस्तुतोऽनधिकारी भविष्यति, स स्वयमेव तदध्ययनादुपसरंयति ।

एतस्मिन् विषये दयानन्दसरस्वतीस्वामिनो मतं 'वेदाध्ययने समर्था 'वेदाधिकारनिरूपणप्रसङ्गे तत्रभवान् सत्यव्रतसामश्रम्यप्याह'—

“शूद्रस्य वेदाधिकारे साक्षाद्देवचनमपि दर्शितं स्वामिदयानन्देन—‘यथेमां वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय च’ (वा. सं. २६।२) ।” इति ।”

यदि हि नाम उक्तमन्त्रानुसारं शूद्राणामपि शूद्राणामपि वेदज्ञानेऽधिकारः तर्हि स्त्रीभिः किमत्रापराद्धम् ? द्विजपत्नीत्वात्तदध्ययनं प्राप्तमेव । गार्गीवाचकनव्यादयो बह्व्यो ब्रह्मवादिन्यः पुराकल्पे बभूवुरिति वैदिकग्रन्थेष्वतितरां प्रसिद्धमस्ति ।

पुराकाले स्त्रीणामपि उपनयनसंस्कारो भवति स्म । गुरोः सकाशाच्च ता वेदमधीयते स्म । तदुक्तम्—

‘पुराकल्पे तु नारीणां मौञ्जीबन्धनमिष्यते ।

अध्ययनं च वेदानां भिक्षाचर्यं तथैव च ॥’^१

स्त्रीणामुपनयने मन्त्रलिङ्गमपि दृश्यते—‘भीमा जाया ब्राह्मणस्योपनीता’ (ऋ० १०।१०९।४) इति ,

शूद्रकुलोत्पन्नानां मातङ्गादीनां बहूनां ब्राह्मणत्वप्राप्तिरितिहासग्रन्थेषु श्रूयते । ब्रह्मत्वप्राप्तिर्न वेदज्ञान-मन्तरेण कथमपि सम्भवति । तस्माद् वेदाध्ययनात्तच्छ्रवणाद्वा न कश्चिदपि बलान्निरोधयितव्यः । तदैव च ‘कृष्वन्तो विश्वमार्यम्’ (ऋ० १।६३।५) इति मन्त्रलिङ्गानुसारं विश्वं समस्तमपि वैदिकधर्मानुयायिनं विधातुं वयं समर्था भविष्यामः । वेदस्य सर्वत्र भूमण्डले प्रसारः स्यादित्याकाङ्क्षया स्वामिदयानन्देनार्यसमाजस्य तृतीयो नियमो विहितः—‘वेदाः सर्वसत्यविद्यानामाकरग्रन्थाः सन्ति, वेदानां पठनं पाठनं श्रवणं श्रावणं च समस्तानामार्याणां परमो धर्मः’ इति ।

अहो बत ! वेदवैदिकमतप्रचारार्थोत्सर्गीकृतजीवनेन स्वामिदयानन्देन प्रवर्तित आर्यसमाजोऽपि स्वस्याचार्य-स्याज्ञामुपेक्ष्य स्वीयपरमधर्माद् वेदाध्ययनात्सम्प्रति पराङ्मुख इव सम्पन्नः । तस्मात् ‘को वेदानुद्धरिष्यति’ इति प्रश्नः सर्वदा समेषां सम्मुखं जागत्येव ।

४—पाश्चात्यविद्वद्भिरीसाईयहूदीमतपक्षपातेन अनुसंधानमिषेण वैदिकवाङ्मयनिन्दका ये ग्रन्था लिखिताः तेषां विश्वविद्यालयेषु पठनं पाठनं यथा सर्वथा निरुद्धं भवेत्, अस्मत्पूर्वजैर्ऋषिमुन्याचार्यवर्यैः प्रोक्तानाम् अस्मत्सत्ये-तिहासादिसिद्धपक्षयुतां ग्रन्थानां च पठनपाठनं तथा सम्भवेत्, तथा सामूहिकः प्रयत्नो विधेयः । येन तत्राधीता भाविनो विद्वांसो वेदनिन्दका वेदोपेक्षका वैदिकसंस्कृतिविरहिता वा नोत्पद्यन् ।

१. ऐतरेयालोचने पृष्ठ ७ ।

२. श्लोकोऽयं निर्णयसिन्धोस्तृतीयपरिच्छेदे ‘इति यमोक्तेः’ इत्येवमुद्धृतः ।

५—पाश्चात्यैर्विद्वद्भिः भाषाविज्ञान-वैदिकदेवशास्त्र-वैज्ञानिकेतिहासादिविषयान् विकासवादं वा पुरस्कृत्य भारतीयभाषा-संस्कृति-साहित्येतिहासादिविषयेषु यद्यदन्यथा प्रलपितमस्ति, तस्य तस्य प्रचारस्य निरोधाय स्वीयया भारतीयविज्ञानसिद्धदृष्ट्या भाषाविज्ञानादिविषयका ग्रन्था निर्मातव्याः । पाश्चात्यानां मतानां सम्यगालोचना बलवत् खण्डनं च विधेयम् ।

६—वेदानां वैदिकवाङ्मयस्य च प्रचाराय प्राचीनानां ग्रन्थानां मुद्रणाय तादृश उपायो विधेयः, येनेमे ग्रन्थाः सर्वदा सर्वत्र सुलभाः स्युः । तत्तद्ग्रन्थोपोद्घातेषु तस्य तस्य ग्रन्थस्य विषये पाश्चात्यैस्तदनुसारिभिश्च पौर-स्त्यैर्यत् किञ्चिन्मिथ्या प्रलपितम्, तस्य तस्य सप्रमाणम् आलोचना विपक्षमुखमर्दनसमर्थं खण्डनं चावश्यमुद्दत्तं भवेत् ।

७—वेदप्रसाराय सुरभारतीप्रसार आवश्यकः । नहि तदन्तरेण वेदप्रचारः कथमपि सम्भविष्यति । अतः संस्कृतभाषाप्रचाराय तादृशो यत्नो विधेयः, येन पुनरियमस्माकीना राष्ट्रभाषा स्वीयं वास्तविकं पदमलङ्कुर्यात् । तदर्थं च सुगमरीत्या संस्कृतभाषाशिक्षका ग्रन्था निर्मातव्याः । स्थाने-स्थाने च संस्कृतपाठशालानां स्थापना कार्या । संस्कृतभाषामध्येतुमुत्साहवर्धनाय छात्रेभ्यः पुरस्कारा वृत्तयो वा प्रदेयाः ।

आशासे पुरस्तान्निदिष्टैः कतिपर्यैरुपायैर्वेदानां पुनः प्रसाराय साहाय्यं लप्स्यते ।

प्रसाराय च वेदानाम् उपायाश्चेह दर्शिताः ।

न तु मीमांसकख्यातिं गतोऽस्मीत्यभिमानतः ॥

अन्ते च

आगमप्रवणश्चाहं नापवाद्यः स्वलक्षणपि ।

नहि सद्वर्त्मना गच्छन् स्वलितेष्वप्यपोद्यते ॥

□□

सुवर्णपुष्पितां पृथ्वीं विचिन्वन्ति नरास्त्रयः ।

भूरश्च कृतविद्यश्च यश्चजानाति सेवितुम् ॥

—विदुर

□□

दैवीं नावमारुहेम स्वस्तये

□ राजवीरः शास्त्री

—विश्वस्मिन्नपि विश्वे को मानवः स्याद् यो न स्यात् स्वस्तिकामः ।
'स्वस्ति = सु + अस्ति' इत्यनेन विज्ञायते स्वस्तिशब्देन लौकिकं पारलौकिकं च सुखं
गृह्यते । महर्षि दयानन्देन स्वीयवेदभाष्ये स्वस्ति शब्दो विशदय्य एवं व्याख्यातः—

- (१) स्वस्तये = सुखाय कल्याणाय च । (ऋ. १।१।९)
- (२) स्वस्तिम् = सुखं शान्तिं वा । (ऋ. ६।२।११)
- (३) स्वस्तिः = स्वास्थ्यम् । (ऋ. ३।३।९)
- (४) स्वस्तये = ऐहिकपारमार्थिकसुखाय । (वेदभाष्यनमूनाङ्के)
- (५) स्वस्तये = सब दुःखों के नाश के लिये । (आर्याभि. २।१५)
- (६) स्वस्तिभिः = कल्याणकरैः कर्मभिः । (य. २०।५४)
- (७) स्वस्तिभिः = विद्याविदानैः । (ऋ. ७।३५।१५)

एवं यो मानवः शाश्वतसुखं, कल्याणं (मोक्षम्), स्वास्थ्यं, परमां शान्तिं, पुण्यकर्माणि, विद्यां च कामयते, स नित्यं स्वस्ति कामः । परं स्वस्तिकामैरपि स्वस्तिर्नोपलभ्यत इत्यत्र को हेतुरित्यत्र जिज्ञासायां सततमन्वेषणायाञ्च यदा शान्त-मनसा निष्पक्ष बुद्ध्या च विचारयामस्तदा महान्धकारधोरवीथिकासुपथभ्रष्ट मानवेन दीपकप्रकाशमिवाशान्त-संसारे भौतिकपदार्थेषु सुखलालसयाटाटमनै-र्जनैर्मरु-सिकता-पतितमरीचिकासु जलभ्रान्तिमिव सुखभ्रान्तिरिति निभ्रान्तं विज्ञा-यते, तदानीं वेदज्योत्स्नैव मानवान्तःकरणगुहानिहिति निविडान्धकारमपोह्य सन्मार्गं दर्शयति, दिनकरप्रकाशेन विकसितकलिकास्विव च मानव-मनः प्रसूनानि च प्रसन्नानि विकसितानि च करोतीति निश्चप्रचम् । 'असतो मा सद्गमय, तमसो मा ज्योतिर्गमय' इति वेदानुसारिण आस्थावन्तः श्रद्धालवो जना अनवरतं सततं प्रार्थयन्ते परेशम् ।

परमद्य विश्वमपि जगद्भ्रशान्ताङ्गारेषु दंदह्यमानं विकरालशस्त्रास्त्रविभी-षिकासु संव्रस्तं विपुलधनराशिवद् भौतिकसाधनसम्पन्नं चापि सुखशान्तिभ्यामकिञ्च-नम् इव दरीदृश्यते । अद्य भौतिकविज्ञानसमृद्धिर्न सम्पूरयति मानवसमृद्धतृष्णां न च ददाति शाश्वतशान्तिम् । अद्यतनो मानवो विज्ञानबलेनापारसमुद्रान् मुदा सन्तरति, नभस्तलानि विदार्थं लोकलोकान्तरेषु परिभ्रमति विमानादिद्रुतगामियानैः,

कस्मिन्नपि च देशे घटितघटना विश्वं जगत् परिवारमिव प्रभावितं करोति । सहस्रक्रोशदूरस्थितजनस्य भाषणं सचित्रं निकटस्थितस्येव श्रोतुं शक्यते, शल्यक्रियाविज्ञानेन नवाविष्कृतौषधिजातैश्चासाध्या शारीरिकरोगा समूलमुन्मूल्यन्ते,

दूरप्रहारसमर्थः शस्त्रास्त्रैश्च शत्रवो विनाशयितुं शक्यन्ते । भौतिकधन-धान्यसमृद्धेस्तु कथं का ? ये पुरा धनाभावेन पीडयन्ते स्म, धान्याभावेन बुभुक्षिता इव म्रियन्ते स्म, निवासगृहणामभावेनेतत्ततः संप्रत्यमाना आसन्, ते अद्य विपुल-धनराशिना सम्पन्ना सन्तो गगनचुम्बि-अट्टालिकासु विशालतमभवनेषु च विविधालंकारविभूषिता निवसन्ति । पुनरपि आधि-व्याधिभिर्मुक्ताः शाश्वतशान्तिभाजस्ते सन्तीति न कोपि कथयितुं प्रभवति । किमत्रकारणमिति विचारे वेदस्यो-क्तिरियं सत्या तथ्या च प्रतिभाति—‘हिरण्यमेनपात्रेण सत्यस्यापिहितं मुखम् ।’ (यजु.) अर्थात् भौतिकपदार्थेषु क्षणिक-मेव सुखं न शाश्वतम् । भौतिकपदार्थेषु मनोहारियद्रूपं तदेवं संभ्रामयति मानवान् । भौतिकपदार्थासाधनमात्रमेव न तु साध्यम् । ‘भोगा न भुक्ता वयमेव भुक्ताः’ इति महात्मनो भर्तृहरेरुक्तिर्नितरां सत्या । ‘न जातु कामः कामा-नामुपभोगेन शाम्यति’ इति भगवतो मनोरूपदेशः प्रशिक्षयति सन्दिशति च मानवान् सदा यद् ‘यथा यथा वयं भौतिक पदार्थैरात्मनस्तृष्णापूर्तये प्रयतिष्यामहे तथा तथा तृष्णा अतितरां हविषा कृष्णवर्त्मैव भूय एवाभिवर्धतेतमाम् ।’

कथन्तर्हि स्यात् स्वस्ति-प्राप्तिः ? इत्यत्रादि वेदेतर-साम्प्रदायिनो नाल्पसम्भ्रान्ताः । कश्चिद् वदति-‘ईसामसीह’ विश्वास एव स्वस्तये सत्यः पन्थाः, अपर आचष्टे-‘मूसा’ एवेश्वरप्रहितदूतः, तमन्तरा न दुःखमोक्षः । इतरे आचक्षतेकलौयुगे मूर्तिपूजैव भव बाधा निराकृत्य मानवान् मोक्षयति, गंगादिषु तीर्थस्थानेषु च स्नात्वा स्वर्गप्राप्ति-रित्यादयोऽनेके मतवादिनः परस्परविरोधं कुर्वणो विवदन्ते सततम् । आधुनिकयुगस्य परमोद्धारकमहर्षिदयानन्देन पारिवारिकमोहजालं विच्छिद्य, योगजिज्ञासया वनेषु पर्वतोपत्यकासु विहृत्य, वैदिकवाङ्मयं च सम्यङ् निर्मथ्य सारभूतो यः पन्था निर्दिष्टः स न केवलं सार्वभौमधर्मोऽपि तु समस्त जन कल्याणकरः । अथ तस्यैव-निर्वाण-शताब्दि-महोत्सवावसरे यदि वयं महर्षिनिर्दिष्टमोक्षमार्गमनुसरामः, तदीयगुणांश्च गायन्त तं सन्मार्गं विश्वस्य पुरतः प्रस्थापयामस्तर्हि ध्रुवं कल्याणं शाश्वतशान्तिप्राप्तिश्चेति मतम् ।

स्वस्ति पन्थाः—भगवता दयानन्देन वेदोर्द्धि मन्थयन् यत् सारभूतं निश्च्योतितम् तत्सर्वं स्वस्तिवाचन-मांगलिकमन्त्र निर्वाचनेन संज्ञायते । तत्रत्य एको मन्त्रार्ध एव स्थालिपुलाकन्यायेन पर्याप्तो परीक्षण-दक्षां महर्षि-प्रज्ञां सन्दर्शयितुमिति कृत्वा स एव प्रस्तूयतेऽत्र—

दैवीं नावं स्वरित्रामनागसमस्रवन्तीमारुहेमा स्वस्तये ॥ (ऋग्वेद १० मं., ६३ सू.)

यथा ‘अगाधोदधौ नावा’ दिना सौकर्येण पारं गन्तुं शक्यते, तथैव भवाम्बुधौ निमग्नान् जनान् तारणाय = जन्म मरणपरम्परामुच्छिद्य मोक्षमधिगन्तुं दैवी नौः समर्था । केयं दैवी नौरिति पिपृच्छायाम् ‘अयं मानवशरीर एव दैवी नौः । परं सा विशिष्टा स्यान्न सर्वजनसामान्या । देवानामियं दैवी, देवेषु दिव्यगुणेषु भवा दैवी देवानां विदुषामियं दैवीति व्याकरणधिया दैवीपदार्थाः । इयं मानव तनूरेव दैवी तरणिर्यदा भवति, न तु देवेतरासुरी, तदा स्वस्तिप्राप्तिः । देवाश्चात्र के सन्ति ? इन्द्रियाण्येवा देवाः, यथा वेदे चाप्युक्तम्—

नैतद् देवा प्राप्नुवन् पूर्वमर्षत् ॥ (यजु. ४०।४)

अष्टचक्रा नवद्वारा देवानां पूरयोध्या ॥ (अथर्व.)

एतदादिषु मन्त्रेषु देवपदेनेन्द्रियाणां ग्रहणम् । क्वचित्तु ‘ऋषिदर्शनात्’ प्रमाणेन रूपादि विषयाणां प्रत्यक्षकरणात् ‘सप्त ऋषयः प्रतिनिहिताः शरीरे’ इत्यादिषु मन्त्रेषु ऋषिपदेनेन्द्रियाण्युच्यन्ते । इन्द्रियाणां प्रवृत्तिः पापाय पुण्याय च प्रवहति । यदा पापाय, तदा आसुरी; यदा पुण्याय तदा दैवी, यदा च मध्यवृत्तिस्तदा मानवी नोर्भवति । देवपदस्य कानिचिन्निर्वचनानि प्रस्तुतविषयं सुस्पष्टं करिष्यन्तीति प्रदर्शयन्ते—

सत्यं वै देवा अनृतं मनुष्याः । (शतपथ १।१।१।४)

विद्वांसो हि देवाः । (शतपथ ३।७।३।१०)

परोक्षप्रिया इव हि देवा भवन्ति ॥ (गोपथ पू. २।२१)

देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा ॥ (निरुक्त)

एभिः शास्त्रीयप्रमाणैर्ज्ञायिते—देवाः सत्यप्रिया भवन्ति, 'अनृतमसत्यम् अविद्यां च परिहृत्य सत्यं = सत्सुभवं परमेश्वरमेव वरणीयं मन्यन्ते न भौतिकविषयान् अविद्या नेत्री सर्वक्लेशानामिति महर्षिव्यासवचनमु-रीकृत्य देवा विद्याप्रिया भवन्ति । देवाश्च परोक्षं परिणामं विज्ञाय कार्याण्यारभन्ते, न तु विषयासक्त्या । अपरञ्च देवाश्च दानशीला यज्ञियभावनोत्प्रोता भवन्ति, न तु स्वार्थपराः । एतैर्देवगुणैः सम्पन्नानीन्द्रियाणि स्वस्तये प्रभवन्ति ।

दैवी नौका सम्पादनाय मन्त्रोक्तोपायाः

(१) **स्वरित्रा**—शोभनान्यरित्राणि यस्यां ताम् । अरित्रं नौयानसस्तम्भनार्थं जलगाधग्रहणार्थं वा साधनम् । तेन साधनेन नाविको नावं लक्ष्यं प्रति संचालयितुं समर्थो भवति । अस्मिन् मानवशरीरे स्वरित्रं किम् ? मन एवारित्रं परमम् । तथा चोक्तम्—'बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ।' मनश्चान्तःकरणम्; मनो निगृहीतानीन्द्रियाणि विषयानुवर्तन्ते नान्यथा । वेदे तु 'सुषारथिरश्वानिव यन्मनुष्यान्नेनीयते' (यजु. ३४।६) मन एव शरीरयानस्य सुसारथिः प्रोक्तः । लौकिकयात्रां कर्तुं जनाः सदा बाञ्छन्ति यद् यान—सारथिः सुशिक्षितो दक्षश्च स्यात् । यदि कदाचिन् मद्यं पीत्वा यानं चालयेद् अथवा सुशिक्षितो न स्यादल्पबुद्धिर्वा भवेत्तद्दि-व्यं कदापि तस्य याने प्रस्थातुमुद्यता न भवामः । किमत्र कारणम् ? एवं विधः कुसारथियानं सन्मार्गे नेतुं न समर्थः, कदाचिद् यानमपरयातेन दुर्घट्य प्राणहानिं न कुर्याद् इति भिगा नाभिलषति कश्चिद् यात्री कुसारथिम् । परन्तु कदापि मानव नौका-सारथिविषयेऽपि चिन्तयामो न वा ? अस्याः सारथिः कीदृशः ? सुशिक्षितोऽ-अशिक्षितो वा ? विषयरूपमद्यं पीत्वा तु नोन्मत्तः ? जन्म-जन्मान्तरीयकुत्सितसंस्कारग्रस्तः कथं सन्मार्गेण प्रापयिष्यति मानवलक्ष्यम् ? अन्ये सारथिनस्तु नक्तंदिनं कार्याणि न कर्तुं समर्थाः, मनस्तु—'यज्जाग्रतो दूरमुदैति तदु सुप्तस्य तथैवैति' इति श्रुत्यनुसारं रात्रौ दिने च कदापि न स्वपीति, सदैव कार्यरतं भवति । 'यदजिरं जविष्ठं' न च कदापि शरीरेण सह जीर्णतामेति, अतिवेगवच्च । तदेव सुशिक्षितं नियन्त्रितं च मोक्षं प्रापयति, अन्यथा नानाविधयोनिषु दुःखाम्बुधौ प्रहृत्य सततं दुःखापयति । उक्तं चापि—'मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।' अतः स्वस्तये स्वरित्रा दैवी नौका करणाय मनोनियन्त्रणं सुशिक्षितमपरिहार्यम् । तच्च मनः 'मनः सत्येन शुध्यति' सत्याचरणेन सत्येन = सत्सु व्यापकेश्वरस्योपासनेन प्राणायामाभ्यासेन च फेनिलेन मलिनवस्त्रमिव शोधनीयं सुशिक्षाभिर्जन्म-जन्मान्तरीयवासनाश्च दग्धबीजकल्पा मनोगता सम्पादनीयाः, तदैव स्वरित्रा नौका स्वस्तये सम्पत्स्यते ।

(२) **अनागसम्**—न विद्यते आगोऽपराधो यस्याम् = अविद्यमानापराधां नावम् ॥ या दैवी नौका सा निष्पापा सत्येव स्वस्तये प्रभवति । अस्यां दैव्यां नावि त्रिविधा चेष्टाः प्रवर्तन्ते—मानसिकी, वाचिकी, शारीरिकी च । ताः सर्वा एव पापदोषशून्या यदा भवन्ति तदा पुण्यमयी दैवी नौका जायते । आसु एकया द्वाभ्यां शुद्धापि न शुद्धा, अशुद्धपात्रे निक्षिप्तजलमिव । महर्षिमनुना मनोवाक्तनूनां पापचेष्टाः परिगणयन् लिखितम्—

परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम् ।

वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥ (मनु. ११।५)

अर्थात् परद्रव्येषु लोष्ठवद् भावं परिहृत्य परद्रव्याणि हर्तुमेव सततं चेष्टा करणम् परोकारभावनां परित्यज्य स्वार्थभावनया विद्वेषभावेन वान्येषां हानिकरणायैव विचारकरणम्, धनस्य रूपस्य पदस्य शक्तेश्चाहंकार बुद्ध्या मिथ्यानिश्चयकरणम् एतत् त्रिविधं मानसं पापम् । संस्कृते पापस्यैकं नाम 'मनसिजम्' । पापस्यादौ जन्म

मनसि भवति । अतः परद्रव्येषु लोष्ठवद्भावनया, वसुधैव कुटुम्बकमिति परोपकारवृत्त्या, भौतिकी संपत्क्षणीकीति विचार्य परमेश्वर-ध्यानेन च त्रिविधा मानसिकी पापात्मिकयो वृत्तय परिहर्तव्याः । अन्यच्च—

पारुष्यमनृतं चैव पैशुन्यं चापि सर्वशः ।

असम्बद्धप्रलापश्च बाङ्मयं स्याच्चतुर्विधम् ॥ (मनु. १२।६)

अर्थात् वाचिकी पापवृत्तिश्चतुर्विधा भवति, पारुष्यम् = माधुर्यवृत्तिं त्यक्त्वा कठोरभाषणम्, सत्यां सुनृतां वाचं न कृत्वा मिथ्याभाषणम्, ईर्ष्यावृत्तिमाश्रित्य परहानि विचारयता परतिरस्कारबुद्ध्या वा पैशुन्यकरणम् = परोक्षे सत्यासत्यमिश्रवचनानि वाचोच्चारणम्, प्रमत्तप्रलापमिवासम्बद्धाधिकभाषणम् । एताः पापात्मिकाश्चतुर्विधा पापवृत्तयो वाचः ।

अदत्तनामुपादानं हिंसा चैवाविधानतः ।

परदारोपसेवा च शारीरं त्रिविधं स्मृतम् ॥ (मनु. १२।७)

अर्थात् शारीरिकी चेष्टा त्रिरूपेण पापात्मिका भवति । अपृष्ट्वाऽन्येषां पदार्थानां ग्रहणम् = आत्मसात्करणं वा, वैदिकविधानमतिरिच्य क्रूरकर्माणि कुर्वता प्राणिनां हिंसाकरणम्, वैरबुद्ध्या वा पीडाप्रदानम्, ब्रह्मचर्यव्रतं न परिपाल्य वेदादेशमुल्लंघ्य परस्त्रिषु कुदृष्ट्या विलोकनं व्यभिचरणं वा, एवं चौर्यवृत्तिः, हिंसावृत्तिः, व्यभिचार-वृत्तिश्च शरीरेण पापाय । एतत्त्रिविधां पापवृत्तिं सर्वथा परिहृत्य यदा मनः, वाक्, शरीरञ्च परिशुध्यति तदेयमनागसी निष्पापा दैवी नौका स्वस्तये प्रभवति ।

(३) अन्नवन्तीम्—छिद्रादिदोषरहिताम् । यथा समुद्रादिषु यात्रायै या नौः, सा छिद्ररहितैव पारं नयति । अन्यथा छिद्रैर्जलवृद्ध्या निमज्जयति यात्रिणश्च प्राणवियोगं कृत्वा मारयति । तथैव च मानवशरीरे यानि नेत्रादीनि तान्येव महच्छिद्राणि । एतैरेव बाह्यविषयवत्य आपोऽन्तःप्रविशन्ति । आत्मा-सारथिनं च विषयासक्तं विधाय पशुमारं विषयाम्बुधौ निमग्नं कुर्वन्ति । संस्कृते शरीरे खनित्वेव निर्मितानि विधात्रेति कृत्वा खानीन्द्रियाण्युच्यन्ते । उपनिषत्सु तु 'इन्द्रियाणि ह्यानाहुः' इत्युक्त्वा रथेऽश्वानिव शरीर इन्द्रियाणि प्रोक्तानि । एतानि सुसारथिना नियन्त्रितानि तु रथिनं यथोद्दिष्टं प्रापयन्ति, अनियन्त्रितानि च गतादिषु निपात्य मारयन्ति । एतेषां संयमः परमावश्यकः । अत एव तपसो लक्षणं कुर्वता प्रोक्तम् = 'मनस इन्द्रियाणां च संयमः परमं तपः ।' महर्षि मनुना चोक्तं सत्यमेव—

इन्द्रियाणां प्रसंगेन दोषमुच्छ्रित्यसंशयम् ।

सन्नियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥ (मनु. २. अ.)

इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् ।

तेनास्य क्षरति प्रज्ञा हृतेः पादादिवोदकम् ॥ (मनु. २. अ.)

अर्थाद् इन्द्रियाणां विषयेष्वासक्त्या जीवात्मा दूषितो भवति, सन्नियम्य च सिद्धिं प्राप्नोति । इन्द्रियाणि चापि सर्वाणि निगृहीतव्यानि । एकस्य चाप्यसंयमेन सिद्धिर्दुर्लभा । यथा सच्छिद्रं घटं कियदपि जलेन पूरयेत् स रिक्त एव भवति, एवं एकेनापीन्द्रियेण सच्छिद्रेण सतान्येन्द्रियसंयमोऽपि निरर्थको भवति । संस्कृतकविना कियच्छोभनं प्रोक्तम्—

कुरङ्ग-मातङ्ग-पतङ्ग-भृङ्ग-मीना हताः पञ्चभिरेव पञ्च ।

एकः प्रमादी स कथं न हन्यते यः सेवते पञ्चभिरेव पञ्च ॥

अर्थात् पशु-पक्षिणामुदाहरणानि प्रदाय जनान् शिक्षयति, यल्लोके वयं प्रत्यक्षं पश्यामः, पशु-पक्षिण एकैकेन्द्रियेण वशीभूता स्वजीवनं जारयन्ति मृत्युं च प्राप्नुवन्ति । तद्यथा कुरङ्गः (मृगः) श्रवणेन्द्रियेण वशंगतो

व्याधेन जालनिगडितो भवति । मातङ्गः (गजः) स्पृशेन्द्रियेण कोमलशाद्वलं विलोक्यात्मानं गत्तं निपातयति परहस्त-
गतश्च भवति । पतङ्गो रूपेन्द्रियासक्तः स्वयमेव वह्नौ ज्वलति । भृङ्गो घ्राणेन्द्रियासक्तः कमलपुष्पदलैर्निबद्धः सन्
विस्मरति स्वजीवनं, गजादिपशवश्च जलादिपानाय आगत्य सभृङ्गं पुष्पं मुखाशंसं कुर्वन्ति । मीनश्च रसनेन्द्रिय-
वशीभूतो जालनिगडितो भवति । यदि पशवः पक्षिणश्चैकैकेन्द्रियेण वशंगता पूर्वोक्ता दुर्दशां लभन्ते, तर्हि मानवस्य
पञ्चेन्द्रियविषयासक्तस्य कीदृशी दशा भवित्रीति शक्यतेऽनुमातुम् । अतो दैवीं नावमन्तरा मानवस्य न कल्याणं
कदापि । दैवी नौश्च देववाच्यगुणैर्मन्त्रोक्तविशेषणैश्च (स्वरित्राम्, अनागसम्, अस्त्रवन्तीम्) विना न निर्मातुं शक्या ।
स्वस्तिकामैर्जीवात्मभिर्दुर्लभां मानवयोनिं प्राप्य दैवी-नौकायै सततं सावधानमनसा प्रयतनीयम् । महर्षि वेद-
व्यासेन चापि गीतायां श्रीकृष्णोपदेशं काव्यरूपेण निबध्नता सत्यमेव निगदितम्—

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ॥

अस्माकं कर्त्तव्यम्

आर्यबन्धवः ! अद्य वयं महर्षिनिर्वाणशताब्द्यामत्र एकत्रिता महर्षियशोगाथां गायामो जयजयकारैश्च
तन्नामोद्घोषयामः । किमु नाम ग्रहणादेव महर्षियशोगाथा प्रसरिष्यति सर्वत्र दिग्दिगन्तरेषु । 'फलं केतकीवृक्षस्य
यद्यम्बुप्रसादकम् । न नामग्रहणादेव तस्य वारि प्रसीदति ।' यथा ब्रह्मर्षिविरजानन्दस्य दीक्षा महर्षिदयानन्दः
शिरोधार्यकृत्वा यावज्जीवनं विकटानि कष्टानि सोढ्वा समस्तभौतिकसुखानि त्यक्त्वा चासिधाराव्रतमपालयत्
गुरुवर्यस्य दीक्षा च न व्यस्मरत् कदापि, तथैव यदि वयमात्मानं महर्षेः शिष्यमभिमन्यामहे, आत्मानञ्च तदनुयायिन-
मुद्घोषयामस्तर्हि महर्षिः कार्याणि करणीयानि भविष्यन्ति । महर्षिवर्यो वेदज्योत्स्नामादाय ब्रह्मचर्य-योगं शक्या
परेशोपासनया च सकलमतमतान्तरैः सह अकुतोभयः सन् षोडशवारं विषं पीत्वापि सततमयुध्यत्, मत-मतान्त-
रोत्पन्ने निविडतमसि च पथभ्रष्टान् जनान् सत्यज्ञान-प्रकाशेन महान्धकारमपनीय सन्मार्गमनैषीत् । वयमद्य
कोटिपरिमिता आर्यपदविडम्बना अपि न तदीय कार्याणि कर्तुं शक्नुमः, किमत्र कारणमिति मनाग् विचार्यताम्—

(१) वेदे चोक्तम्—'अग्निना अग्निः समिध्यते ।' प्रकाशितदीपेनापरो दीपः प्रज्वाल्यते । अद्य वयं
सत्यज्ञानवन्तः, साधनसम्पन्ना, बहुसंख्या अपि मिथ्यान्धकारमपह्नुं न समर्था भवामः । एतस्य प्रमुखं कारणं—
न वयं प्रज्वलिता वैदिकज्योत्स्नामधिगन्तुं नोत्सहामहे च । अस्माकं ज्ञानस्रोत-संस्थाश्च निष्प्राणा इव दरीदृश्यन्ते ।
सम्पन्ना अधिकारिणश्चार्याः स्वापत्यानि गुरुकुलेषु नाध्यापयन्ति । पञ्चसहस्रवर्षेभ्यः पश्चात् महर्षिणा यत्लुप्तं ज्ञानं
विज्ञानमस्माकं पुरतः प्रद्योतितं, न वयं तस्य योग्यपात्राणि । ज्ञानं विना अन्धा भ्रान्ता वा कथमात्मानमुन्नेष्यामः
कथञ्च साम्प्रदायिकं तमोऽपनेष्यामः ? 'ज्योतिष्पथो रक्ष धियाकृतान्' इति वेदोपदेशमनुसरद्भिर्ज्ञानिस्रोतांसि
गुरुकुलानि संहृत्य संरक्षणीयानि, वेदज्योत्स्ना च स्वात्मनि विद्योतनीया, तदैव स्वस्तये सामाजिकी दैवी नौः
सन्तारयितुं प्रभविष्यति ।

(२) यद्यपि वयं प्रतिदिनं वेदमन्त्रैः परेशं प्रार्थयामहे—'दुरितानि परासुव' 'युयोध्य-स्मज्जुहुराणम्' परं न
तस्य प्रभावोऽन्तरात्मनि । दुरितानां प्रभाव उत्तरोत्तरं वर्धतेतमाम् । क्वचित् आर्यसमाजेषु मिथो वैमनस्यमधो-
गमयति, क्वचित् पदलोभमकरो निगलयति सामाजिकसदस्य-मत्स्यान्, क्वचित्च धनवैभवमेव अधिकृत्यावनमयति
विद्वज्जनान् । लोकैषणावशर्वत्तिनश्चनेतारः परस्परमेवं विवदन्ते, ईर्ष्यावृत्त्या मिथो जिघांसन्ति कलहायन्ते च ।
पददलयन्ति चान्योन्यान् यथाशक्ति । ते विस्मरन्ति यत् 'त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः । कामः क्रोधस्तथा
लोभस्तस्मादेतत् त्रयं त्यजेत् ।' एवं पदलोभः, ईर्ष्यावृत्तिः, विद्यापेक्षया धनस्य सम्मानं, ज्ञानज्योत्स्नाया
अभावः, एतदादीनि दुरितानि यावदाद्येषु विराजन्ते, तावदुन्नतेराशामात्रमेव । 'अजर्यमार्यसंगतम्' इत्युक्तिः प्रलाप-
मात्रञ्च । स्वप्नमात्रञ्च महर्षिनिर्दिष्टकार्याणां पूर्तिः । अतः स्वस्तये सामाजिकी नौका निष्पापा सम्पादनीया ।

(२) अस्त्रवन्ती—यथा समुद्रे छिद्ररहिता नौः पारं नयति निर्वाधम्, तथैव सामाजिकी नौका अस्त्रवन्ती स्यात् । एतदर्थं छिद्रानामभावोऽपरिहार्यः । छिद्राश्च के सन्ति—सामाजिकनियमानां श्रद्धया न पालनम् । दूरदर्शि-महर्षिणा सामाजिकीं व्यवस्थामच्छिद्रां विधातुं दशनियमाः सुपरीक्ष्य निर्धारिताः । तेषु नियमेषु द्वौ नियमौ विशेषेणावघेयौ । काऽपि संस्था स्यात् परस्परविचारभेदः सर्वत्र सम्भवति । एकत्र स्थापितानि पात्राणि परस्परं टनटनायन्त अपि । विचारभेदे सति संघटने छिद्राणि जायन्ते, तेषां पूर्तिः कथं स्यात् ? महर्षिणा स्वस्तिपन्थाः प्रदर्शितः—‘सत्यं के ग्रहण करने और असत्य के छोड़ने में सर्वदा उद्यत रहना चाहिये ।’ सत्यं परस्परं स्नेहरज्जुमिव निबध्नाति, असत्यं विघटय्याविश्वासं जनयति । सत्यासत्यस्य निर्णयो निष्पक्षबुद्ध्या न चिराज्जायते । महर्षिणा तु विधर्मिणां मनस्सु सत्यबलेनैवाटलविश्वासः प्रकटितः, किं वयं तस्य शिष्याः परस्परं विश्वासयितुं सत्येन न समर्थाः ? अपरश्च नियमः—‘सब मनुष्यों को सामाजिक सर्वहितकारी नियम पालने में परतन्त्र रहना चाहिये ।’ अयं नियमः संघटनं विशेषेण दृढयति परिपुष्णाति च । परमद्यार्येषु स्पष्टमस्य विरोधः । अधिकारिणां व्यवहार-स्त्वतो विरुद्धस्ते पक्षापक्षमात्सर्यग्रस्ता विपक्षभूतानां विचारानपि श्रोतुं नेच्छन्ति । स्वपक्षभूता दोषवन्तोऽपि निर्दोषाः, विपक्षभूताश्च निर्दोषा अपि सदोषा इति महती साम्प्रदायिकी वार्ता समाजान् सकलान् विकलयति विदलयति च । चित्रमेतद् ये मत-मतान्तरान् समूलमुन्मूलयितुमुद्यतास्त एव स्वयं सम्प्रदाय-मकराक्रान्ता जाताः । महर्षिस्तु मानापमानरहितो भूत्वानेकधा विकरालविषमपात्, पाषाणखण्डानि मुदा सोढवान्, परन्तु केनचित् सह स्वार्थवशविरोधं नाकार्षीत् सिद्धान्त-समन्वयं च न चकार केनापि सह । परं वयं तस्य शिष्यमन्या विपरीता नास्माकं सिद्धान्तविरोधवशविरोधः, प्रत्युत मानापमानहेतुना समाजं विघटयामः । नैतच्छ्रेयस्करम् । महर्षिनिर्वाण शताब्द्यां पुनरेकदा दीक्षाव्रतिनो भूत्वा शारीरिकीं, सामाजिकीं, आत्मिकीञ्च दैवीं नावं स्वस्तये कर्तुं प्रयतेरन्निति मे दृढविश्वासः ॥

□□

[राजवीर शास्त्री—सुपुत्र श्री शिवचरणदास आर्यः, जन्मस्थान : ग्रा. फजलगढ, जिला. गाजियाबाद (उ. प्र.) जन्म—चार अप्रैल १९३८ ई. । शिक्षा—गुरुकुल महाविद्यालय अज्जर (रोहतक) से व्याकरणाद्याचार्य शास्त्री, आचार्य (संस्कृतविश्वविद्यालय, वाराणसी), एम. ए. (मेरठ विश्वविद्यालय) ।

ग्रन्थ रचनाः—दयानन्द वैदिककोष, योगदर्शन का भाष्य, ईश, केन, कठ उपनिषदों का भाष्य, उपदेशमन्जरी, महर्षि वेदार्थ प्रकाशादि ग्रन्थों का सम्पादन, ‘दयानन्द सन्देश’ मासिक पत्र का सम्पादन, विशुद्ध मनुस्मृति की समीक्षा सहित व्याख्या व सम्पादन और सायण-भाष्य की समीक्षा लेखन तथा ऋग्वेदभाष्यभास्कर (प्रथम दो भाग का सम्पादन ।]

□□

स्वामिदयानन्दस्य चरितलेखनविषयकमन्वेषणं तत्रगता : समस्याश्च

□ डॉ० भवानीलालभारतीयः

एकोनविंश्यां शतकाब्दद्यां भारतवर्षस्य धार्मिकसांस्कृतिकपुनर्जागरणस्य उन्नायको महर्षिदयानन्द ऐतिह्यप्रसिद्धेषु तेषु महापुरुषेषु प्रगण्यते, येषां विचारैः कार्यैश्च न केवलं समकालीना जना अपितु निखिलभूमण्डलस्था विज्ञा प्रभाविताः संजायन्ते । महर्षिदयानन्दीयविचाराणां प्रचारः प्रसारश्च तेषां जीवनकाल एव भारतवर्षम् अतिक्रम्य अमेरिकायूरोपादिमहाद्वीपेषु अपि समभूत् । तस्माद् देशविदेशस्था नैके प्रबुद्धा जना न केवलं तेषां विचाराणामपितु जीवनमधिकृत्यापि परिचयं प्राप्तुकामाः । यद्यपि वैदिकसमाजव्यवस्थानुकूलं तुरीयाश्रममर्यादावशात् स्वामिदयानन्दः स्वजीवन-वृत्तविषये विस्तरशः वर्णने न रुचिमादधाति स्म तथापि स्वजीवनकाल एव स निजवृत्तमधिकृत्य किमपि विज्ञापयितुं नेकधा प्रयतितवान् ।

सर्वप्रथमं स स्ववृत्तविषयकाणि कतिपयतथ्यानि तदा समुद्घाटितवान् यदा खलु महादेवगोविन्दरानाडेमहाभागस्यानुरोधवशात् पूनानगर्यां भाषणमालां प्रस्तौति स्म । भाषणमालाया अन्तिमे दिवसे तथा च १८७५ तमे ख्रीष्टाब्देऽगस्तमासस्य चतुर्थ्यां तिथौ बुधवासरे स आत्मविषयकम् उदन्तजातं न्यवेदयत्, अस्मिन् खलु आत्मनिवेदने आकाशीशास्त्रार्थं विशिष्टा जीवनघटनास्तेन वर्णिताः ।

स्वदेशस्था इव वैदेशिका अपि महर्षेर्जीवनविषये परिचयमवाप्तुं समुत्का आसन् । महर्षिद्वारा स्थापितस्य आर्यसमाजस्य यशश्चन्द्रिकां स्वल्पकाल एव सर्वत्र ततां विलोक्य अमेरिकादेशे प्रस्थापितायाः थियोसोफिकलसमित्याः सदस्या अपि अमुं महापुरुषं प्रति समाकृष्टाः । अथ यदा खलु थियोसोफिकलसमित्याः “थियोसोफिस्ट” इत्याख्यस्य मुखपत्रस्य मुम्बईतः प्रकाशनं प्रारम्भे तदा तत्पत्रसम्पादकस्य आग्रहवशात् महर्षिनिजं चरित्रं धारावाहित्वेन प्रकाशयितुम् अङ्गीचकार । यद्यपि पत्रेऽस्मिन् प्रकाशितं दयानन्दीयवृत्तं संक्षिप्तं नर्मदास्रोतसः गवेषणकालं यावदेव विद्यते तथापि लिखितरूपेण समुपस्थितस्तावत् तज्जीवनप्रभातस्य प्रामाणिकत्वेन विवृतत्वाच्च चरितमिदं निश्चप्रचं महत्त्वमावहति ।

स्वामिदयानन्दस्य जीवनकाल एव तच्चरितं रचयितुं पश्चिमोत्तरप्रदेशे शिक्षाधिकारित्वेन वर्तमानः पं. गोपालरावहरिः प्रयत्तवान् । महानुभावोऽयं जन्मना

महाराष्ट्रदेशीयः शिक्षाधिकारित्वेन फर्खाबादमण्डले च विद्यालयोपनिरीक्षकश्चासीत् । १९३७ वैक्रमाब्दे स “दयानन्ददिग्विजयार्क” इति नाम्ना दयानन्दचरितं विरचयितुं प्रारब्धवान् । ग्रन्थस्य प्रथमो भागस्तावत् १९३८ वैक्रमाब्दे पूर्तिमगात् । खण्डेऽस्मिन् महर्षेः संक्षिप्तम् इतिवृत्तं कतिपयशास्त्रार्थानां च चर्चा चर्चिता ये खलु पौराणिक-जैन-मुहम्मद-खीष्टमतावलम्बिभिः सह संजाताः । द्वितीयभागे दयानन्दरचितवेदभाष्यविषयकं समालोचनं धर्मप्रचारविवरणं च प्रस्तुतम् । अयमपि भागः १९३८ वैक्रमसंवत्सरे प्रकाशनतामवाप । ग्रन्थस्यावशिष्टोऽंशः (तृतीयः खण्डः) लेखनदृष्ट्या यद्यपि १९४२ वैक्रमाब्दे पूर्णस्तथापि तत्प्रकाशनं तु १९४४ वैक्रमसंवत्सरे संजातम् । खण्डेऽयं पूर्वप्रकाशितखण्डद्वयात् आकृत्या विस्तरः । तत्र गोरक्षा-आन्दोलनम्, थियोसोफिस्टैः सह मतभेदः, मुंशीइन्द्रमणि-विषयको विवादः उदयपुर-शाहपुरा-जोधपुरादीनां यात्रावृत्तान्ताः अस्वस्थे सत्यजमेरनगरे निर्वाणप्राप्तिः इत्याद्युदन्तजातं निहितम् ।

दिवं याते स्वामिनि पत्र-पत्रिकासु या शोकाभिव्यक्तिः साप्यत्र संकलिता । परोपकारिणीसभायाः प्रथमाधिवेशनस्य कार्यकलापोऽप्यत्र समुद्धृतः । वस्तुतो महर्षेर्जीवनविषये मूलभूतासामग्री ‘सर्वप्रथमम्’ अत्र प्रस्तुता यस्या आश्रय उत्तरवर्तिभिर्जीवनचरितलेखकैः सर्वैरेवाङ्गीकृतः । अस्मिन् ग्रन्थे पत्र-पत्रिकाणाम् उद्धरणानि लघुग्रन्थानां प्रत्यक्षदर्शिनां च वक्तव्यानि, स्वामिनः पत्रव्यवहारश्च प्राचुर्येण समाकलितम् विद्यते ।

१८८५ तमे खीष्टाब्दे दिसम्बरमासे श्रीमत्या परोपकारिणीसभया स्वकीये द्वितीयाधिवेशने महर्षिदयानन्दस्य विशदं तथ्यात्मकं च चरितं लेखयितुं प्रस्ताव एकः स्वीकृतः । तदनुसारं सभाया उपसचिवेन पं. मोहनलालविष्णुलाल पण्ड्यामहाभागेन भारोऽयं शिरसा वोढुमङ्गीकृतः । देशवासिनः खलु महर्षिसम्बद्धं वृत्तजातं पण्ड्यासकाशं प्रेषयितुं प्रेरिताः । परं नायं प्रयासः सफलीभूतः । पण्ड्यामहाभागस्य प्रमाद एव कारणमत्र संभाव्यते ।

दिवं यातस्य दयानन्दस्य पंचसु वर्षेष्वतीतेषु पंचनदप्रदेशीयार्थप्रतिनिधिसभया प्रस्तावमेकं स्वीकृत्य आर्य-समाजप्रवर्तकस्य महर्षेः प्रमाणिकं विशदं च चरितं लेखयितुं निश्चयो विहितः । अन्वेषणप्रियः स्वाध्यायशीलश्च पं. लेखराममहाभागः कार्यमिदं साधयितुं प्राथितः । पं. लेखरामस्तु दयानन्दीय चरितविषयकं तथ्यजातं संकलयितुं रात्रिन्दिवं प्रयासं प्रारब्धवान् । यत्र कुत्रापि महर्षिः स्वजीवनकाले जगाम तत्र सर्वत्र पं. लेखरामश्चचार एवं च महर्षिजीवनविषयकं तथ्यनिवहं गवेषयितुं प्रायतत । यदि पं. लेखरामो न तावद् अकाले कालकवलितोऽभविष्यत् तर्हि निश्चप्रचमेव दयानन्दर्षेः समग्रमपि चरितं व्यवस्थितं प्रामाणिकं च समुपलप्स्यत । परं १८९७ तमे खीष्टाब्दे मार्चमासस्य षष्ठ्यां तारिकायां मतान्धस्य खलु यवनस्य घातकप्रहारेणाहतो लेखरामो दिवं प्रयातस्तथा च तत्संकल्पितं कार्यं न पूर्णतामियात् । यद्यपि तस्मिन्नेव वर्षेऽक्टूबरमासे म. मुंशीरामस्य प्रेरणया पं. आत्माराम अमृतसरीमहाभागः पं. लेखरामद्वारा संकलितां सामग्रीं व्यवस्थितरूपतया प्रकाशितवान्, तथापि तत्तु संग्रहमात्र-मेवावर्तत । साहित्यिकशैल्यां लिखितचरितस्य तत्त्वजातं तत्र स्वल्पमेव ।

तथापि एतत्तु स्वीकार्यमेव यत् स्वामिनश्चरितलेखनविषये येऽपि प्रयत्ना अनन्तरं संजातास्तेषाम् आधारस्तु लेखरामरचितम् उर्द्वभाषानिबद्धं चरितमेव । दयानन्दद्वारा धर्मं समाजं राष्ट्रं च प्रति विहितकार्याणां प्रयत्नानां चायम् ऐतिहासिक आलेखः, यं साधयितुं लेखकेन अत्यध्यवसायो विहितः । सहस्रशः पुरुषाणां प्रत्यक्ष साक्षिकत्वं, विभिन्नभाषासु प्रकाशितपत्र-पत्रिकाणामुद्धरणानि एवं चान्यप्रमाणान्याधारीकृत्य लिखितोऽयं ग्रन्थो लेखकस्य प्रभूतश्रमस्य परिचायकः ।

लिखितमेव इदं तावत् पूर्वमस्माभिर्यद्देशवासिन इव विदेशस्था अपि जना वैदिकधर्मं पुनरुद्धारकस्य, प्रत्नार्थ-जीवनस्य साक्षात्कर्तुं महापुरुषस्य दैनन्दिनजीवनचर्यां ज्ञातुमभिलषन्तिस्म । अत एव यूरोपीयभाषानभिज्ञेपि

पाश्चात्यचिन्तनप्रक्रियायापरिचितेऽपि दयानन्दे तेषाम् अदभ्यविचाराणां विस्तृतं प्रभावं परिलक्ष्य सुप्रसिद्धो जर्मनदेशीयो विद्वच्चूडामणिः प्रध्यापको मैक्समूलरोऽपि दयानन्दविषये किमपि लेखितुं कृतसंकल्पोऽभवत् । तस्मात् स्वामिन उपरतस्य गते खल्वेकस्मिन् वर्षे इंग्लैण्डदेशात् प्रकाशिते मासिकपत्रे महाषिविषये निबन्धमेकं लिलेख । एवमेव यदा रामकृष्णमिशनप्रेरणया सुप्रसिद्धः फ्रैचदेशीयो रोमंरोलामहाभागो रामकृष्णपरमहंसस्य चरितं लिलेख तदा स स्वामिदयानन्दविषयेऽपि स्वविचारान् प्राकटयत् ।

एकोनविंशत्याः शताब्दद्या अन्तिमे दशके बंगप्रान्तीयलेखकः श्रीदेवेन्द्रनाथमुखोपाध्यायो दयानन्दचरितं लेखने प्रवृत्तः । स खलु इतः पूर्वं सन्तपालस्य चरितं लिखित्वा प्रसिद्धिमभजत । यदा खलु कलिकातार्यसमाजस्य अधिकारिभिः स स्वामिदयानन्दस्य विस्तृतं जीवनपरिचयं लेखितुं सानुरोधं प्रार्थितस्तदा मुखोपाध्यायस्तन्महत्कार्यं स्कन्धेन वोढुं सद्य एव तत्परोऽभवत् । स ह्येकान्तनिष्ठया साधनया च समन्वितोऽन्वेषणकार्ये संलग्नः । तदानीं यावत् अज्ञात-अल्पज्ञातान्यथाज्ञाततथ्यानां सम्यगवबोधस्तेन साफल्येन विहितः । प्रयोजनमिदं साधयितुं स विभिन्नस्थानेषु विचचार, विविधजनैः साक्षात्कारेण दयानन्दचरितविषयकसामग्र्याः संग्रहस्तेन विहितः । प्रथमं तावद् “दयानन्द-चरित” इति नाम्ना बंगभाषायां स एकं लघुचरितं महर्षेरलिखत् परं तत्कालं यावन्न स दयानन्दविषयकेण गवेषणकार्येण पूर्णतया संतुष्टिं जगाम । अतः पुनरपि स तथ्यसंग्रहे सोत्साहं प्रवृत्तः । 1915-16 यावद् दयानन्द-चरितविषयकसामग्र्याः संकलनं विधाय देवेन्द्रनाथो महर्षेर्विस्तृतं चरितं लेखितुं प्रारब्धवान् ।

देवेन्द्रनाथो दयानन्दविषये यत्खलु विशिष्टं तथ्यजातम् अन्वेषितवान् तत्र पितुर्वास्तविकं नाम जन्मस्थानस्य च निर्धारणमतिमहत्त्वपूर्णम् । इतः पूर्वं लेखरामो महर्षेर्जन्मस्थानं सौराष्ट्रराज्यस्य मौरवीनगरं पिता च अम्बाशंकरनामधेयः इति मतं प्रस्थापितवान् । परं देवेन्द्रनाथगवेषणया दयानन्दजन्मभूमिमौरवी-राज्यान्तर्गतष्टंकाराग्रामः पिता च करसनजीलालजीतिवाड़ी इति प्रामाणिकतया सिद्धम् । देवेन्द्रनाथः खलु वाराणस्यां महर्षेश्चरितम् रचयितुं प्रारब्धवान्, स तावद् भूमिकां चतुरोऽध्यायांश्चेव सम्पूरयितुं शशाक यावद् अर्द्धांगरुजा पीडित स पंचत्वं ययौ । अग्नौ विचित्रा हि दैवगतिः, दयानन्दचरितं न तु पं.लेखरामो न हि देवेन्द्रनाथ एव पूर्णतया लेखनेऽशकत् । अनन्तरं घासीरामो देवेन्द्रनाथद्वारा संकलितां सामग्रीमाश्रित्य अवशिष्टं चरितं लिलेख, परम् एतत्तु स्वीकार्यमेव यद् या खलु दृष्टिर्देवेन्द्रनाथस्यावर्तत न सा घासीरामलिखितचरिते दृग्गोचरी भवति । इतोऽनन्तरं स्वामिसत्यानन्दो दयानन्दचरितलेखने प्रवृत्तः । तेन देवेन्द्रनाथद्वारा संगृहीतसामग्र्या अपि समुपयोगो विहित एवं च स्वयमपि स यत्र-तत्र परिभ्रम्य तथ्यसंचेतुं प्रयतवान् । तद्वरिते “दयानन्दप्रकाशे” न तावद् ऐतिहासिकी दृष्टिः प्रधानतया परिलक्ष्यते । भावनाप्रवणलेखकस्य भावनात्मकशैल्यां लिखिता भक्तिप्रधाना रचना सा । लेखरामो ह्यांग्लभाषाजभिज्ञोऽतो न तेन आंग्लभाषापुस्तकेभ्यः पत्रेभ्यश्च प्राप्तसामग्र्याः समुपयोगो विहितः । स्वामिसत्यानन्दविषयेऽपि तुल्यमेतत् । परं देवेन्द्रनाथेन तु आंग्लबंगदिभाषाभ्यः प्राप्तसामग्र्याः प्रचुरः प्रयोगो विहितः । बंगमहाराष्ट्रसदृशेषु प्रान्तेषु चिराय परिभ्रम्य तेन दयानन्दविषये विविधा नूतना वार्त्ताः विज्ञाताः ।

वक्तुमिदं शक्यम्-यत् पं. लेखराम-देवेन्द्रनाथाभ्याम् अनन्तरं दयानन्दचरितविषयकम् अन्वेषणकार्यं प्रायः समुपेक्षितमेवाभवत् । तथापि जयचन्द्रपृथ्वीसिंहविद्यालंकाराभ्यां दयानन्दचरितविषये कश्चन नूतनोऽपि पक्षः समुपस्थापितः पृथ्वीसिंहमेहतामहाभागेन “हमारा राजस्थान” इति ग्रन्थे १८५७ तमे ख्रीष्टाब्दे संजाते स्वतन्त्रता-संग्रामे दयानन्दस्य योगदानविषये कश्चित् संकेतः कृतः । वयं पश्यामो यद् आत्मचरिते नर्मदास्रोतसो गवेषणं यावत् जीवनवृत्तं तु समुपलभ्यते परं भाविनो वर्षत्रयस्य वृत्तजातं न तत्र निर्दिष्टम् । मेहतामहोदयेन प्रसंगममुमा-धारीकृत्य दयानन्दस्यापि स्वतन्त्रतासंग्रामे भागग्रहणं तावत् संभावितम् । तथोक्तं तेन—क्रान्तियुद्धं प्रति अथवा तत्संगठनं प्रति तस्य कीदृशी अभिरूचिरवर्तत, तत्र तेन साक्षाद् भागो गृहीतो न वेति निश्चयेन किमपि वक्तुं न

शक्यम् । तथापि महर्षेर्जीवनघटनानां यस्तिथिक्रमोऽस्माभिरुपरिनिर्दिष्टस्तेन एतत् स्पष्टमेव यत् क्रान्तिकार्य-
क्रमैर्नैकद्वयेन परिचयं प्राप्तुम् अवसरस्तु तेन निश्चप्रचम् अवाप्तः । दयानन्दसदृशो भावनाप्रवणो युवा तत् प्रभावेण
अस्पृष्ट एव अभविष्यत् यद्वा युद्धसाफल्यं वैफल्यं वा प्रति न तच्चेतसि काऽपि प्रतिक्रिया जनिष्यत इति तु न कथमपि
मन्तुं शक्यते । अतो वर्षत्रयविषयकं तस्य मौनम् अस्ति तावद् गभीराथर्गभितम् । जयचन्द्रविद्यालंकारस्यापि
तर्कजातम् अत्र समानमेव । साधुसम्प्रदाये प्रचलिताया अनुश्रुत्या उल्लेखस्तत्र वैशिष्ट्येन यत्र दयानन्दस्य १८५७
संग्रामे साक्षाद्भागग्रहणं स्वीकृतम् ।

यावन्न सुस्पष्टं प्रमाणमुपलभ्येत तावद् अस्मिन् विषये किमपि कथनं नोपयुक्तं स्यात् । एवमपि महर्षि
गृहत्यागसमये सत्यधर्मजिज्ञासया मुक्तिपथान्वेषणधिया च देशाटने प्रवृत्तः । तत्कालं तावन्न तदीयं राजनीतिकं
चिन्तनं प्रौढिताम् अभजत, न च वैदेशिकं शासनं प्रति तद्दृढि कश्चिद् उग्रो विचारः समुत्पन्नः । एवं महर्षेस्ता-
त्कालिकविचाराणां परिज्ञानाद् उपर्युक्तमतस्य आपातरमणीयत्वमेव प्रतीयते । तथापि मेहताविद्यालंकाराभ्याम्
अस्मिन् विषये यत् सम्भावितं तत्र सावहिततया विचारोऽपेक्षितः । दुःखास्पदमिदं यत् १८५७ स्वतन्त्रतासंग्रामे
दयानन्दस्य भूमिकामधिकृत्य तथ्यात्मकमन्वेषणमपहाय वासुदेववर्मापिण्डीदासज्ञानिसदृशा लेखका स्वतन्त्रता-
संग्रामस्य श्रेयो महर्षिदातुकामा दरीदृश्यन्ते परं तेह्यैतिह्यम् औचित्यं कथं व्याहृत्य इति न तैस्तावद् विचारितम् ।

१८७१-७३ इति कालावधौ कदाचिद् दयानन्दः कंचित् कालं बंगप्रान्तेप्युवास । बंगपत्रैस्तात्कालिकं
महर्षेर्यात्राविवरणमपि प्रकाशितम् । कानिचित् वर्षाण्यतीतानि यदा कलिकातार्यसमाजस्य पं. दीनबन्धुः वेदशास्त्री
हस्तलिखितं पुस्तकमेकमन्विष्य प्रकाशमानीतवान् यच्च तन्मते बंगप्रान्ते स्वामिनं निमन्त्रयितुं ब्राह्मनेतुर्हेमचन्द्र
चक्रवर्ती महाभागस्य दैनन्दिनी खल्वत्र वर्तते । कलिकातायां चक्रवर्ती महाभागः स्वामिनः सान्निध्ये न्यवसत् योगसाधनं
च शिक्षितम् । इयं दैनन्दिनी वेदशास्त्रिणा नैकेषु पत्रेषु प्रकाशयमानीता तन्मते च स्वामिस्वतन्त्रानन्देनापि “दयानन्द
प्रसंग” इति नाम्ना दैनन्दिनीयं हिन्दी भाषायामनूदिता यस्या प्रकाशनं कलिकातार्यसमाजद्वारा सम्पन्नम् । चिराय
अस्माभिरस्या दैनन्दिन्याः प्रामाणिकत्वं स्वीकृतं तथा च अस्याः साहाय्येन दयानन्दस्य बंगप्रवासचरितं ज्ञातुमपि
प्रयासो विहितः, तथापि कालान्तरे ह्यस्याः प्रामाणिकत्वमधिकृत्य चेतः संशयं भेजे । संशयमपाकर्तुं यदास्माभिः
कलिकातार्यसमाजस्थाः “दयानन्द प्रसंग”—इति पुस्तकविषये पृष्टास्तदा तन्मन्त्रिणा वयमेवं सूचिता यन्नात्र पुस्तकं
तत् समुपलभ्यते सा सामग्री तु “आर्यसंसार” इत्याख्ये कलिकातार्यसमाजस्य मुखपत्रेवश्यं धारावाहित्वेन
वेदशास्त्रिणा प्रकाशिता ।

ततो स्माभिः स्वामिस्वतन्त्रानन्दद्वारा संस्थापितस्य दीनाननगरीयदयानन्दमठस्याध्यक्षः स्वामिसर्वानन्दः
[यो हि स्वामिस्वतन्त्रानन्दस्य शिष्यः] अपि पुस्तकविषये पृष्टः । ततो पि निषेधात्मकमेव दलमस्माभिः प्राप्तम् ।
अहो आश्चर्यम् ! स्वामीस्वतन्त्रानन्दद्वारा खल्वनूदितो ग्रन्थो न च कलिकातायां नैव च स्वामिनः स्वकीये पुस्तकालये ।
अस्माकं संशयस्तदा दृढतां ययौ यदा दीनबन्धु द्वारा प्रस्तुतं सर्वथा प्रामाणिकं स्वमनोविजृम्भितं ‘योगी का
आत्मचरित’ अथवा “दयानन्द की अज्ञातजीवनी” इत्याख्यं महर्षि विषयकं नूतनं वृत्तमस्माभिर्दृष्टम् । बंगप्रान्ते
पाण्डुलिपिरूपेण प्राप्तां सामग्रीमिमामनूद्य यदा दीनबन्धु “सार्वदेशिक” इति साप्ताहिकपत्रे धारावाहित्वेन
प्रकाशयितुं प्रारभे तदैवं वयं संशयदृष्ट्या सामग्रीमिमां दृष्टवन्तः परं यदा शनैश्शनैरस्या अविश्वसनीयत्वं
निश्चप्रचम् अस्माभि निर्धारितं तदा दयानन्द चरिते विकृतिमापादयितुः प्रयासस्यास्य विरोधं कर्तुं वयमपि
समुद्यताः । सन्तोषावहमिदं यद् दयानन्दचरितस्य विमर्शयितार एतेद्देशीया अन्यदेशस्थाश्च डा. जार्जन्स सदृशा
विद्वांसोस्माकं सत्प्रयासं प्रशंसितवन्तः चमत्कारिकम् अलौकिकत्वजातं दयानन्दचरिते समाक्षिप्तवन्तः ।
सम्प्रति ग्रन्थस्यास्य प्रामाण्यप्रतिपादने न तु पं. दीनबन्धुः समर्थो न च तत्समर्थको योगी सच्चिदानन्दः ।

गतेषु सर्वेषु पंचनदप्रदेशीय दिवान अलखधारी महाभागस्य लेखमेकमाश्रित्य १८७३ तमे स्त्रीष्टाब्दे भारतस्य गर्वनरजनरल लार्ड नार्थब्रुकस्य महर्षि दयानन्देन सह कलिकातानगर्या सम्मेलनविवरणं पत्र-पत्रिकासु प्रायश्चर्चाविषयी भूतम् । परम् अस्य प्रसंगस्य प्रामाणिकत्वम् अनुसंधातुं न तावत्केनापि प्रयासो विहितः । विवशासन्तः वयमेवविषयममुं पत्रेषु चर्चितवन्तः अस्माभिरार्यसमाजस्य सभाः संस्थाश्च निवेदिता यद् भारतस्य राष्ट्रीयभिलेखागारे लन्दनस्थितपुरातात्विकलेखागारेषु च सुरक्षितायास्तात्कालिक सामग्र्या अनुसंधानं विधाय प्रसंगतस्तस्य प्रामाणिकतानिर्द्धारणीया । अहो कष्टम् ! न केनापि निवेदनमस्माकं सावहिततया श्रवणविषयीकृतम् इयं शोच्या स्थितिः खल्वार्यसमाजेन्वेषण विषये ।

सारांशोयं यद् दयानन्दस्य चरितलेखनस्य समग्रत्वं प्रामाणिकत्वं तदैव सेत्स्यति यदा ह्यद्यावधि लिखित-चरितानां तुलनात्मकं परिशीलनं विधीयेत एवं च तत्र व्यक्तासु घटनासु च पूर्वापरक्रमस्य निश्चयः क्रियेत । अथ च तात्कालिक देशविदेशस्य पत्र पत्रिकासु प्रकाशिता महर्षिदयानन्दविषयकाः संदर्भा पुनरपि समन्विष्य यथास्थानं नियोजिता स्युः अन्या च या सामग्री न तावदद्यावधि प्राकाश्यं प्राप्ता, तस्या अप्यन्वेषणं विधीयेत । निश्चप्रचम्, दयानन्दचरितलेखनं शुभात्मकेन अध्यवसायेन निष्ठया चैव साध्यम् ।

□

[डॉ० भवानीलाल भारतीय : प्रोफेसर तथा अध्यक्षः दयानन्द शोधपीठ, पंजाब विश्वविद्यालय चंडीगढ़, तथा संयुक्त मंत्री, परोपकारिणी सभा, दयानन्द आश्रम, अजमेर]

चारों वेदों का प्रकाश आदिसृष्टि में ऋषि-जनों के हृदय में हुआ । उन्हीं दिनों से ब्रह्मा आदि ऋषियों ने ब्राह्मणों का प्रवचन आरम्भ कर दिया । यही प्रवचन कुल-परम्परा या गुरु-परम्परा में सुरक्षित रहा, उसके साथ नवीन प्रवचन भी समय-समय पर होता रहा । यह सारा प्रवचन महाभारतकाल में इन ब्राह्मणों के रूप में संकलित हुआ । यह सारी परम्परा अवच्छिन्न थी, अतः काल की दृष्टि से ब्राह्मणों का कुछ अंश मंत्रों की अपेक्षा नवीन हो सकता है, सब नहीं ।

—भगवद्भक्त

एकं वेदस्यासमाधेयस्थलम्

□ म. म. वेदाचार्य आचार्य विश्वश्रवाः व्यास

“यदधिगवं क्षीरं वा मांसं वा” (अथर्व. ९ काण्ड ६ सूक्त ३ पर्याय)

अथर्ववेदेऽतिथियज्ञप्रसङ्गे समास्नायते—यः पूर्वोऽतिथेरश्नाति तस्य विविधानिष्ट प्रसङ्गः । तत्प्रकरणे मन्त्रः श्रूयते—

एतद् वा उ स्वादीयो यदधिगवं क्षीरं वा मांसं वा तदेव
नाश्नीयात् ॥ (अथर्व. ६ । ६ । ३ । ३६ ॥

अस्य मन्त्रस्य भाष्यं पाश्चात्याः पौरस्त्या आधुनिकाश्च विद्वांसोऽधोलिखित-
प्रकारेण कुर्वन्ति । तथाहि—

१. Now the sweetest portion, the Produce of the cow, Milk,
or Flesh that verily he should not eat. —ग्रिफिथ

२. यह जो स्वादयुक्त है जो गौ से प्राप्त होने वाले दूध या अन्य मांसादि
पदार्थ हैं उस में कोई पदार्थ अतिथि से पूर्व भी न खावे । —सातवलेकर

३. यह निःसन्देह बढ़कर स्वादु जो गौ का दूध है और जो मांस है उसी
को पहले न खावे । —पं० राजारामशास्त्री

४. पं० बिहारीलालशास्त्री काव्यतीर्थ—

अनायों का स्वादिष्ट भोजन मांस है, आयों का दूध अतः वेद कहता है कि
अनायों लोग अतिथि से पहले पकाया मांस न खावे और आयों अतिथि से पूर्व
दूध न पीवे । —अथर्ववेद का स्वाध्याय, इत्यादि

इमानि सर्वाणि महापव्याख्यानानि । उपनिषदादिग्रन्थेषु यत्र कुत्रापि ‘मांसौदन’
शब्दप्रयोगस्तत्रार्थविद्वद्भिः “माषौदनम्” इति पाठः स्वेच्छया परिवर्तितः ।
अनधिकारचेष्टैव सा । वेदे मांसशब्दपरिवर्तने न साहसितं तैः । अतोऽयं मन्त्रः
सविस्तरं व्याख्यायते । मन्त्रस्य पदपाठस्त्वित्थं ज्ञेयः—

एतत् । वै । ऊं इति । स्वादीयः । यत् । अधिगवम् ।

क्षीरम् । वा । मांसम् । वा । तत् । एव । न । अश्नीयात् ॥

भाष्यम्—‘क्षीरं वा मांसं वा’ । वेति समुच्चयार्थे ।

अथापि समुच्चयार्थे भवति ॥ निरुक्त १ । ५ ॥

क्षीरं च मांसं चेत्यर्थः । ‘उ’ इति निपात उत्तरवाक्यगतत्वेनोपात्तो विनिग्रहार्थी भवति । अत्र पूर्ववाक्य-
गतत्वेनोपात्तः पदपूरणः । ‘वै’ इति निश्चयार्थः । ‘एतत्’ अनुपदमेव वक्ष्यमाणम् ‘स्वादीयः’ भोज्यान्तरापेक्षया
स्वादुतरम् । ‘यदधिगवं’ क्षीरं च मांसं च । ‘तदेव’ एवशब्दस्तुशब्दस्यार्थः । तत् तु ‘नाशनीयात्’ न खादेत् । अथवा
एवकारो भिन्नक्रमः । तत् = उभयं नैवाशनीयात् नाशनीयादेव वा । एवकारस्त्रिविधः । विशेष्यसंगतः विशेषणसंगतः
क्रियासंगतश्चेति । विशेष्यसंगतः—पार्थ एव धनुर्धरः । विशेषणसंगतः—शङ्खः पाण्डुर एव । क्रियासंगतः—नीलकमलं
भवत्येव । अत्रात्यन्तायोगव्यवच्छेदोऽर्थः ।

इदमत्राकूतम्—कच्चिद् गृहस्थः कल्पयेत् यदहम् अतिथावशितवत्येव भोजनं करिष्यामि । परं यन्मम
गृहे स्वादुतरं वस्तु अधिगवं क्षीरं वा मांसं वास्ति तदहं प्रथमं गृह्णीयाम् । तत्राहुर्मन्त्रवर्णाः । स्वादुतरं वस्तु
कदापि प्रथमो नाशनीयात् । तत् तु पूज्यातिथये विशेषतः । एतत् यद् स्वादीयः अधिगवं क्षीरं वा मांसं वा ।
तत् तु नाशनीयादेव । स्वादु वस्तु प्रथममतिथये निवेदयेत् ।

अथ किमिदं ‘अधिगवं क्षीरं वा मांसं वा’ उच्यते—

गवि इत्यधिगवम् । यथा ‘अधिहरिः’ “अव्ययं विभक्तिः” शब्दानु० २।१।६॥ इत्यव्ययीभावसमासो
विभक्त्यर्थः । ‘अव्ययीभावे शरत् प्रभृतिभ्यः’ शब्दानु० ५।४।१०७॥ इति समासान्तष्टच् ।

चित्वादन्तोदात्तः । ‘अधिगवम्’ । अव्ययीभावसमासस्याव्ययत्वेऽपि अदन्तादव्ययीभावाद् विभक्तेर्नलुक्
तस्यामादेशः अधिकरणविभक्ताव्ययीभावात् । अधिगवं क्षीरम् इत्यत्राधाराधेयभावो विवक्षितः । गवि यत् क्षीरं
तदधिगवं क्षीरम् । अधिगवमिति ‘क्षीरम्’ इत्यनेनैव संबध्यते न ‘मांसम्’ इत्यनेन तत्राधाराधेयभावाभावात् । यथा
स्थाल्यामोदनम् कटेदेवदत्त आस्ते इत्यादौ आधाराधेययोः पृथक् स्थितिः । तथैव गवि यत् क्षीरं तत्रापि । गोः
मांसस्य च प्रकृतिविकृतिभावो यथा घटमृत्तिकयोः । तस्माद् ‘अधिगवम्’ इति क्षीर विशेषणम् न तु मांसस्य
विशेषणम् । मांसमिति स्वतन्त्रः कश्चित् पदार्थोऽत्र विवक्षितः । यत् तु वैदिकपदानुक्रमकोषकाराः ‘अधिगवम्’
इत्यत्र तत्पुरुषसमासमाहुः तेषां हृदयं त एव जानन्ति ।

अथ मांसशब्दस्य कः पदार्थ इत्यत्र विचार्यते । अत्रेत्यमवबोद्धव्यम्—

सन्ति वैदिकाः शब्दा ये वेदेष्वर्थान्तरप्रयुक्ता लोकेऽर्थान्तरे व्यवह्रियन्ते किञ्चित्सामान्येन यथा विद्युदाद्यर्थेषु
वेदे प्रयुक्तः ‘अप्सराः’ शब्दः लोके रूपवतीषु वेश्यासु व्यवह्रियते रूपसामान्येन । उर्वशी अप्सरा इत्यत्र ‘विद्युत्’
इत्येव दुर्गस्कन्दादिभिर्व्याख्यातम् द्रष्टव्यं निरुक्त ५।१३॥ नहि वेदेषु वेश्यावाचकः ‘अप्सराः’ शब्दः । तस्मादुक्तं
वेदेऽर्थान्तरप्रयुक्ताः शब्दा लौकिकैरर्थान्तरेषु प्रयुज्यन्ते किञ्चित्सामान्येन । तथैव मांसशब्दो वेदेऽर्थान्तरे प्रयुक्ते
लौकिकैरर्थान्तरेषु व्यवह्रियते किञ्चित्सामान्येन । अथ निरूप्यते वेदे कः मांसशब्दस्य पदार्थ इति ।

पूर्वं निर्वचनसिद्धान्तं जानन्तु विद्वांसः । भिन्नप्रकृतिनिष्पन्ना अपि शब्दा अविस्वादिनो भवन्ति समाना-
कृतित्वादेकः शब्द इति प्रतीतिः । यथा ‘चकार’ इति करोति किरत्योः ‘हरो’ इति हरिहरयोः नह्येकस्य ‘चकार’
पदस्य द्वावर्थौ—कृतवान् विक्षिप्तवान् वा । अत्र द्वयोः ‘चकार’ पदयोः द्वावर्थौ । तथैव ‘हरो’ इत्यत्रापि द्वे ‘हरो’
पदे । आकृतिश्च समानः तत्रायं सिद्धान्तः यावन्ति निर्वचनानि तावन्तः शब्दाः । अर्थाश्च सर्वेषां भिन्नाः । न च
तेषां शब्दानामर्थानां च परस्परं कोऽपि सम्बन्धः । ‘चकार’ ‘चकार’ इत्यत्र कृतवान् विक्षिप्तवान् अर्थयोः नहि
कश्चित् सम्बन्धः न च हरिशब्दस्य सप्तम्येकवचनस्य ‘हरो’ इत्यस्य—अथ च हर शब्दस्य प्रथमा द्वितीया द्विवचनस्य

कोऽपि परस्परं सम्बन्धः । एवम् अनुदारः = दारानुगतः, अनुदारः = उदारप्रतिकूलः । अप + वनम् = अपवनम् अ + पवनम् = अपवनम् । अव + सान = अवसान अ + वसानः = अवसान इत्यादौ ज्ञेयम् ।

भाषान्तरेषु च दृश्यते—

Abode—From abide, meaning delay or dwelling place.

Abode—Or abode—an connneted with the Primitive Verb, beodan, meaning Prognostication or Fore-bode.

यत्त्वाह यास्कः—

एकार्थमनेकशब्दमित्येतदुक्तम् । अथ यान्यनेकार्थान्येकशब्दानि तान्यतोऽनुक्रमिष्यामः । अनवगतसंस्कारांश्च निगमां । तदैकपदिकमित्याचक्षते । —निरुक्त ४ । १ ॥

अत्र निरुक्तभाष्ये एक शब्दप्रयोगो जातिदृष्ट्या ।

एकशब्दस्यानेकनिर्वचनविषये सर्वे वेदभाष्यकाराः सायणादयः निरुक्तभाष्यकारा दुर्गस्कन्दादयः सर्वे भ्रान्ता एव । अथानेकनिर्वचनप्रसङ्गे विव्रियते—

ननु कथमेकस्य शब्दस्यानेकनिर्वचनस्य संभवः । अत्र केचिदाहुः परोक्षातिपरोक्षशब्देषु नियतनिर्वचनस्यानवधारणात् एवमुच्यते यथा—

लक्ष्मीर्लाभाद् वा लक्षणाद् वा लाञ्छनाद् वा लषतेर्वास्यात्प्रेप्साकर्मणः लग्न्यते वा स्यादाश्लेषकर्मणः लज्जते वा स्यादश्लाघाकर्मणः । —निरुक्त ४ । १० ॥

अत्र न ज्ञायते एषां कतमो धातुर्लक्ष्मीशब्दे । अन्यतमानवधारणात् संभाविताः अनेके धातवः प्रदर्श्यन्ते । तथा चात्राह स्कन्दः—

अन्यतमावधारणे कारणाभावात् एकस्यशब्दस्यानेकनिर्वचनस्य संभवः ।

—स्कन्द १ । १ ॥

दुर्गो ऽप्याह—

विशेषलक्षणव्यवस्थाभावात् । नहि तत्र विशेषलक्षणव्यवस्था काचिदस्ति ययैकोऽवतिष्ठेत अन्ये व्यावर्तेरन् ।

—दुर्गो निरुक्त १ । १॥

डाक्टरविल्सनादयः पाश्चात्यास्तदनुयायिनो ऽ रविन्दसिद्धेश्वरवर्मादयश्च तु प्राच्यनिर्वचनानि काल्पनिकान्येवाहुः । यथा ऽऽह विल्सनः—

Agni—A great variety of etymologies are devised to explain the meaning of the term Agni, the most of which are obviously Fanciful.

—विल्सन ऋ. १ । १ । १॥

अरविन्दोऽप्याह—

To rely entirely on the traditional and often imaginative rendering of the Indian Scholars is impossible for any critical mind.

—on the Vedas Page 56

सिद्धेश्वरवर्माऽप्यत्र प्रजगाद—

Etymology of YASKA is nonsense

—Etymologies of YASKA, Page 10

साक्षात्कृतधर्मणो महर्षिस्वामिदयानन्दसरस्वती स्वामिनः

सिद्धान्तः—प्रतिनिर्वचनं शब्दो भिद्यतेऽर्थश्च तथा च यज्ञशब्दनिर्वचनप्रसङ्गे ऋग्वेदप्रथममन्त्रव्याख्याने यज्ञशब्दस्य निर्वचनानुसारं पृथक् पृथगर्थं महर्षिणा प्रदर्शिताः । तथाहि—

(यज्ञस्य) इज्यते ऽसौ यज्ञस्तस्य — महिम्नः—

कर्मणः—विदुषां सत्कारस्य, सत्संगतस्य, सत्संगत्योत्पन्नस्य विद्याविदानस्य..... —ऋ. मा. १।१।१॥

विस्तृतभाष्ये-जगत्-योगादिः

—ऋ. १।१।११

तत्रैवं व्यवस्था—‘यज देवपूजासंगतिकरणदानेषु’ घातोः निष्पन्न एक यज्ञशब्दः तस्य विदुषां सत्कारा-
दिरर्थः । याच घातोर्निष्पन्नो द्वितीयो यज्ञशब्दस्तस्य ‘महिमा’ अर्थः । यजुः+उन्दी निष्पन्नस्तृतीयो यज्ञशब्दस्तस्य
अग्निहोत्राद्यश्वमेधान्तो यज्ञ इत्यर्थः । यजु+नी निष्पन्नश्चतुर्थो यज्ञशब्दस्तस्यार्थः ‘कर्म’ अजिनशब्दान् निष्पन्नः
पञ्चमो यज्ञशब्दस्तस्यार्थः विद्याविज्ञानयोगादिः । यज+जन् निष्पन्नः षष्ठो यज्ञशब्दस्तस्यार्थः ‘जगत्’ एवं हि
यज्ञ-यज्ञ-यज्ञ-यज्ञ-यज्ञ इति षड्यज्ञशब्दाः समानाकृतित्वाच्च एक यज्ञशब्द इति प्रतीतिः ।

भाष्यकाराणामपरा च भ्रान्तिः वेदार्थनाशकरी यत् ते एकस्य शब्दस्यानेकानि सर्वाणि निर्वचनानि
एकस्मिन्नेव वस्तुनि संगमयन्ति । तथाहि—

यज्ञशब्दस्याध्वरं केवलमर्थं कुर्वाणो दुर्गः सर्वाणि यज्ञनिर्वचनानि तस्मिन्नेव संगमयति । तथाहि—

याच्यो भवतीति वा याच्यते ह्यत्र (अध्वरे)....अथवा यजुर्भिरयं (अध्वराः) उन्नः क्लिन्न इव भवति
बहुत्वादत्र (अध्वरे) यजुषाम् । अथवा बहुकृष्णाजिन इत्यौपमन्यवः । यद् यद् अत्र (अध्वरे) दृश्यते प्रतिविशिष्टं
साधनं किञ्चित् तत् कृष्णाजिनमिति यज्ञः । सोमे तावदजिनद्वयम् । यजमाने ऽप्यजिनद्वयम्....अथवा यजूर्षि एनम्
(अध्वरम्) उपक्रमादारभ्यान्तं नयन्तीति यज्ञः । —दुर्गं निरुक्त ३।१९॥

सर्वेषां भाष्यकाराणामियमेव मतिः । अपारोवर्यविदोहि ते पारोवर्यं विन् महर्षिः ।

मांसशब्दनिर्वचनान्याह यास्कः—

मांसं माननं वा । मानसं वा । मनो ऽस्मिन् सीदतीति वा ।

—निरुक्त ४।३॥

मांसशब्दस्य त्रीणि निर्वचनानि । अतः त्रयो मांसशब्दाः मांस-मांस-मांस । समानाकृतित्वात् एकमांस-
शब्द इति प्रतीतिः । त्रयाणां मांसशब्दानां त्रयोऽर्थः । न च तेषां त्रयाणां परस्परं कोऽपि सम्बन्धः । सर्वेऽर्थाः
स्वतन्त्राः । तथा च व्याख्यायते—

माननम्+मा+अननं जीवनं यस्मिन् तत् मांसम् जीवनरहितं मृतम् यद् राक्षसैर्भुज्यते । इत्येकस्य
मांसशब्दस्यार्थः ।

अथ द्वितीयो मांसशब्दः—मानसम्+मनस आकर्षकम् मांसलोऽयं पुरुषः बलिष्ठ इत्यर्थः ।

अथ तृतीयो मांसशब्दः—मनो ऽस्मिन् सीदति । मांसम् अति स्वादिष्टः कश्चित् पदार्थो यस्मिन् मनो
लगति । मनःप्रियम् इत्यर्थः । एवम्—

मा+अन=मांस । मनस्=मांस । मन+सीद=मांस । त्रयाणां मांसशब्दानां तेषामर्थानां च न कश्चित्
परस्परसंबन्धः । “एतत् वा उ स्वादीयो यदधिगवं क्षीरं वा मांसं वा” अस्मिन् मन्त्रे मा अननस्य जीवनरहितस्य
पललस्य वर्णनं न क्रियते न वा मानसस्य मनस आकर्षकस्य मांसलस्य वर्णनम् । अत्र तु स्वादीय इति प्रसङ्गेन
यस्मिन् मनो लगति तस्य वस्तुनो वर्णनम् तस्य स्वरूपमग्रेषु मन्त्रेषु पदार्थान्तराणां साहचर्यात् ज्ञायते । तथाहि—

क्षीरमुपसिच्य—अथर्व. १।६।१॥, सपिरुपसिच्य—अथर्व. १।६।२॥, मधुपसिच्य—अथर्व. १।६।५॥,
मांसमुपसिच्य अथर्व. १।६।७॥, उपैकमुपसिच्य—अथर्व. १।६।९॥ द/

अयं मांसाभिधः पदार्थः क्षीरसर्पिमधु उदकवत् कश्चित् सुगन्धः स्वादिष्टः तरल पदार्थः न तु घनपदार्थः ।
उपसेचनसाधनोऽयम् । यद् विषय उच्यते—

य ईमाहुः सुरभिर्निहरेति ।

—यजु. २३।३५॥

दुर्गादयस्तु गोमांसभक्षणं वैदिकं हृदि मन्यमाना मांसशब्दनिर्वचनव्याख्यामपि विसस्मरुः । तथा च दृश्यते ।

मांसं माननं वा । य एव हि मान्यो भवति तदर्थमेतत् संस्क्रियते । मानसं वा सुमनसा हि तदुपादीयते ।
अथवा य एव हि मनस्विनो भवन्ति तैरुपादीयते । मनोऽस्मिन् सीदतीति वा सर्वस्यैव हि मांसे मनः सीदति ॥

—दुर्गः

एषा हि यास्कनिर्वचनव्याख्याऽज्ञानविजृम्भणमात्रम् । एषां मते मांसं न राक्षसभोजनम् अपि तु आर्याणां
मांसं भोजनं तच्च मान्याय पच्यते । मनस्विभिर्भुज्यते । अतिप्रियभोजनं मांसभोजनम् । विचित्रा मतिर्वेदभाष्य-
काराणाम् । सर्वाणि मांसनिर्वचनानि एकस्मिन्नेव मांसभोजने संगमयन्ति च । निरुक्तज्ञानपरम्पराभ्रष्टा हि
दुर्गादयः । अत्राचार्यं विद्वांसोऽपि बभ्रुः । तथाहि—

(मनोऽस्मिन् सीदति) मन इस में जाता है मांस भक्षण को मन बहुत चाहता है । मांस की चाट ऐसी है
कि जिसने एक या दो बार इसका सेवन कर लिया फिर उसका छूटना कठिन हो जाता है ।

—चन्द्रमणि विद्यालंकार निरुक्तभाष्य वेदार्थ दीपक

‘निर्वचनानि विकल्पतो दत्तानि’ इति वदन् सिद्धाञ्जनभाष्यकारोऽरविन्दशिष्यः कपालिरपि तथैव ।

अथ च तरलपदार्थग्रहणेऽपि अश्वधातोः प्रयोगः यथा मधुपर्कं त्रिः प्राश्नाति । द्रष्टव्य (पारस्कर गृह्य.
१।३।१९॥) तद्दृष्ट्यैव “अशकुम्भी” शब्दप्रयोगः ‘पाना’ इति भाषा । अतः अधिगवं क्षीरं नाश्नीयात् मांसं नाश्नी-
यात् न ‘पिबेत्’ इत्यर्थः प्रसिद्धं मांसं तु भक्ष्यते न पीयते । अयं मांसाभिधः सुगन्धः नानाद्रव्यसंस्कृतः कश्चित्
स्वादिष्टः तरलः पदार्थः ।

पवित्रस्य विद्युतोऽर्थे वेदे प्रयुक्तस्य अप्सरा शब्दस्य अपवित्रासु वेश्यासु यथा कामुकैः रूपसामान्येन व्यवहारः
कृतः तथैव सुगन्धयुक्तस्य स्वादिष्टस्य तरलपदार्थस्यार्थे प्रयुक्तस्य मांसशब्दस्य पिशितार्थेऽर्थाः प्रयोगः कृतः
स्वबुद्धचनुसारं स्वादिष्टं मत्वा । यदि मांसशब्दस्यैव एवार्थः स्यात् तदा तस्यैकमेव निर्वचनं स्यात् न तु त्रीणि ।
त्रयो मांसशब्दाः, तेषां त्रीणि निर्वचनानि त्रयश्चार्था इत्युक्तं प्राक् । मा अनन मांस, मनस् मांस, मन सीद मांस
इतिप्रत्यक्षवृत्तिः ।

भूयांसोऽर्थाः अल्पीयांसश्च शब्दाः । किञ्चित्सामान्येनार्थान्तरे प्रयुज्यन्ते । यथा वंशः वेणुः वनशयनात् ।
पर्वसामान्यात् कुलेऽपि वर्तते । पुत्रेण पितुरपेक्षया श्रेष्ठतरेण भाव्यम् । अतः पुत्रशब्दस्य वेदेऽत्यन्तार्थे प्रयोगः ।
यवनैः मांसनिर्मितः पदार्थविशेषः पुलावशब्दवाच्यः । आर्यैः ओदनादिनिर्मितस्य पदार्थस्य मांसरहितस्यापि
‘पुलाव’ इति नाम कृतम् । तथैव वैदिकस्य मनः सीद शब्दस्य यवनैः दुर्व्यवहारः कृतः । भ्रान्ताश्च वैदिका मांस
भक्षणं वैदिकं-मन्यन्त तथैव वेदशास्त्रवचनानि व्याख्यातवन्तः । सौभाग्यात् महर्षिणा पन्थाः प्रदर्शितः । अथर्ववेदे
ऽतिथि-यज्ञप्रकरणे शोभनमुक्तम्—

एतत् वा उ स्वादीयो यदधिगवं क्षीरं वा मांसं वा तदेव नाश्नीयात् ।

अस्यायं निर्गलितोऽर्थः । स्वादुतरं वस्तु गोदुग्धं मनः सीद पदार्थं च अतिथेः पूर्वो नाश्नीयात् न पिबेत् ।
इति सुस्थम् ।

□□

वेदविमर्शः

□ प्रो० हरिश्चन्द्र रेणापुरकर :

वेदाः किलास्माकं भारतीयानां संस्कृतिसभ्यतयोः सारसर्वस्वभूता इति न तिरो-
हितं केषामपि विपश्चिदपश्चिमानां विद्वद्द्वारेयाणाम् । वेदमूलैव भारतीया संस्कृतिः,
वेदानुसारिण एवास्माकमाचारव्यवहाराः, वेदानुप्राणित एव नो धर्मः, वेदानुगृही-
तान्येवास्माकं शास्त्राणि, वेदार्थनिर्णयार्थ एव चास्माकं वेदान्तः । आजन्मन आमर-
णान्तमस्माकं सर्वेऽपि संस्कारा अभ्युदयनैः श्रेयसिकाश्च व्यवहारा प्राधान्येन वेदानेव
संश्रयन्ते । तानेव चोपजीव्य प्रवर्तन्ते साहित्य-दर्शन-कलेतिहासादिमानवप्रवृत्तयः ।
वेदाध्ययनपर्यवसाय्येवासीत् पुरा किल भारतीयानां शिक्षाकल्पव्याकरणनिरुक्त-
छन्दोज्योतिषादिवेदाङ्गानामन्येषां च शास्त्राणामध्ययनम् । साधूक्तं दर्भपवित्रपाणिना
भगवता पतञ्जलिना वेदाध्ययनस्यानिवार्यतां प्रतिपादयता—“ब्राह्मणेन निष्कारणो
धर्मः षडङ्गो वेदोऽध्येयो ज्ञेयश्चेति” ब्राह्मणेनेत्युपलक्षणम् । द्विजमात्रेण षडङ्गाध्ययन-
पूर्वकं वेदाध्ययनं निष्कामभावेनावश्यं कर्तव्यम् । द्विजमात्रेण वेदाध्ययनस्यावश्यकर्तव्य-
तामुपोद्वलयन् भगवान् मनु रप्याह—

योजनधीत्य द्विजो वेदानन्यत्र कुर्वते भ्रमम् ।

स जीवन्नेव शुब्रत्वमाशु गच्छति सान्वयः ॥

अथ कोऽयं वेदो नाम यं वयमार्याः पदे पदे उच्चारयामः, मन्दिरे मन्दिरे
बोधयामः, तीर्थे तीर्थे सनाथयामः, पथि पथि प्रथयामः, वादे वादे सिद्धान्तयामः किं
बहुना यत्र तत्र सर्वत्र तस्यैवोद्घोषं कुर्मः । न केवलं वयं भारतीया एवापितु
पाश्चात्यविमर्शकमूर्धन्या अपि तं मानवपुस्तकालये प्राचीनतमग्रन्थत्वेनाद्रियन्ते मानव-
मात्रस्य च समुन्नत्यर्थं दिव्यज्योतिःस्तम्भत्वेन स्वीकुर्वन्ते । महाप्राज्ञो मैक्समूलर महो
दयोऽज्जुषत्—“Vedas are the oldest books in the library of the
mankind” अर्थात् मानवपुस्तकालये वेदा नाम प्राचीनतमग्रन्थाः सन्तीति । तथै-
वान्यः प्रो. हीरेननामा सुप्रसिद्धोऽनुसन्धानकृद्देतिहासिको विपश्चिदाचष्टे—“They
(the vedas) are without doubt the oldest works composed in Sans-
krit, even the most ancient Sanskrit works allude to the Vedas as
already existing. The vedas stand alone in their solitary splendour
standing as beacon of Divine light for the onward march of
Humanity (Historical researches by Prof. Heeren Vol. II P. 127)

“वेदा नाम प्राचीनतम संस्कृतग्रन्थाः । उपलभ्यमानप्राचीनतमसंस्कृतग्रन्थेष्वपि तेषां तत्पूर्वसद्भाव समुल्लेखात् । तेषां केवलज्योतिर्मयत्वान्मानवमात्रस्य समुन्नत्यर्थं तेऽद्भुतदिव्यज्योतिःस्तम्भत्वेनावतिष्ठन्ते” इति । एवं पक्षपा-
तहीननैकपाश्चात्यवेदविद्विर्वेदानामनन्यसाधारणो महिमा बहुशो गीयते ।

वेदशब्दस्य व्युत्पत्तिलभ्येऽर्थे जिज्ञासायां विद्यन्ते ज्ञायन्ते लभ्यन्ते वा एभिर्धर्मादिपुरुषार्था इति प्राति-
शाख्योक्तं वेदशब्दरूप व्युत्पादनमेवास्माकं पुरतः समायाति । “अपौरुषेयं वाक्यं वेदः” इति सायणीयऋक्भाष्ये ।

“इष्टप्राप्त्यनिष्टपरिहारयोरलौकिकमुपायं यो ग्रन्थो वेदयति स वेद” इति तैत्तिरीयसंहिता भाष्यभूमि-
कायां श्रीमत्सायणाचार्यः ।

तत्रैव

प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते ।

एतं विदन्ति वेदेन तस्माद् वेदस्य वेदता ॥

इति वचनोपन्यासपूर्वकं वेदानां वेदत्वं साधयति वेदभाष्यकृच्चूडामणिभाष्यकारः सायणाचार्यः । आधुनिक-
भाष्यकृतप्रवरेण स्वामिदयानन्देनापि स्वकीयायां ऋग्वेदादिभाष्यभूमिकायाम्-विदन्ति, जानन्ति, विद्यन्ते, भवन्ति,
विदन्ति सर्वाः सत्यविद्याः यैर्येषु वा तथा विद्वांसश्च, भवन्ति ते वेदा इति वेदशब्दस्य व्युत्पत्तिः कृता । एवं ‘विद्’
ज्ञाने ‘विद्’ सत्तायां ‘विद्लू’ लाभे ‘विद्’ विचारणे इति पठितेभ्यो धातुभ्यो ‘हलश्च’ इति घञि कृते विदन्ति
जानन्ति विद्यन्ते भवन्ति विन्दन्ति-विन्दन्ते-लभन्ते, विन्दन्ते विचारयन्ति येन यत्र वा स वेद इति समामनन्ति प्रायः
सर्वेऽपि वेदविपश्चित्तः ।

वेदाविर्भावः

सर्गारंभे हि परमकारुणिकेन जगज्जनकेन परमेश्वरेण स्वपुत्राणां मानवानां कल्याणार्थं सृष्ट्युत्पत्तिसमकालमेव
साक्षात्कृतधर्मणां निर्धूतरजस्तमस्कानां परमपावनानामग्निवाय्वादित्यागिरसाख्यानामाद्यानामृषीणां विमलान्तःकरणेषु
स्वकीयाजराभिरानादिनित्यज्ञानज्योतिषः प्रकाशः कृत इति भारतीयानां पारंपरिको दृढो विश्वासः । परमकरुणावरुणा
लायस्य परमेश्वरस्येदं शाश्वतिकं नित्यं ज्ञानमेव वेदश्चुतिनिगमाभ्यादिनामान्तरैर्व्यपदिश्यते ।

सोऽयं वेदो वेदत्वेन एकः सन्नपि विषयभेदाच्चत्वारः संजाता ऋग्यजुसामाथर्वाभिधानतया च प्रमिताः ।
वेदानामीश्वरप्रवक्तृत्वात् पुरुषान्तराकृतत्वाच्च तेषामपौरुषेयत्वं नित्यत्वं स्वतः प्रामाण्यं चेति समेषां प्राचां वैदिकानां
सर्वमान्यो राद्धान्तः । तदिदं वेदानामपौरुषेयत्वनित्यत्व-सर्वविद्यानिधानत्वादिविषये संहिता-ब्राह्मणोपनिषत्-स्मृति-
दर्शन-रामायण-महाभारतादिसकलशास्त्रप्रवराणामैकमत्यं दरीदृश्यते । प्रथमं तावद् वेदेष्वेव तेषां परमेश्वरादा-
विर्भावः प्रतिपादितः । तथाहि ऋग्वेदे—

बृहस्पते प्रथमं वाचो अग्र्यं यत्प्रैरत नामधेयं दधानाः ।

यदेषां श्रेष्ठं यदरिप्रमासीत् प्रेणा तदेषां निहितं गुहाविः ॥ ऋग्वेद १०-७१-१

अपि च

यज्ञेन वाचः पदवीयमान् तामन्वविन्दन्नुषिषु प्रविष्टाम् ।

तामाभुत्या व्यदधुः पुरुत्रा तां सप्त रेभा अभि सं नवन्ते ॥ ऋग्वेद १०-७१-३

किंच पुरुषसूक्ते —

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ ऋग्वेद १०-९०-९

अथर्वण्यपि—

तस्माद्ब्रह्मोऽपातक्षन् यजुर्वेदस्मादपाकषन् ।

सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् ॥ १०-७-२० ॥

एवमेवान्येष्वपि बहुषु वेदमंत्रेषु स्फुटं प्रपञ्चितं भवति यद् यज्ञरूपादीश्वरादेव सर्वे वेदाः प्रादुर्भूताः इति । ब्राह्मणग्रन्थेष्वपि वेदानां परमेश्वरादुत्पत्तिः प्रदर्शिता । तथाहि शतपथे मंत्रेयीमुपदिशन् याज्ञवल्क्यः कथयति—

“एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः” । श. १४-५-४-१० ॥ शतपथे एवाग्रे—

“अग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः” श. ११-५-७-३ ॥ इत्यस्मिन् वचने अग्निवायुसूर्याभिर्घाषिषु परमेश्वरप्रेरणया ऋग्यजुःसामवेदानां प्रादुर्भावो जात इति स्पष्टमुक्तम् । तथैव ‘प्रजापतिर्वा इमान् वेदानसृजत्’ इति ऐतरेयब्राह्मणवचनेऽन्येषु च नैकब्राह्मणवचनेषु वेदानामपीश्वरप्रणीतत्वं स्फुटं निगदितम् । पाश्चात्यपण्डित प्रकाण्डानामपि चमत्कृतिमादधानासूपनिषत्स्वप्याम्नायानामीश्वरोपज्ञत्वं समाभ्यासम् । तथाहि बृहदारण्यके

“अस्य महतोभूतस्य निःश्वसितमेतद् यद्ऋग्वेदो यजुर्वेदः अथर्वाङ्गिरसः” इति(बृह० २-४-१०)

भगवान् वैवस्वतो मनुरपि वेदानामपौरुषयत्वविषय आह—

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।

बुदोह यज्ञसिद्धयर्थं मृग्यजुः सामलक्षणम् ॥ —मनु. १-१३

महाभारते भगवान् द्वैपायनोऽप्यमुमेव सिद्धान्तं प्रथयति—

अनादिनिधना नित्या वागुत्सृष्टा स्वयंभुवा ।

आदौ वेदमयी नित्या यतः सर्वाः प्रवृत्तयः ॥

सर्वेषामास्तिकदर्शनानामपि वेदानामपौरुषेयत्व—नित्यत्वादिविषये ऐकमत्यमुपजृम्भते । तद्यथा

- | | | |
|---|---|---------------------|
| १ | तद्वचनादाम्नायस्य प्रामाण्यम् । | (वैशेषिके १-१-३) |
| २ | मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात् । | (न्याये २-१-६७) |
| ३ | न पौरुषेयत्वं तत्कर्तुः पुरुषस्याभावात् । | (सांख्ये ५-४५) |
| | निजशक्त्याभिव्यक्तेः स्वतः प्रामाण्यम् । | (सांख्ये ५-५१) |
| ४ | स पूर्वेषामपि गुरुः कालेनानवच्छेदात् । | (योगे १-२६) |
| ५ | चोदनालक्षणोऽर्थो धर्मः । | (मीमांसायाम् १-१-२) |
| | नित्यस्तु स्याद्दर्शनस्य परार्थत्वात् । | (मीमांसायां १-१-१८) |
| ६ | शास्त्रयोनित्वात् । | (वेदान्ते १-१-३) |
| | अत एव च नित्यत्वम् । | (वेदान्ते १-३-२९) |

शास्त्रयोनित्वादिति वैय्यासिकसूत्रव्याख्याप्रसङ्गे दार्शनिक प्रकाण्डाः श्रीमच्छंकराचार्यपादाः प्रपञ्चयन्ति

यत्—

“महत् ऋग्वेदादेःशास्त्रस्यानेकविद्यास्थानोपबृंहितस्य प्रदीपवत्सर्वार्थविद्योतिनः सर्वज्ञकल्पस्य योनिः कारणं ब्रह्म । न हीदृशस्य शास्त्रस्य ऋग्वेदादिलक्षणस्य सर्वज्ञगुणान्वितस्य सर्वज्ञादन्यतः संभवोऽस्ति” इति ।

इत्थं श्रुतिस्मृतिदर्शनादिभिर्वेदानामपौरुषयत्वे समुद्घोषितेऽपि केचन बौद्धजैन-चार्वाक-ख्रिस्त-पारसीक-मुहम्मदादिमतानुयायिन अन्ये च आधुनिकज्ञान-विज्ञानविभूषिताः पाश्चात्यपौरुषयविमर्शकमूर्धन्याः नैवाभ्युपगच्छन्ति तत् । ऋषीनेव अत्र कर्तुं ते मन्यन्ते । अत्र त्वेतद् वक्तुं भवति । इह खलु ज्ञानं स्वाभाविकं नैमित्तिकं चेति द्विविधं भवति । मनुष्याणां न विद्यते स्वाभाविकं ज्ञानं काश्चन मूलप्रवृत्तीविहाय ।

तेषां सर्वमपि विशिष्टं ज्ञानविज्ञानं सर्वथा नैमित्तिकमेव । अध्यापकग्रन्थादिनिमित्तादेव मनुष्यैर्लभ्यते ज्ञानम् । गुरुं विना न कोपि किमपि ज्ञानं प्राप्तुं समर्थो भवति । तिरश्चां तु सर्वमेव ज्ञानं स्वाभाविकमेव । अतएव महाज्ञानविज्ञानयुक्तस्यापि नरस्य शिशुर्जलसंतरणं नैव जानाति शिक्षकं विना यत् पशुशिशवो जन्मत एव जानन्ति तेषां सर्वस्यपि ज्ञानस्य स्वाभाविकत्वात् । यदि हि नाम ऋषयो मन्त्रकर्तार आसन् तर्हि कुतस्तेषां पूर्वेषामृषीणां ज्ञानोपलब्धिः । यद्युच्यते स्वत एव तन्न घटते निमित्ताभावात् सर्वस्य च नरज्ञानस्य नैमित्तिकत्वात् । विकासवादिदृष्ट्या तु तैः ज्ञानशून्यैरविकसितमस्तिष्कैरेव भाव्यम् । वेदानां ज्ञानविज्ञानकोषत्वं सर्वाधिक प्राचीनत्वं च दृष्ट्वा नैतद्वक्तुं शक्यते । अतस्तेषामाद्यानामृषीणामपि केनापि गुरुणा भाव्यमेव । सर्गारम्भे स एव परमेश्वरस्तेषामपि गुरुणामादिगुरुरासीत् । अयमेव सिद्धान्तो भगवता पतञ्जलिनापि निगदितः “स एव पूर्वेषामपि गुरुः कालेनानवच्छेदात्” इति सूत्रं प्रणयता । अतः खलु प्राचामाभाणको यत् “ऋषयो मन्त्रदृष्टारो न तु कर्तारः” इति ।

ये त्ववरकालीना मतवादिनः स्वस्वधर्मग्रन्थानेवेश्वर ग्रन्थत्वेनोपकल्पयन्ति तत्तु सर्वथा तर्कविरुद्धमेव तेषामवरकालीनत्वादीश्वरे च पक्षपातित्वं दोषसंभावात् । प्राच्यविद्यानुसन्धानधुरन्धरेण प्रो. मैक्समूलरमहोदयेन ख्रिस्तमतावलंबिना सतापि नूनं साधूक्तम्—

“If there is a God Who has created heaven & earth it will be unjust on His part if He deprived millions of souls born before Moses of His divine knowledge. Reason and Comparative study of religions declare that God gives His divine knowledge to mankind from His first appearance on earth (Science of Religion)

अर्थाद् यद्यस्ति द्यावापृथिव्योर्निर्माता कश्चित्परमेश्वरः तर्हि नितान्तमन्याय्यमभविष्यत्तस्य यदसौ मूसातः प्राक् समुत्पन्नाल्लक्षोत्तरमानवान् स्वकीयदिव्यज्ञानाद् वञ्चितानकरिष्यत् । तर्कः धर्माणां तुलनात्मकनुशीलनं च घोषयतो यत् परमेश्वरो मानवसर्गारम्भ एव स्वकीयं दिव्यं ज्ञानं प्रयच्छति । एतत्तर्कानुसारमपि वेदानामीश्वरीय-ज्ञानत्वं साधूपपद्यते ।

वेदानां सर्वविद्यानिधानत्वम्

अतिपुरातनकालादारभ्याद्यथावत् संजातानां प्रायः सर्वेषामप्याचार्यमहर्षीणामयमपरो वेदविषयकः प्रसिद्धः राद्धान्तो यद् वेदा न केवलं कर्मकाण्डात्मका एवापितु भूतभव्यभविष्योपयोगि-सकलविद्यानामाकरग्रन्था इति । वेदा नाम निखिलज्ञानविज्ञानराशिरिति भारतीयानां परंपराप्राप्तो दृढो विश्वासः । भगवता वैवस्वतमनुना अस्मिन्विषये यदादिष्टं तत्तु नितरां महत्त्वपूर्णम् । स हि भगवानिति प्राचीने काले उच्चैरुद्घोषयत्—

सैनपत्यं च राज्यं च दण्डनेतृत्वमेव च ।

सर्वलोकाधिपत्यं च वेदशास्त्रविद्वर्हति ॥

चातुर्वर्ण्यं त्रयो लोकाश्चत्वारश्चाश्रमाः पृथक् ।

भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिध्यति ॥

पितृदेवमनुष्याणां वेदचक्षुःसनातनम् ।

अशक्यमप्रमेयं च वेदशास्त्रमिति स्थितिः ॥
 विभक्तिं सर्वे भूतानि वेदशास्त्रं सनातनम् ।
 तस्मादेतत्परं मन्ये यज्जन्तोरस्य साधनम् ॥
 वेदशास्त्रार्थतत्त्वज्ञो यत्र तन्नाश्रमे वसन् ।
 इहैव लोके तिष्ठन् स ब्रह्मभूयाय कल्पते ॥

अहो वेदानामनन्यसाधारणं महत्त्वं, सर्वविद्यानिधानत्वं, सर्वशास्त्रमूलत्वं च महता कण्ठेन प्रगीतं भगवता मनुना । तेनैव भगवता मनुनाऽन्यत्र पुनरुद्घुष्टम् । “सर्वज्ञानमयो हि सः” “वेदोऽखिलो धर्ममूलम्” “धर्मजिज्ञासमानानां प्रमाणं परमं श्रुतिः” इति । भगवान् मनुः स्वयं राजाऽऽसीत् । तस्य राज्य प्रशासने सेनापतिपदं, राज्यपालपदं, नगररक्षकपदं, न्यायाधीशपदमन्यानि च महत्त्वपूर्णानि राज्यपदानि केवलं वेदविदेवालंकृतुं पारयति स्म । अद्यत्वे न दृश्यते कुत्रापि समाजे वेदविदुषामीदृशी प्रतिष्ठा संभावना वा वेदाध्ययनस्याशुद्धत्वादपूर्णत्वाच्च । अयमेव वेदविषयको राद्धान्तस्तत्रभवता भगवता कृष्णद्वैपायनेनापि प्रतिपादितः । तथाहि

यानिहागमशास्त्राणि याश्च काश्चित्प्रवृत्तयः ।
 तानि वेदं पुरस्कृत्य प्रवृत्तानि यथाक्रमम् ॥ म. भा. अनु. १२२-४

ब्रह्मज्ञाननिरतेन भगवता याज्ञवल्क्येनाप्युक्तम्

न वेदशास्त्रादन्यत् किञ्चिच्छास्त्रं हि विद्यते ।
 निःसृतं सर्वशास्त्रं तु वेदशास्त्रात् सनातनात् ॥

अपि च शिक्षा-कल्प-व्याकरण-निरुक्त-छन्दोज्योतिष-धर्मशास्त्र-पदार्थविज्ञान-साहित्यकला-शिल्प-राजनीति-धनुर्वेदायुर्वेदगन्धर्ववेदादिशास्त्राणामद्यत्वे समुपलभ्यमानाः सर्वेऽप्याकरग्रन्थाः स्ववेदमूलकत्वं सोरस्ताडं घोषयन्ति ।

परब्रह्मनिःश्वसितमुत वेदानां सर्वविद्यानिधानत्वे सत्यपि कोऽवसरस्तत्तच्छास्त्रप्रवचनस्य इति शङ्कायामुच्यते । सर्गारम्भे हि सर्वेऽपि मानवा निष्कलुषबुद्धयः सत्त्वप्रधानाः अतएव साक्षात्कृतधर्माणि आसन् । ते वेदादेव सकलज्ञानविज्ञानं साक्षात्कृतवन्तः । नासीत्तदा वेदातिरिक्तात्कस्याप्यन्यशास्त्रस्यावश्यकता । किन्तुत्तरकाले यथा यथा मनुष्याः अपचीयमानसत्त्वा उपचीयमानरजस्तमस्काः सन्तो वेदरहस्यावगाहनं कर्तुं मसमर्था बभूवुस्तथा तथा तानल्पमेधसो नरान् वेदमन्त्रगता विविधाः विद्याः सम्यग् बोधयितुं महर्षिभिरर्चितानि विविधानि शास्त्राणि । इमामेव शास्त्रावतारकथां भगवान् यास्काचार्यः स्वकीये निरुक्तशास्त्रे कथयति—

“साक्षात्कृतधर्माणि ऋषयो बभूवुस्तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान् संप्रादुः । उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणायेमं ग्रन्थं समाप्नासिषुर्वेदं च वेदाङ्गानि च । (नि. १-२०)

भगवता याज्ञवल्क्येनापि स्पष्टीकृतोऽयमेव शास्त्रोत्पत्तिप्रसङ्गः शब्दान्तरैः तद्यथा

दुर्बोधं तु भवेद्यस्मादध्येतुं नैव शक्यते ।
 तस्मादुद्धृत्य सर्वं हि शास्त्रं ऋषिभिः कृतम् ॥

वेदसंरक्षणम्

ईदृशानां महामहिममण्डितानां वेदानामद्य यावद् वर्णमात्रेणाप्यविकृततया संरक्षणमपि भुवनेऽद्वितीयमेव । पुरा किल “ब्राह्मणेन निष्कारणो धर्मः षडङ्गो वेदोऽध्येयो ज्ञेयश्चेति” शास्त्रवचनं प्रमाणीकृत्य प्रायः सर्वेऽपि ब्राह्मणा

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/२०८

निष्कामबुद्ध्या वेदाध्ययनं कुर्वन्ति स्म । लेखनं मुद्रणं वा प्रायः सर्वैः सर्वत्र ज्ञानरक्षणार्थमुपयुज्यते । मिस्रदेशीयैः पर्णलेखनेन खालिडेशीयैरिष्टका लेखनेन स्वकीयं परंपराप्राप्तं ज्ञानं संरक्षितमिति इतिहासविदो जानन्ति । अस्मत्पूर्वजैरपि ताडपत्रादिषु लिखित्वा समग्रं वाङ्मयं सुरक्षितम् । परं मन्त्रमयानां वेदानां संरक्षणं ताडपत्रलेखने-नेष्टकालेखनेन वा नैव भवेदिति विज्ञानदिभर्मन्त्रद्रष्टृभि-ऋषिभिर्वेदरक्षणार्थं कोऽप्यपूर्वं एवोपायोऽवलंबितः । लेखकानामनवधानेनाज्ञानेन लेख्यपत्रादीनां दोषेण च लिखितग्रन्थेष्वपि बहवो दोषाः संभवन्ति । अत एव स्मृति शक्तिमवलंब्य भारतीयब्राह्मणैरनादिकालादारभ्य वेदरक्षणं कृतम् । संपूर्णोऽपि वेदराशिर्वेदपाठकानां जिह्वाग्रेऽद्यापि वर्णमात्रस्याप्यविकृततयाऽक्षुण्णो वर्तते ।

वेदरक्षणार्थं स्मृतिस्हाय्यं लेखनविद्याऽभावेन नैवाङ्गीकृतं भारतीयैः । प्रागैतिहासिककालादेव लेखनकला भारतीयानां सुविदिताऽऽसीदिति स्पष्टं भवति ऋग्वेदीयदशममण्डलांतर्गतस्थोलेखने । परं लिखितग्रन्थेष्वपि लेखकानां पाठकानां वा प्रमादेन पाठभेदाः संभवन्त्येव । अत एव सुविदितामपि तां लेखनकलामनाश्रित्य ज्ञानविज्ञान-निधिभूता इमे वेदाः तपोनिष्ठैर्ब्राह्मणैर्महता प्रयत्नेन जिह्वाग्र एव संरक्षिताः । वेदरक्षणार्थं ब्राह्मणैरिष्ट विकृतिमयमङ्कृतं वेदपठनतन्त्रं विनिर्मितं पुराकाले ।

जटा माला शिखा रेखा ध्वजो दण्डो घनो रथः ।

अष्टौ विकृतयः प्रोक्ताः क्रमपूर्वा महर्षिभिः ॥

इत्यस्मिन् श्लोके प्रोक्तानामष्टविकृतीनामाधारेणैक एव वेदमन्त्रः अष्टविधरूपेण पठ्यते । तथा पठनेन पदमात्रा वर्णमात्राविकृतिरपि नैव संभवतीत्यहो महदाश्चर्यम् ।

वेदार्थानुशीलनम्

किन्तु केवलमंत्र पाठापेक्षया वेदमन्त्रार्थज्ञानं तदनुगुणमाचरणमेव सुतरां श्रेयः साधकमिति सामानन्ति शास्त्रप्रवचनकाराः । यथा भगवान् पतञ्जलिर्महाभाष्ये—“एकः शब्दः सम्यग् ज्ञातः सुप्रयुक्तः स्वर्गं लोके कामधुग् भवति” इति ।

भगवान् यास्काचार्यस्तु स्वकीय निरुक्तशास्त्रे अर्थज्ञानं विना केवलमंत्रपाठकान् भारवाहिजडस्थाणान् तुल्यन्नाह—

स्थानुरयं भार हारः किलाभुदधीत्य वेदं न विज्ञानाति योऽर्थम् ।

योऽर्थज्ञ इत्सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा ॥ १-१०

अत एवाष्टविकृतियुतपाठद्वारा वेदसंरक्षणेन साकं वेदमन्त्रार्थानुशीलनमपि प्राचीनाचार्यमहर्षिभिर्महता प्रयत्नेन विहितम् । पुरा काले वैदिकभाषायाः सर्वत्र प्रसृतत्वाद् वेदार्थबोधे न कापि बाधा विप्रतिपत्तिर्वाऽनुभूयते स्म । किन्तु गच्छति काले वेदाः तथा विलुप्तार्था बभूवुर्यथा कौत्सादयः केचन वेदमन्त्राणां निरर्थकतामेव जगुः । तदा परम-कारुणिकैर्वेदविपश्चिद्भिर्निरुक्तादयो वेदव्याख्यापथप्रदर्शका ग्रन्था विरचिताः । तथा च श्रीमत्स्कन्दस्वामी, उद्गीथ-व्यङ्कटमाधव-आत्मानन्द-आनन्दतीर्थ-सायण-महीधर-उब्बट-दयानन्दप्रभृतिभिराचार्यवर्यैर्वेदभाष्ये महान् परिश्रमो विहितः । अर्वाचीनकाले विल्सन-ग्रिफिथ-राथ-ग्रासमन-लुडविग-गेल्डनर-ओल्डेनबर्ग-व्हिटने-वेन्फी-मैक्समूलर-मैक्डोनेलप्रभृतिभिवैदेशिकवेदविमर्शकैरपि आंग्ल-फ्रेञ्च-जर्मनादिभाषासु वेदानुवादाः कृताः । संस्कृतभाष्यकृत्सु सायणाचार्यस्यैव भाष्यं संपूर्णं लभ्यते सर्वोपरि च गण्यते । तस्यैव प्रभावः प्रामुख्येन पाश्चात्यवेदविद्वत्सु जागर्ति । तत्रापि—राथ-ग्रासमन-गेल्डनरप्रभृतिभिस्तुलानात्मकभाषाशास्त्रानुसंधित्सुवेदविद्भिरेतिहासिकपद्धतिनाम्ना

काप्यन्यैव पद्धतिरवलंबिता वेदार्थानुसन्धाने । पारसीकमिस्रादिदेशानां धर्मपर्यालोचनया भाषाविज्ञानस्य पारस्परिक-
तारतम्यपरीक्षया च वेदानां सत्यार्थः समुल्लसतीति पाश्चात्यानां विश्वासः । एनामेव सरणिमवलंब्य ते वेदार्थ-
पर्यालोचनपरा विलोक्यन्ते । किन्तु प्राचीनाचार्यमहर्षीणां मते तु कोऽपि भूयोविद्यः तपस्वी ऋषिरेव यथार्थं
वेदरहस्यं साकल्येन ज्ञातुं पारयति । तथाहि यास्काचार्यः—

“न ह्येषु प्रत्यक्षमस्त्यनृषेरतपसो वा पारोवर्यवित्सु तु खलु वेदितृषु भूयोविद्यः प्रशस्यो भवति इत्युक्तं
पुरस्तात्” नि. १३-१३

वेदानां निगूढार्थरहस्यावगमाय प्राचीनैः कथं यावज्जीवं ब्रह्मचर्यपूर्वकं कठोरं तपस्तप्तं तथापि वेदरहस्यं
कथं तैरज्ञातमेवातिष्ठदित्यस्मिन् विषये तैत्तिरीय ब्राह्मणे सरहस्यैकाऽऽख्यायिका दीयते—

“भारद्वाजो ह त्रिभिरायुभिर्ब्रह्मचर्यमुवास । तं ह जीर्णस्थविरं शयानमिन्द्र उपव्रज्योवाच । भारद्वाज !
यत्ते चतुर्थमायुर्दद्यां किमेतेन कुर्याः इति । ब्रह्मचर्यमेतेन चरेयमिति होवाच । तं ह त्रीन् गिरिरूपानविज्ञातानिव
दर्शयांचकार । तेषां ह एकैकस्मान्मुष्टिमाददे । स होवाच भारद्वाजेत्यामन्त्र्य । वेदा वा एते । अनन्ता वै वेदाः ।
एतद्वै त्रिभिरायुभिरन्ववोचथाः । अथ ते इतरदनुक्तमेव । एहि इमं विद्धि । अयं वै सर्वा विद्या इति ।”

(तै ब्रा. ३-१०-११-३, ४)

वेदार्थ-त्रिविध-प्रक्रिया

एवं सर्वविद्यानिधानभूतानां वेदानां निगूढार्थरहस्यपरिज्ञानं नामातिदुष्करं कर्म । तत्र केचन साक्षात्कृत-
धर्माणो निघ्नतरजस्तमस्काः समासादितसकलशास्त्रविज्ञाना अलूक्षाः कुंभीधाम्नाः अलोलुपा विदितवेदितव्या
ऋषिकल्पा एव विपश्चितः प्रभवन्ति नेतरे । एतेषां परब्रह्मनिःश्वसितभूतानामखिलविद्याधिकोषाणां दुरूहार्थपरिज्ञान-
निमित्ताऽऽध्यात्मिकाधियाज्ञिकाधिदैविका इति मंत्राणां त्रिविधार्थप्रक्रिया पुराकालादेव प्रचलिता आसीत् ।
यदनुरोधाद् वेदमंत्राणां त्रिविधा अर्थाः क्रियन्ते । तेष्वेव ज्योतिष्परा राष्ट्रपरा इतरे च बहवोऽर्थाः समाविशन्ति ।
स्वयं वेदेष्वेव विविधार्थानां संकेता उपलभ्यन्ते । विविधार्थदर्शनं नाम प्राक्तनानामृषीणामतीव प्रियतमं कर्म इत्यत्र
ब्राह्मणारण्यकोपनिषत्सु नैके साक्षिणः प्रसङ्गाः । भगवता यास्केन “चत्वारि वाक् परिमिता पदानि” (ऋग्वेद
१-१६४-४५) इत्यादिमंत्रस्य व्याख्याने कतमानि तानि चत्वारि पदानीति विचारे “इत्यार्षं” “इति वैयाकरणाः”
“इति याज्ञिकाः” “इति नैरुक्ताः” “इत्येके” “इत्यात्मप्रवादाः” इति षट् पक्षा उपस्थापिताः । प्राचीनाचार्य-
महर्षि-प्रतिज्ञातस्य वेदानां सर्वविद्यानिधानत्वस्य सिद्धये तदनुगुणं च तेषां गौरवातिशयसंरक्षणाय वेदमन्त्राणामनेकार्थ-
प्रतिपादनशक्तिरवश्यमंगीकर्तव्या इति नैरुक्तानां सर्वमान्यो राद्धान्तः । अतएव भगवान् यास्काचार्यः “वाचं शुश्रुवां
अफलासपुष्पाम्” (ऋग्वेद १०-७१-५) इत्यृगंशं स्पष्टीकुर्वन्नाह “अर्थं वाचः पुष्पफलमाह याज्ञदेवते पुष्पफले
देवताध्यात्मे वा” इति । नि. १-१९ ॥ एतेन दैव्या वाचः वेदस्य याज्ञिकाधिदैविकाध्यात्मिका इति त्रिविधा अर्था
भवन्तीति स्पष्टमुच्यते । यास्कोत्तरकालीनः सर्वप्रथमो भाष्यकार आचार्यस्कन्दस्वाम्यपीमामेव त्रिविधार्थप्रक्रिया-
मुपोद्वलयन् निरुक्तटीकायामाह—“सर्वदर्शनेषु च सर्वे मन्त्रा योजनीयाः । कुतः ? स्वयमेव भाष्यकारेण त्रिप्रकारस्य
विषयस्य प्रदर्शनाय “अर्थं वाचः पुष्पफलमाह” (नि. १-२०) इति यज्ञादीनां पुष्पफलत्वेन प्रतिज्ञानात् (स्कन्द
नि. टी. ७-५-३६) इमामेव वेदानामनेकार्थपद्धतिमनुलक्ष्य दुर्गाचार्यो लिखति—तत्रैवं सति प्रतिविनियोगमस्यानेकार्थेन
भवितव्यम् । त एते वक्तुरभिप्रायवशादन्यार्थत्वमपि भजन्ते मन्त्राः । न ह्येतेष्वर्थस्येयत्तावधारणमस्ति,
सहार्था ह्येते दुष्परिज्ञानाश्च । यथाऽश्वारोह वैशिष्ट्यादश्वः साधुः साधुतरश्च वहति, एवमेते वक्तृवैशिष्ट्यात्
साधून् साधुतराश्चार्थान् लवन्ति ।”

“तत्रैवं सति लक्षणोद्देशमात्रमेवैतस्मिच्छास्त्रे निर्वचनमेकस्य क्रियते । क्वचिच्चाध्यात्माधियज्ञोपदर्शनार्थम् तस्मादेषु यावन्तोऽर्था उपपद्येरन् आध्यात्माधिदेवाधियज्ञाभ्याः सर्व एवैते योज्या नान्नापराधोऽस्ति” (नि. २/८ दुर्गं टी. पृ. १२६) वेदशब्दानामनेकार्थविषये पुनः स लिखति “अनुपक्षीयमाणशक्तयो हि वेदशब्दा यथा प्रज्ञपुरुषाणाम- र्थाभिधानेषु विपरिणममानाः सर्वतोमुखा अनेकार्थान् ब्रुवन्तीत्येतदनेन प्रदर्शितो भवति (नि. १/२०/) सायणाचार्य- पूर्ववर्ती हरिस्वाम्यपि स्वकीयशतपथभाष्ये इमामेव वेदार्थत्रिविधप्रक्रियां समर्थयन् लिखति—मन्त्रा आधियाज्ञिकया इषेत्वादयः००त एव देवतापरत्वेनाधिदैविका त एवात्मानमधिकृताः आध्यात्मिकाः । ईशावास्यादयः आध्यात्मिका एव” भट्टभास्करः तैत्तिरीयारण्यके” आध्यात्मिक पक्षे तु परमात्मने.....इन्द्रः ईश्वरश्च आत्मानन्दः ऋग्वेद- स्यात्स्यवामीयसूक्तभाष्ये स्पष्टं प्रतिजानीते—आधियज्ञं स्कन्दस्वामिभाष्यं, निरुक्तमाधिदैवतम् । इदं तु भाष्य- माध्यात्मविषयमिति न च भिन्नविषयाणां विरोधः” एवं वेदमन्त्राणां त्रिविधार्थप्रक्रिया प्राचीनाचार्यमहर्षीणामति- पुरातनः सर्वमान्यः सिद्धान्तः । अनयैवानेकार्थशैल्या वेदानामपौरुषयत्वं सर्वविद्यानिधानत्वमनन्यसाधारणं च गौरवं प्रख्यापयितुं संरक्षितुं च शक्यं नान्यथा ।

किन्तु सायण-महीधर-उव्वटप्रभृतिभिर्मध्यकालिकाचार्यैः परम्परा प्राप्तामिमां त्रिविधार्थप्रक्रियां सर्वथा परित्यज्य केवलमाधियाज्ञप्रक्रियामेव समाश्रित्य संपूर्णं वेदभाष्यं प्रायशो यज्ञपरमेव चक्रे येन प्राक्कालीनाचार्यमहर्षिभिरसकृदुच्चैरुद्घुष्टं वेदानां गौरवातिशयं न केवलं नप्रादुरभूदपितु तिरोहितमेव । स्वकीयां वेदविषयां विचारसरणीं यजुर्वेदप्रतिपाद्यविषयं च प्रकटीकुर्वन् काण्वसंहिता भाष्यभूमिकायां सायणाचार्यः प्रतिजानीते । “तस्मिंश्च वेदे द्वौ काण्डौ कर्मकाण्डो ब्रह्मकाण्डश्च । बृहदारण्यकाख्यो ग्रन्थो ब्रह्मकाण्ड- स्तद्व्यतिरिक्तं शतपथब्राह्मणं संहिता चेत्यनयोर्ग्रन्थयोः कर्मकाण्डत्वं तत्रोभयत्राधानाग्निहोत्र दशंपौर्णमासादि- कर्मण एव प्रतिपाद्यत्वात्” अनेन स्पष्टं प्रतीयते यत् सायणाचार्यः न केवलं शतपथब्राह्मण एवापितु संहिता भागेऽपि आधानाग्निहोत्रदशंपौर्णमासादियज्ञकर्मणामेव प्रतिपादनं मन्यते स्म ।

अनयैवाधियाज्ञिकपद्धत्या तेन संपूर्णोऽपि यजुर्वेदो व्याख्यातः यं पठित्वा न कोऽपि वेदान् सर्वविद्याना- माकरग्रन्थान् महामहिममण्डितांश्च मन्तुमुत्सहेत । क्व सा भगवता मनोः ‘सर्वज्ञानमयो हि सः’ ‘धर्मजिज्ञासमानानां, प्रमाणं परमं श्रुतिः’ ‘भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिध्यति” इत्येतादृशी वेदविषयिणी महती घोषणा क्व च सायणाचार्याणां तेषु केवलमाधानाग्निहोत्रदशंपौर्णमासादियज्ञानामेव सद्भावप्रतिज्ञा । नूनमाकाशपातालयोरन्तरमस्ति द्वयोः मध्ये । तान्येतानि वेदमहत्वापकर्षकृत्केवलाधियाज्ञिकपद्धत्याऽनुष्ठितानि सायण-महीधर-उव्वटादि मध्यकालीना- चार्यकृतानि वेदभाष्याप्येव पाश्चात्यवेदविदुषांतेषु वेदेषु गोपालक गीतकबुद्धि बबन्धुः । महीधरोव्वटकृताश्लीलवेद- भाष्येण नु जनानां वेदेषु श्रद्धाबुद्धिरेव विलयं प्रयाता । संस्कृतमधीयाना अपि छात्रा वेदाध्ययनात् पराजयन्ते ।

बुद्धितर्कानुमोदिता एव विचारा अस्मिन् विज्ञानप्रधाने युगे प्रतिष्ठां प्राप्नुयुर्नान्ये । अतो वेदानांमीश्वरीय- ज्ञानानुगुणा बुद्धितर्कविज्ञानसंभता च व्याख्या करणीया येन सांप्रतिकास्तर्कप्रधाना अपि जना वेदेषु श्रद्धीरन् वेदाध्ययने च प्रवर्तेरन् । प्रत्यक्षव्यवहारोपयोगितापेक्षया केवलमदृष्टफलानुबन्धिवेदाध्ययने न कोऽपि जनः प्रवृत्तो भवेत् । अत एव वेदानां व्यवहारोपयोगि सर्वजनहितानुबन्धि च व्याख्यानं सविशेषं कार्यम् । प्राचीनाचार्यानुमत एवायं मार्गः । पूर्वनिर्दिष्टत्रिविध प्रक्रियायां सर्व एवार्था समाविशान्ति । वेदानां यज्ञपरोऽपि अर्थो भवितुमर्हति । किन्तु स एव न केवलो वेदार्थः । तेषामाध्यात्मिकाधिदैविकावप्यर्थौ नितरां महत्त्वपूर्णौ भवतः । आध्यात्मिकोऽर्थः आत्म-शरीर-परमात्मसंबन्धेन त्रिविधो भवति । आधिदैविकोऽर्थस्तु विज्ञानपर एव । स च बहुविधः । अतो वेदानां मध्यकालीनाचार्यैः कृतो यज्ञपरोऽर्थः केवलं (३) एकतृतीयांश एवार्थः न तु पूर्णः । किन्तु यज्ञशब्देन केवलं श्रौतयज्ञ यागादीमेव ग्रहणं नैव भवति । “यज्ञो वै श्रेष्ठतमं कर्म” इति शतपथवचनानुसारं प्राणिमात्रकल्याणकृत्सर्वाण्यपि शुभकर्माणि यज्ञा एव भवन्ति ।

अनादिकालात् सूर्यचन्द्राग्निवायुजलादिपरस्परविरुद्धस्वभावैरपि देवैरस्मिन् ब्रह्माण्डे विश्वंक्षेमार्थं संपाद्यमानानामृतु-दिवस-मास-संवत्सरादिविविधयज्ञानामनुकृतिरूपेणैवाग्निहोत्रदशंपोर्णमासादिविविधयज्ञानां विधानं क्रियते श्रौतसूत्रकारैः सृष्टिविद्यावबोधार्थं प्रतीकरूपेण । “यत्पिण्डे तद् ब्रह्माण्डे” इति न्यायेन सृष्टिविज्ञान-स्याप्याध्यात्म एव पर्यवसानाद् वेदानामाध्यात्मिक एव मुख्योऽर्थः । स एव केवलभौतिकविज्ञानवादग्रस्तं त्रस्तस्य पाश्चात्यजगतः युद्ध-विभीषिकया च पीडितसंसारस्य क्षेमाय कल्पते ।

आधुनिकवेदभाष्यकारेषु स्वामिदयानन्देनेमां त्रिविधार्थप्रक्रियां स्वप्रातिभदृशा साक्षात्कृत्य वेदविषये भगवता मनुना कृता सैव घोषणा पुनरुद्घुष्टा यत् “वेदाः सर्वविद्यानामाकरग्रन्थाः सन्ति । तेषां पठनं पाठनं श्रवणं श्रावणमार्गाणां परमो धर्मः” इति । सर्वप्रथमं स्वामिदयानन्देनैव वेदेष्वध्यात्मिकविद्यया साकं विमान-नौ-तारादि भौतिकविद्यानामप्यस्तित्वं सप्रमाणं प्रादर्शितं । “एकं सद्बिप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः” (ऋ. १-१६४-४६) यो देवानां नामघा एक एव । (यजु. ०)

तदेवाग्निस्तदावित्यस्तद्वायुस्तद्बु चन्द्रमाः ।

तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥ (यजु. ३२-१)

इत्यादिवेदमन्त्रबलाद् वेदे पाश्चात्यपण्डितैः प्रकल्पितो बहुदेवतावादः तेन सप्रमाणं खण्डितोऽग्निवाद्यादि-वेदशब्दानां च परमेश्वरपरं सुसुन्दरं चारुतरं च व्याख्यानं कृतम् । किन्तु सायणादिवद् हठादाकृष्यवेदशब्दानां-मग्निवाद्यादीनां तेनाधियाज्ञमेव व्याख्यानं न कृतं येन वेदाः केवलमात्रं यज्ञार्थमेव प्रवृत्ताः यज्ञातिरिक्तं च तेषां न किमप्यन्यत्प्रयोजनमिति लोकमतिर्बभूव । तस्य दुष्परिणामत्वेन वेदानां सर्वविद्यामयत्वादिमहत्त्वपूर्णाः सिद्धान्ताः खपुष्पायिताः सर्वातिशायि तेषां गौरवं विनष्टं वेदाध्ययनं च शशशृंगवत् निरर्थकमभूत् ।

इदानींतनेऽपि काले श्रीमदरविन्द-भगवदाचार्यमधुसूदनश्री-दामोदरशर्मभा-स्वामिमहेश्वरानन्दमण्ड-लेश्वरादिविद्वद्वरेण्यैर्वेदानामाध्यात्मिकोऽर्थोऽतिरमणीयतया कृतः क्रियते च । सुगृहीतनामधेयानां श्रीमधुसूदनश्री-महोदयानां वेदानामाध्यात्मिकाधिदैविकभाष्यं तु नितरां महत्त्वपूर्णमस्ति । श्रीभगवदाचार्यमहोदयैः स्वकीये सामवेदीये “सामसंस्कारभाष्ये” श्रीदामोदरशर्मभा-महोदयैः “मन्त्रार्थचन्द्रोदये” स्वामिमहेश्वरानन्दमण्डलेश्वरैश्च “ऋग्वेदसंहितो-पनिषच्छतके” अग्न्यादिशब्दानां परमेश्वरपर एवार्थः कृतः । प्रायः सर्वेषामपि वेदशब्दानां “नाम च घातुजमाह निरुक्ते” “सर्वाणि नामान्याख्यातजानीति” नैरुक्तसमयानुसारं यौगिक एवार्थः कृतः । स एव समीचीनो युक्तियुक्तश्च ।

वेद ऐतिहास्यम्:

वेदेषु शान्तेनु-देवापी-सुदास-विश्वामित्र-कण्वप्रभृतीनामाख्यानानि ऋग्वेदस्य दाशराजयुद्धवर्णलिङ्गानि, तत्र तत्र गंगा-कुभा-असिकनी-परुष्णी-वितस्ता-यमुना-सिन्धुविपाशादिनदीनां नामानि, मत्स्य-मगध-पुण्ड्र-कोशलादि-प्रदेशनामानि च विलोक्य वेदेषु मानुषेतिहासं तर्कयन्ति केचन महाभागाः । किन्तु वेदानां नित्यत्वापीरुषेयत्वादि-स्वीकृत्य तत्रानित्यमर्त्यानामितिहासकल्पना कथं सङ्गच्छेतेति तु विचारणीयं सुधीभिः । यत्सत्यं परब्रह्मनिःश्वसित भूतनित्येषु वेदेषु अनित्यमर्त्येतिहासप्रकल्पनं नाम वदतो व्याघात एव । उर्वशीपुरुवरसोः, वशिष्ठविश्वामित्रयोः, इन्द्रवृत्रयोः, इन्द्राहिल्ययोश्च कथांशा उपाख्यानानि च सन्ति बहूनि तत्र । किन्तु न भवन्ति तानि व्यक्तित्थलदेश-विशेषनामानि । तानि तु प्रकृतिनट्या नाट्यमानानां नित्यघटनानामालंकारिकवर्णनान्येव न त्वनित्येतिहास इति यास्क-स्कन्दस्वामि-दुर्गाचार्यप्रभृतीनां नैरुक्तानां सिद्धान्तः । तत्र कोऽयं वृत्रो नाम इति विषये यास्काचार्यः—

“तत्को वृत्रः । मेघ इति नैरुक्ताः त्वाष्ट्रोऽमुर इति ऐतिहासिकाः । अपां च ज्योतिषां च मिथीभावकर्मणो

वर्षकर्म जायते । तत्रोपमार्थेन युद्धवर्णा भवन्ति.....इत्येव वृत्रकथातत्त्वम्” । नि० २-१६ ॥ निरुक्तटीकायामाचार्य-
स्कन्दस्वामिना तु वेदे इतिहासवादः स्पष्टं खण्डितः । —“एवमाख्यानस्वरूपाणां मंत्राणां यजमानेषु नित्येषु च पदार्थेषु
योजना कर्तव्या, एष शास्त्रे सिद्धान्तः ।.....औपचारिको मन्त्रेष्वख्यानसमयः, परमार्थेन तु नित्यपक्ष इति
सिद्धम्” नि० २-१२ स्कन्दटीका । निरुक्तसमुच्चये आचार्यवररुचिनाप्ययमेव सिद्धान्तो निगदितः ॥ तद्यथा—

औपचारिको मन्त्रेष्वख्यानसमयो नित्यत्वविरोधात् ।

परमार्थेन तु नित्यपक्ष एवेति नैरुक्तानां सिद्धान्तः ॥

एवं प्रजापतेः सुतोपगमनं, इन्द्रस्याहिल्योपगमनमित्याद्याः कथांशाः विभिन्नतात्पर्यत्वेन व्याख्येयाः ।
व्याख्याताश्च ते तथा प्राचीनाचार्यैर्ब्राह्मणादिग्रन्थेषु । अतो वेदेष्वनित्यमर्थेतिहासाभाव इत्येव सत्पक्षः ।

सार्वभौमवेदसन्देशः

मानवजीवनस्योन्नत्यर्थमावश्यकानि सर्वाण्यपि तत्त्वानि वेदे साकल्येन समुलभ्यन्ते । तत्र वैयक्तिक-
सामाजिक-राष्ट्रीयान्तराष्ट्रियादिसार्वभौमसमस्यानां सम्यक् समाधानं दरीदृश्यते । तत्र दृश्यमानाः केचन
सार्वभौमसिद्धान्ताः संक्षेपतो निर्दिश्यन्ते ।

१. एकेश्वरोपासना

वेदानुसारमस्य ब्रह्माण्डस्य कर्ता धर्ता संहर्ता च एक एव सर्वव्यापकः सर्वज्ञः सर्वशक्तिसंपन्नोऽनाद्यनन्तो
दयालुन्यायिकारी परमेश्वरोऽस्ति । स एव इन्द्रमित्रवरुणाग्नि-यम-ब्रह्म-विष्णु-शिवरुद्रादिनामान्तरैः व्यपदिश्यते ।
स एवोपास्यो नान्यः । तद्यथा—

इन्द्रं मित्रं वरुणमग्निमाहु रथो दिव्यः स सुपर्णो गरुत्मान् ।

एकं सद्ब्रिप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

ऋ. १-६४-१६

मा चिदन्यद् विशंसत सखायो मा रिष्यन्थत ।

इन्द्रमित् स्तोता वृषणं सत्रा सुते मुहुर्ब्रथा च शंसत ॥

ऋ. ८-१-१

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।

तदेव शुक्रं तद् ब्रह्म ताऽआपः स प्रजापतिः ॥

यजु. ३२-२

२. विश्वबन्धुत्वम्

सर्वे मानवा तस्यैव परमेश्वरस्यामृतपुत्रा भवन्ति । अतस्तैः परस्परं स्नेहसौहार्देन वर्तितव्यम् । तेषु न
कोपि ज्येष्ठः न कनिष्ठः ।

त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ ।

अथा ते सुम्नमीमहे ॥

ऋ. ७-१७-११

यो नः पिताजनिता यो विधाता धामाग्नि वेद भुवनानि विश्वा ।

यो देवानां नामघा एक एव तं संप्रश्नं भुवना यन्त्यन्या ॥

ऋ. १०-७२-३

अज्येष्ठासो अकनिष्ठास एते सं भ्रातरो ब्रावृधुः सौभगाय ।

युवा पिता स्वपा रुद्र एषां सुबुधा पृश्निः सुदिना मरुद्ब्रधः ॥

ऋ. ५-६०-५

मनुष्यैः परस्परमेव स्नेहसौहार्देन वर्तितव्यमिति न, अपितु सर्वैः प्राणिमात्रैरपि मित्रवत् स्नेहनिर्भरं
व्यवहर्तव्यमिति वेदानां महान् संदेशः—

इते दृष्टुं मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ॥ य. ३६-१८

३. परस्परसहयोगः ऐक्यं च

सर्वेः मनुष्यैः मिथः प्रेम्णा वर्तितव्यं, प्रीत्या भाषितव्यं, मनांसि सुसंस्कृतानि संपाद्य सत्कर्तव्यपालनं कर्तव्यं, हृदयैक्यं सुसंपाद्य सर्वदा सहयोगश्च कर्तव्य इति महनीयाः वेदसन्देशाः विश्वमानवेभ्यः सन्ति ।

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।

देवाभागं यथा पूर्वं सं जानाना उपासते ॥ ऋ १०-१९१-२

समानी व आकूतिः समाना हृदयानि वः ।

समानमस्तु वो मनो यथा वः सुसहासति ॥ ऋ० १०-१९१-३

समानो मंत्रः समितिः समानी समानं मनः सहचित्तमेषाम् ।

समानं मंत्रमभिमंत्रये वः समानेन वो हविषा जुहोमि ॥ ऋ० १०-१९१-२

४. त्यागपूर्वः भोगः

ईशावास्यमिदं सर्वं यत्किं च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्य स्विद्धनम् ॥ यजु.—४०-१

इदं सर्वं विश्वं परमेश्वरेण निर्मितं व्याप्तं च । तस्योपरि तस्यैवाधिकारो भवति । तेन मनुष्येभ्यः केवलं मुपयोगार्थमेव सर्वाणि वस्तूनि प्रदत्तानि । अतः मनुष्यैस्तेषां त्यागभावेन भोगः कर्तव्यो न लोभः ममत्वं वा तेषु करणीयम् । यतो हि धनं न कस्यापि नरस्यापि तु प्रजापतिपरमेश्वरस्यैव । अतो विश्वस्तरूपेणैवास्माभिस्तस्योपयोगः त्यागभावेन कर्तव्यः । अस्मिन् वेदमंत्रे धनस्य स्वामित्वविषयककठिनतमसमस्यायाः समाधानं वर्तते । धनार्थमेव जगति सर्वदा नाना कलहा भवन्ति । धनिकं श्रमिकयोर्मध्ये धनस्य स्वामित्व-विषयमधिकृत्य महान् संघर्षः दृश्यते । तेन सर्वत्र वर्गसंघर्षोऽज्ञानादिवर्धते । किन्तु वेदस्यायमेव यक्षप्रश्नो यत् 'कस्य स्विद्धनम्' तस्योत्तरमपिप्रश्ने एव निहितं यत् (कस्य) प्रजापतेरेव धनं न कस्याप्यन्यस्य । अतो धनार्थं कलहः न कर्तव्यः । कस्मिन्नपि वस्तूनि ममत्वं न स्थापनीयम् । केवलं त्यागभावेन विश्वस्तरूपेण च भोक्तव्यमित्यहो वेदानामनितरसाधारणः उदाराशयः ।

५. ब्रह्मप्राप्तिरेव साध्यम्

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ य० ३१-१

अज्ञानांधकारात् परं ज्योतिर्मयं परमेश्वरमहं जानामि । यतो हि तं विदित्वैव नरो मृत्युपाशान्मुक्तो भवति । परब्रह्मज्ञानाद्विना मुक्तये न कोऽप्यन्यो मार्गो विद्यते । अतो नरैः ब्रह्मप्राप्तिकामैरेव भाव्यम् ।

६. निष्कामकर्मैव साधनम्

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ यजु.—४०-२

नरेण सदैव निष्कामकर्म समाचरतैवास्मिन् संसारे शतवर्षपर्यन्तं जीवितुमेषितव्यम् । ब्रह्मप्राप्तिकामेनापि तेन निष्कामकर्म कदापि न त्याज्यमिति वेदादेशः । फलासक्तिरहितनिष्कामकर्मं प्रतिपादयन्ती श्रीमद्भगवद्गीताऽस्यैकस्यैव वेदमंत्रस्य सुविशदं भाष्यमस्तीत्यत्र नास्ति कोऽपि संशयितिलेशः अतो वेदकामघेनोरेव दोहनं यदि क्रियतेऽस्माभिस्तर्हि गीता सदृशा असंख्येया अमृतकुंभाः प्राप्नुं, शक्या इति यदुक्तं स्व० डॉ० संपूर्णानन्दमहाभागेस्तत्सर्वथाऽवितथमेव । इति शम् ।



जहाँ घोषणा राम के नाम की है

जहाँ घोषणा राम के नाम की है,
जहाँ कामना कृष्ण के काम की है,
अहिंसा जहाँ शुद्ध बुद्धयों की है।
प्रशंसा जहाँ शंकराचार्य की है,
वहाँ देव ने दिव्य योगी उतारे।
प्रतापी दयानन्द स्वामी हमारे ॥
अनायास चेता गया एक चूहा,
गिरी भूल, ऊँची चढ़ी उच्च आहा।
जड़ी भूत भूतेश की भक्ति भागी,
महादेव के प्रेम की ज्योति जागी।
उठे इष्ट की ओर सीधे सिद्धावे,
प्रतापी दयानन्द स्वामी हमारे।
हित, बन्धु, माता, पिता, मित्र छोड़े,
लगे मुक्ति की खोज में बन्धु तोड़े।
भले भोग त्यागे, गही योग शिक्षा,
फिरे देश में माँगते धर्म भिक्षा।
बने भद्रिका भारती के दुलारे,
प्रतापी दयानन्द स्वामी हमारे ॥
टिका टेक ठाना उसी ठौर जाना,
जहाँ ठीक पाना सुना था ठिकाना।
मिले योगियों से निकाली कचाई,
मिटा अन्धविश्वास सूझी सचाई।
कहाये "ब्रजानन्द" के शिष्य प्यारे,
प्रतापी दयानन्द स्वामी हमारे ॥
मनोभावना साधना से मिला दी,
सुधाध्यान को धारणा की पिलादी।
समाधिस्थ हो ब्रह्म में लौ लगाई,
मिली सम्पदा सिद्धियों की न भाई।
टिके एकता में मिटा भेद सारे,
प्रतापी दयानन्द स्वामी हमारे ॥

निहारी महाचेतना की महत्ता,
उसी में जुड़ी जानली जीव सत्ता।
उधारी उपादान की योगमाया,
जगज्जाल में तीन का मेल पाया।
वसे विश्व की विश्वता से न न्यारे,
प्रतापी दयानन्द स्वामी हमारे ॥
रहे आदि से अन्त लौ ब्रह्मचारी,
पढ़ी वेद विद्या, अविद्या विसारी।
कहा सज्जनों से बनी स्वर्ग-भोगी,
भजो सच्चिदानन्द को मुक्ति होगी।
न होना कभी आलसी यों पुकारे,
प्रतापी दयानन्द स्वामी हमारे ॥
ढके ढोंगियों का किया ढाँच ढीला,
लताड़ी छुआछूत की छद्म लीला।
दिखा दोष पाखण्ड का खोज खोया,
खलोपाड़ खोटे खलों को बिगोया।
प्रमादी पछाड़े किसी से न हारे,
प्रतापी दयानन्द स्वामी हमारे ॥
प्रसादी सदा प्रेम की बाँटते थे,
घृणा से किसी को नहीं डाँटते थे।
सजीला सदाचार को जानते थे,
न चोखा किसी चिह्न को मानते थे।
कभी वस्त्र धारे कभी थे उधारे,
प्रतापी दयानन्द स्वामी हमारे ॥
न खाता किसे काल-कूटस्थ-अत्ता,
बही सिन्धु में बूँद की भक्तिमत्ता।
दिया न्याय का नीचता ने बुझाया,
दया और आनन्द का अन्त आया।
दिवाली हुई हाय, होली, पजारे,
प्रतापी दयानन्द स्वामी हमारे ॥

—नाथूराम शर्मा "शंकर"
"शंकर-सर्वस्व" से

विधर्मी षड्यन्त्र और हमारा संघटन

[मीनाक्षीपुरम् के संदर्भ में]

□ रामगोपाल वानप्रस्थ

[सार्वदेशिक आर्य प्रतिनिधि सभा के लब्धप्रतिष्ठ प्रधान
का आर्यजगत् को उद्बोधन]

मीनाक्षीपुरम् में हो रहे इस ऐतिहासिक आर्य महासम्मेलन के कार्यक्रम का संचालन करने का दायित्व मुझे सौंपकर आपने मेरे तथा आर्यसमाजों की शिरोमणि सार्वदेशिक आर्य प्रतिनिधि सभा के प्रति जो विश्वास और निष्ठा की भावना व्यक्त की है, उसके लिए मैं सर्वात्मना आप सब का आभारी हूँ और परमपिता परमात्मा से यह प्रार्थना करता हूँ कि ऐसे अवसर पर जब देश, धर्म और जाति पर चारों ओर से संकट के बादल छाये हुए हैं, यह आर्य सम्मेलन देशवासियों का सही मार्गदर्शन कर सके।

विदेशी षड्यन्त्र

आप सब यह भली-भांति जानते हैं कि फरवरी १९८१ में विदेशी धन के बल पर भारत और विदेशों से यहां आये सात हजार मुसलमानों ने इस गांव के गरीब हरिजनों का बलात् धर्मपरिवर्तन कर भारतीय समाज में हलचल मचा दी थी। इस एक ही दुर्घटना ने देश के बुद्धिजीवी तथा धर्मपरायण हिन्दू समाज और राजनीतिक दलों को एक नई परेशानी में डाल दिया। पेट्रो डालर की नई शक्ति से हिन्दुओं का धर्मपरिवर्तन करके विदेशी इशारों पर चलने वाले तथाकथित अल्पसंख्यक मुस्लिम सम्प्रदाय जहां धर्म के नाम पर भारत के राजनैतिक ढांचे को बदलना चाहते हैं और सत्ता हथियाने का स्वप्न ले रहे हैं, वहां उनका एक निशाना यह भी है कि भारत के १४ करोड़ हरिजनों को मुसलमान बनाकर बहुसंख्यक हिन्दुओं को भारत में अल्पसंख्यक बना दिया जाये।

सार्वदेशिक सभा के अधिकारियों की दृष्टि जब १९ जनवरी, १९७१ के कुवैत से प्रकाशित 'अरब टाइम्स' की कुछ प्रतियों पर पड़ी तब, उन्हें मुस्लिम षड्यन्त्रों की पूरी जानकारी प्राप्त हुई। इनमें इस्लामिक कल्चरल सेण्टर लन्दन के डायरेक्टर मुहम्मद अब्दुलखरे बदनबुई का इस आशय का वक्तव्य छपा था कि भारतीय हरिजनों का इस्लामीकरण कर भारत में मुसलमानों की संख्या २० करोड़ करने का यही सुनहरा अवसर है।

वस्तुतः यह योजना १९७३ में पान इस्लामिक फ़ेडरेशन के तहत शुरू हुई जिसमें मोरक्को से लगाकर मलेशिया तक फैले हुए समस्त मुस्लिम राष्ट्र शामिल हैं। इसकी पहली बैठक में ही इस काम के लिए ५००० करोड़ रुपये मन्जूर किये गये।

इस सम्बन्ध में हमें अली बन्धुओं के उस षड्यन्त्र का स्मरण होता है जिसमें उन्होंने हरिजनों को आधा-आधा बांट लेने की पेशकश की थी और जिसको उस समय स्वामी श्रद्धानन्दजी, लाला लाजपतराय और मदनमोहन मालवीयजी ने विरोध कर असफल कर दिया था। यहां उस षड्यन्त्र का उल्लेख करना भी प्रासंगिक होगा जो १९२६ में मिश्र में रचा गया था, जिसमें भारत के दलित बन्धुओं को सामूहिक रूप में मुस्लिम बनाने की योजना थी। इन सब बातों का उल्लेख वर्तमान संकट की भूमिका को बतलाने के लिए ही कर रहा हूँ।

इस योजना के पूर्त्यर्थ काहिरा के अल अजहर इस्लामी विश्वविद्यालय के रैक्टर शेख आलम ने भारतीय हरिजनों के मुस्लिमकरण के लिए एक मिशन और २५ हजार पौण्ड एकत्र कर भारत भेजने की पहल की थी। यही नहीं, उन्होंने भारत के मुस्लिम नेताओं को एक पत्र भेजकर एक सुनहरे अवसर से लाभ उठाने के लिये अपनी पूरी शक्ति से इस काम में जुट जाने का और अछूतों को मुसलमान बनाने का आह्वान किया था और यह भी पूछा था कि इस कार्य के लिए और कितने मिशनरी भेजे जायें। इस पत्र का उत्तर अन्जुमने-इस्लाम के प्रधान ने इस रूप में दिया था कि अधिकांश अछूत दक्षिण भारत में रहते हैं।

इस पत्र के अनुसार ही मुसलमान नेताओं ने दक्षिण में धर्मपरिवर्तन की योजनाबद्ध नीति को बनाया। जो मुस्लिम नेता हरिजनों को दक्षिण में मुसलमान बनाने का कार्य कर रहे हैं उन्हीं की ओर से आज अल्पसंख्यक होने की आड़ लेकर केन्द्रीय सरकार को किसी रूप में परेशान किया जा रहा है। इसका एक उदाहरण अभी पिछले दिनों हमारे सामने आया है जबकि संसद् के ४५ मुस्लिम सदस्यों ने संयुक्त रूप से प्रधानमंत्री को ज्ञापन दिया। यह ज्ञापन आने वाले कल के खतरे की ओर संकेत करता है। हैरानी की बात है कि लोकसभा और राज्यसभा के जितने भी मुसलमान सदस्य हैं वे चाहे कांग्रेस पार्टी, जनता पार्टी, लोकदल या भारतीय जनता पार्टी से सम्बद्ध हों, उन सबका दृष्टिकोण इस्लामीकरण के प्रचार के लिए एक-सा है। ये सब इस दृष्टिकोण पर अमल के लिये एक मजबूत मंच बनाने के प्रयास में जुटे हुए हैं। दिल्ली की जामा मस्जिद के इमाम अब्दुल्ला बुखारी, जिनका सम्बन्ध पाकिस्तान से है, अब इस कोशिश में लगे हुए हैं कि किसी तरह तथाकथित अल्पसंख्यक अकाली सिक्ख तथा उनकी विचारधारा के अन्य वर्गों का समर्थन लेकर ऐसा आन्दोलन चलायें जिस से राष्ट्रीय एकता में प्रयत्नशील और धर्म निरपेक्षता की पोषक सरकार धराशायी हो जाये।

खेद की बात है कि सब कुछ जानते हुए भी हमारी सरकार ने कबूतर की तरह आखें बन्द कर रखी हैं। जो लोग केन्द्र को कमजोर करने पर तुले हुए हैं, वह उन्हीं के सामने झुक रही है और आर्यसमाज की बात को, जो केन्द्र की शक्तिशाली देखना चाहता है और राष्ट्रीय एकता में विश्वास रखता है, तभी सुनती है जब पानी सर से गुजर जाता है।

आर्य जगत् को दिशाबोध

इस पुनीत अवसर पर मेरा यह धार्मिक और नैतिक कर्तव्य है कि आर्य जगत् को समुचित मार्ग का दिशा बोध कराया जाय। आर्यसमाज का विशाल संगठन निश्चित रूप से अपने कर्तव्य का पालन करेगा। इसके साथ ही मुझे यह भी आशा है कि समूचा हिन्दू समाज, जिस के घटक के रूप में सनातन धर्मी, जैन समाज, बौद्ध धर्मावलम्बी एवं देश की एकता में विश्वास रखने वाले सिक्ख भाई भी हैं, आर्यसमाज के धर्मरक्षा महाभियान के महान् आन्दोलन को सफल बनाने में पूरा योगदान देंगे।

२. देश के पूर्वांचल में नागालैण्ड, मेघालय, मिजोरम और अरुणांचल में ईसाई मिशनरी विदेशी धन से सम्पन्न हो कर भारतीय परम्परा एवं देश की प्रभुसत्ता को कमजोर करने के विदेशियों के षड्यन्त्र को पूरा करने में लगे हुए हैं। इन सब स्थानों पर सार्वदेशिक सभा की ओर से दयानन्द सेवाश्रमों के रूप में प्रतिकारात्मक कार्य किये जा रहे हैं। मेरी देशवासियों और सम्पूर्ण धार्मिक जगत् से अपील है कि वे संगठित रूप से इस दुर्भावनापूर्ण षड्यन्त्र को विफल करने में आर्यसमाज को सहयोग दें।

३. इसके अतिरिक्त देश के आन्तरिक अंचलों में मुस्लिम इतिहास और परम्परा के अनुसार दंगे-फसाद कराकर धार्मिक और राजनैतिक अव्यवस्था पैदा की जा रही है। इसके रोकने का एकमात्र उपाय यही है कि प्रचण्ड हिन्दू संगठन और सभी देशभक्त समुदाय को एकजुट करके प्रतिकारात्मक कार्यक्रम बनाये जायें।

४. इस कार्यक्रम के अधीन दक्षिण भारत के प्रत्येक गांव और नगर में विधिवत् आर्यसमाजों की स्थापना की जाय और यज्ञों के माध्यम से वैदिक धर्म के प्रचार को जन-जन तक पहुँचाने का प्रयत्न किया जाय। देश भर की आर्यसमाजों, आर्य प्रतिनिधि सभाओं, शिक्षा संस्थाओं, आर्य संगठनों को इस महान् कार्य की पूर्ति के लिये कम से कम ५ करोड़ रुपये की धनराशि एकत्र करने का संकल्प करना चाहिये जिससे कि इस धन से धर्म प्रचारकों की टोलियां बनाकर उन्हें पर्वतीय अंचलों एवं दूरस्थ क्षेत्रों में भेजा जा सके और वैदिक धर्म के प्रचार की योजना को सफल किया जा सके।

इस अवसर पर मैं अपना यह कर्तव्य समझता हूँ कि देश को विकट परिस्थितियों से उबारने के लिए भारत सरकार को कुछ संकेत दिये जायें।

(१) महामहिम राष्ट्रपति एवं प्रधानमन्त्री से मेरा निवेदन है कि देश की सीमाओं पर होने वाले आक्रमणों को निरस्त करने में चाहे सेना कितनी भी सुदृढ़ और शक्तिशाली क्यों न हो, यदि आन्तरिक स्थिति शान्त और अनुकूल न हो तो देश से बाहर की छोटी सी चिनगारी भी महाविस्फोट का कारण हो सकती है। आज यह बात स्पष्ट रूप से सामने आ चुकी है कि अल्पसंख्यकों के नाम पर मुसलमान, ईसाई और अकाली तीनों भारत की अखण्डता को चुनौती दे रहे हैं। इस खतरे का संकेत मैं पहले भी कर चुका हूँ।

(२) भारत सरकार के विघाताओं से मेरा नम्र निवेदन है कि वह वास्तविकता पर परदा डालने के बजाय स्थिति को समझने का प्रयत्न करें।

(३) कश्मीर की अस्थिर स्थिति को स्थायित्व प्रदान करने के लिये और भारत संघ में उसके पूर्ण एकीकरण के लिये संविधान की धारा ३७० को पूर्णतः समाप्त किया जाय।

(४) भारत के एक और विभाजन की भूमिका के रूप में अकालियों की अराष्ट्रीय मांगों को, जिनको भारतविरोधी देशों का समर्थन मिल रहा है, स्वीकार न किया जाय।

(५) नागालैण्ड, मिजोरम आदि में जहाँ ईसाई संगठन राष्ट्रविरोधी कार्य कर रहे हैं, उन पर कड़ी नजर रखी जाय। देश के विभिन्न नगरों में साम्प्रदायिक दंगे भड़काकर बहुसंख्यक हिन्दुओं को डराने और सरकार को दबाने का जो प्रयास हो रहा है, उसे सख्ती से कुचला जाय।

(६) इतिहास में इस्लाम की यह परम्परा रही है कि जहाँ-जहाँ दारुल हरब हैं, वहाँ-वहाँ दंगे, आगजनी, लूटपाट और अव्यवस्था फैलाकर दारुल इस्लाम में बदलने का चक्र चलाया गया है। फण्डामण्टेलिस्ट इस्लामी संगठन भारत में भी इस चक्र को चलाने के लिए प्रयत्नशील हैं। मुझे भय है कि वोट की राजनीति

के कारण सभी राजनीतिक दल अल्पसंख्यकों की मांगों के दबाव में ऐसे षड्यन्त्रों को बढ़ावा देते हैं। इसलिए इस आर्य सम्मेलन के माध्यम से हमारी यह मांग है कि वोट की भ्रष्ट राजनीति में आमूलचूल परिवर्तन किया जाय।

(७) देश की सुरक्षा, अखण्डता और शान्ति में इस समय सर्वाधिक बाधक विभिन्न पर्सनल-ला हैं। ये सिविल-ला हिन्दुओं, मुसलमानों, ईसाइयों और यहूदियों के लिए अलग-अलग हैं। इनमें जहां सामाजिक असमानता और अलगाव बढ़ता है, वहां इनसे भेदभाव भी उत्पन्न होता है। इतना ही नहीं, ये जाति-संघर्ष का भी कारण हैं। इसलिए हमारी मांग है कि अलग-अलग सिविल व्यवस्थाओं को समाप्त कर सारे देश में एक समान सिविल कोड लागू किया जाय।

एक समय था हमारे पूर्वजों ने उत्तर से दक्षिण तक वैदिक धर्म की ज्योति फैलायी थी और एक समय वह था जब दक्षिण से यह ज्योति आदि शंकराचार्य उत्तर भारत ले गये थे। आज हम उसी वैदिक धर्म की ज्योति को दक्षिण भारत में लाये हैं। उत्तर और दक्षिण का, हिमालय और सिन्धु का, गंगा और कावेरी का यह आदान-प्रदान युगों से चला आ रहा है और भारतीय संस्कृति की धारा अविच्छिन्न रूप से प्रवाहित है। उसी धारा के अनुकूल हमारे मनीषी-विद्वान् सुदूर देशान्तरों में भी भारतीय संस्कृति और धर्म का प्रचार करते रहे हैं।

आज धर्म और संस्कृति की धारा को अविकल रूप से उत्तर से दक्षिण और दक्षिण से उत्तर तथा पूर्व-पश्चिम चारों दिशाओं में प्रवाहित रखने के लिये आर्यसमाज के धर्मरक्षा महाभियान के माध्यम से हम यहां एकत्र हुए हैं। आप सबके कंधों पर वैदिक धर्म और आर्य संस्कृति की रक्षा का दायित्व आया है। हम सब उसे अवश्य पूरा करेंगे, ऐसा मेरा विश्वास है।

□□

ब्रह्मसूत्रों पर वही भाष्य प्रामाणिक हो सकता है, जो (१) दर्शनों के पूर्वोत्तर सिद्धान्तों से संगति रखता हो, (२) सूत्रों में ग्रन्थन किए गए विषय वाक्यों से विरुद्ध न हो, (३) वेदविरोध वैदिकयुक्तियों से युक्त हो, और (४) प्रत्यक्षादि प्रमाणों से प्रमाणित हो।

—आर्यमुनि [षड्दर्शनों के भाष्यकार]

□□

महर्षि जैमिनी के पश्चात् ऋषि परम्परा में स्वामी दयानन्द सरस्वती प्रथम महापुरुष हैं, जिन्होंने शाश्वत सनातन तथा सार्वभौम मानवधर्म की दुहाई ही नहीं दी, अपितु उसके लोप होने के परिणाम-स्वरूप उत्पन्न संसार के समस्त मत, पंथ तथा सम्प्रदायों की विधिवत् समीक्षा की।

—महात्मा आर्यभिक्षु

□□

भारतीय दर्शन के चिन्त्यस्थल

□ प्रो० धर्मवीर

भारतीय और पाश्चात्य शैली में एक बड़ा विभेद है, सम्भवतः उसका कारण आधुनिकता और प्राचीनता है, क्योंकि किसी भी प्रसंग को विचारने के साथ उसकी प्राचीनता को भी सुरक्षित रखना पड़ता है। किसी विचार की पुरातनता भी उन्हीं महत्वपूर्ण गुणों में समाविष्ट है जिसकी अन्य गुणों के साथ सुरक्षा करना भी उतना ही आवश्यक है, जबकि आधुनिक विचारों में परिवर्तन और परिवर्धन निस्संकोच होते रहते हैं और उनको शास्त्रों में स्थान भी मिलता चलता है। उदाहरण के लिये आधुनिक चिकित्सा शास्त्र में ग्रो का शारीर शास्त्र है। ग्रो ने जो लिखा था वह आज की अपेक्षा थोड़ा था और बहुत कुछ भिन्न था, परन्तु नवीन अनुसंधान एवं विचारों ने विषय को पुष्ट कर अद्यतन बनाये रखा है और शास्त्र पुरातन नाम से ही ज्ञात है। इसके विपरीत भारतीय शैली में ऐसा नहीं होता तथा ऐसा करना उचित भी नहीं समझा जाता, विचार को अपने स्वरूप में सुरक्षित रखना आवश्यक है इसलिए दोनों सन्दर्भों में एक और भेद भी है, वह है शैली का। प्राचीन शैली समास शैली है, सूत्र शैली है, उसमें थोड़े से शब्दों में अधिक कथन करना अभीष्ट होता है, जबकि पाश्चात्य अथवा अद्यतन शैली में प्रत्येक बात को बहुत विस्तार से, व्यास शैली में प्रस्तुत किया जाता है, ऐसा दोनों ही परिस्थितियों में स्वाभाविक भी है। पुराने समय में सब कुछ कण्ठस्थ करने के लिये ऐसा होता था, सुरक्षा का प्रमुख माध्यम यह ही था। इसके विपरीत आज भौतिक साधनों की विविधता और बहुलता होने से ज्ञान को संगृहीत करने के प्रकार भी बहुत हैं। अतः उस प्रकार की संक्षेप की कोई आवश्यकता नहीं है।

इसके साथ ही विचारों की भिन्नता का तीसरा आधार जो समझ में आ सकता है, वह यह कि प्राचीन समय का मध्यकाल तक का सारा ज्ञान-चिन्तन और सहज अनुभव पर आधारित है, परीक्षण पर नहीं। इसके विपरीत आज ज्ञान की कसौटी प्रयोगशालायें हैं जहाँ किसी की सत्यता एवं असत्यता को प्रमाणित किया जाता है और करना पड़ता है, अन्यथा वे तथ्य विचारकों में स्वीकार्य नहीं होते।

महर्षि व्यासनिन्द निर्वान-शती स्मृतिग्रन्थ/२२०

पाठकों के सामने शंकास्थल वे मुख्य रूप से आते हैं जिन विचारों को पुराने आचार्यों ने स्थापित किया है परन्तु उन्हीं को आज के तर्क व प्रयोगों की कसौटी पर भी कसा गया है तथा पुराने और अब के परिणाम एक दूसरे से भिन्नता रखते हैं। ऐसे सन्दर्भ पुराने निर्णयों पर प्रश्न चिह्न लगाते हैं। विशेष रूप से तब—जब दर्शन जैसे विषय में ऐसे स्थल आते हों, क्योंकि दर्शन का प्रादुर्भाव ही जिज्ञासा का परिणाम है। ऐसे में हठ काम नहीं आ सकता, सत्य ही स्वीकार्य और व्यवहार्य है। सत्य, असत्य दोनों नहीं चल सकते।

स्थालीपुलाक-न्याय से कुछ स्थल इस प्रकार से हो सकते हैं—जैसे कि न्याय में इन्द्रियों का प्राप्य प्रकाशकारित्व सिद्ध करते हुए नेत्रेन्द्रिय का वस्तु तक जाना है। आज यह सर्वविदित और सुविचारित तथ्य है कि चक्षु पर सूर्य के प्रकाश में वस्तु प्रतिबिम्बित होती है। इन्द्रिय की ज्योति वस्तु तक नहीं जाती परन्तु इन स्थलों का अध्ययन करते समय अपेक्षित विचार नहीं हो पाता, पंक्ति का अर्थमात्र होता है।

इसी प्रकार प्रत्यक्ष में इन्द्रियार्थ सन्निकर्ष वैज्ञानिक सन्दर्भों में विचारणीय है ताप है, ऊँचाई है, वायुदाब व अन्य बातें जिनका उपकरण प्रत्यक्ष होता है उसमें इन्द्रिय एवं अर्थ के सन्निकर्ष की कोई आवश्यकता नहीं पड़ती और वह ज्ञान प्रत्यक्ष के अतिरिक्त किसी अन्य कोटि में नहीं आ सकता। तर्क के प्रसंग में अनुमान को समझाते हुए आज किसी पाठक के मन में यह उदाहरण कैसे बैठ सकता है—वैदिकी हिंसा हिंसा न भवति—तथ्य तो यह है कि हिंसा तो हिंसा है, वैदिक या अवैदिक होने से उसमें कुछ भी अन्तर नहीं आता, अन्तर तो उपयोगिता के आधार पर सम्भव है। जब शत्रु को मारना उचित है और मित्र को मारना अनुचित, किन्तु हिंसा से इन्कार नहीं हो सकता, परन्तु आज भी अनुमान के प्रकरण को उसी उदाहरण से समझाया जाता है। यह दर्शन शास्त्र की दृष्टि से कितना उचित है, यह विचारणीय बिन्दु है। हिंसा तो वस्तुतः वैदिक है या नहीं, यह तो विचार का दूसरा प्रसंग है, परन्तु वैदिक होने का तर्क तो केवल वेद को मानने वाले के लिये ही ग्राह्य है क्योंकि शब्द प्रमाण तो तभी प्रमाण है जब दोनों पक्ष के लिये प्रमाण हो अन्यथा इस प्रमाण का कोई मूल्य नहीं, जैसे आज के सन्दर्भ में अनुभव होता है।

सांख्य में आचार्य ईश्वरकृष्ण का तर्क प्रकृति सहज रूप से पुरुष का उपकार करती है, इसको सिद्ध करने वाला उदाहरण बड़ा ही अपूर्ण लग सकता है—जिस प्रकार बछड़े के पालन के लिये दुग्ध स्वयं प्रवाहित होता है, चेतन की इच्छा के बिना दूध का न बनना, न प्रवाहित होना क्रिया शारीर का प्रात्यक्षिक विषय है, जिस प्रकार बछड़े के रहने पर आवश्यकता होने पर मृत गाय के स्तनों से दुग्ध का स्रवण संभव नहीं है, अतः इन युक्ति-प्रमाणों से निर्णय स्वयं विचारणीय बन जाता है ! वेदान्त का लूता-प्रसंग भी इसी प्रकार का उदाहरण है।

दो उदाहरण दर्शन में बड़े प्रसिद्ध हैं—शृङ्गाच्छरो जायते और इसके साथ दूसरा उदाहरण है गोमयवृश्चिको जायते। इस में प्रथम उदाहरण तो संगत है, परन्तु दूसरा उदाहरण वृश्चिक कारण, वृश्चिकबीज-अस्तित्व के अभाव में गोमयमात्र से वृश्चिक की सम्भावना नहीं बनती। शर के प्रति शृङ्ग जिस प्रकार का कारण है। गोमय वृश्चिक के प्रति उस प्रकार का कारण नहीं है। अतः विभक्ति दोनों स्थान पर एक है, परन्तु तथ्यतः दोनों में साम्य किस प्रकार सम्भव है, यह चिन्त्य है।

इस प्रकार के अन्य अनेक स्थल स्वाध्याय करते हुए पाठकों के सन्मुख आते होंगे। सुविज्ञ विचारक इन समस्याओं पर अपना समाधान प्रस्तुत करेंगे तो दर्शनपरम्परा बढ़ सकेगी।



आर्यसमाज का प्रतिवादी साहित्य

□ प्रा० राजेन्द्र जिज्ञासु

नित्य ईश्वर के नित्य ज्ञान वेद के प्रसार-प्रचार के लिए महर्षि दयानन्द ने आर्यसमाज की स्थापना की। महर्षि दयानन्द ने बड़ी निर्भीकता से सत्य का मण्डन व पाखण्ड का खण्डन किया। ईश्वर की वाणी वेद के प्रचार-कार्य में उन्हें असह्य कष्ट सहने पड़े। विष के प्याले पीने पड़े। अपना जीवन भी आहुत करना पड़ा। महर्षि ने सारे संसार को वेद के सत्य सिद्धान्तों को स्वीकार करने का निमन्त्रण दिया।

महर्षि दयानन्द ने प्रचलित मत पंथों व उनके ग्रन्थों की अपने व्याख्यानों एवं पुस्तकों में समीक्षा भी की। इस समीक्षा को कोई कठोर भले ही कहे एवं समझे परन्तु महर्षि ने किसी ग्रन्थ में असंसदीय भाषा का प्रयोग नहीं किया। बाइबल व कुरान में अन्य मतावलम्बियों के लिए कठोर शब्दों का प्रयोग तो किया ही गया है, असंसदीय भाषा का भी प्रयोग हुआ है। दूसरों को कुत्ते एवं सूअर भी कहा गया है।

महर्षि ने सुधार व उपकार की पवित्र भावना से वेदेतर मतों की समीक्षा की है। उन्होंने हिन्दुओं की बुराइयों को भी त्याज्य बताया है, मुसलमानों एवं ईसाइयों के अन्धविश्वासों का भी खण्डन किया है। यह भी स्मरण रखना चाहिए कि महर्षि दयानन्द ने अन्य मतों का खण्डन करके कोई नवीन परम्परा नहीं चलाई। संसार में सब देशों में, सब युगों में विचारक व सुधारक खण्डन भी करते आए हैं। खण्डन किसने नहीं किया ?

आज कोई पौराणिक हिन्दुओं के तुष्टीकरण के लिए और कोई मुसलमानों व ईसाइयों के तुष्टीकरण के लिए, वोट और नोट की राजनीति के चक्र में यह भ्रान्ति फैला रहा है कि आर्यसमाज तो खण्डन-मण्डन करने वाली संस्था है। आश्चर्य तो यह है कि ये राजनेता भी प्रतिदिन अपने विरोधी दलों वा विरोधियों का खण्डन करते हैं।

एक तथ्य और उल्लेखनीय है। जब महर्षि ने अपने कालजयी ग्रंथ सत्यार्थप्रकाश के अन्तिम चार समुल्लासों में अन्य मतों की समीक्षा की उससे पहिले मुसलमान मौलवी वा ईसाई पादरी हिन्दुओं की मान्यताओं व धार्मिक पुस्तकों की भर पेट निन्दा कर रहे थे। मुरादाबाद के मुन्शी इन्द्रमणि जी ने अपनी लौह लेखनी उठा कर मौलवियों की चुनौती स्वीकार की। पहल मौलवियों ने की, मुन्शी इन्द्रमणि ने नहीं।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/२२२

इसी प्रसंग में यह ऐतिहासिक तथ्य भी नहीं भूलना चाहिए कि आर्यसमाज की स्थापना से बहुत समय पूर्व प्रसिद्ध उर्दू लेखक एवं देशभक्त सुधारक श्री मुन्शी कन्हैयालालजी भी अपने पत्र 'नीतिप्रकाश' में ईसाई, मुसलमान व पौराणिक लोगों के अंधविश्वासों व मान्यताओं का यथामति मण्डन किया करते थे। मुसलमान व ईसाई हिन्दुओं के विरुद्ध कोई अनुचित बात लिखते तो मुन्शीजी उसका भी उत्तर देते थे। रूढ़िवादी ब्राह्मणों को भी मुन्शीजी ने अच्छे रगड़े दिये। अतः निष्पक्ष विद्वानों को यह भ्रमोच्छेदन करना चाहिए कि महर्षि दयानन्द ने ही सर्वप्रथम ईसाई मुसलमान आदि मतों का खण्डन किया। डॉ० ताराचन्द सरीखे इतिहासकार न जाने कैसे इस भ्रान्ति के कीच-बीच फंसे हैं। महाराष्ट्र के तपस्वी विद्वान् ब्र० विष्णु बुवा ने महर्षि से कई वर्ष पूर्व इन मतों का खण्डन किया था। बंगाल, गुजरात, महाराष्ट्र, तामिलनाडु, केरल आदि प्रदेशों में आर्यसमाज से कुछ वर्ष पूर्व कई सभा-संस्थायें बनीं वा टूटीं। इन सब ने खण्डन भी किया।

महर्षि दयानन्द ने सत्यार्थप्रकाश के अन्तिम चार समुल्लासों में तो वेदेतर मतों की समीक्षा की ही, कुछ और लघु पुस्तिकाएं भी अन्य मतों के प्रतिवाद में लिखी उनमें से उल्लेखनीय हैं:—

वेदविरुद्धमत खण्डन—इसमें वल्लभ मत का खण्डन है।

वेदान्तिध्वान्त निवारण—नवीन वेदान्त के खण्डन के लिए लिखी गई।

शिक्षापत्रीध्वान्त निवारणम्—स्वामीनारायणमत खण्डन में लिखी गई।

भ्रान्ति निवारण—श्री महेशचन्द्र न्यायरत्न द्वारा ऋषि के वेदभाष्य पर किये गये आक्षेपों का उत्तर।

भ्रमोच्छेदन—राजा शिवप्रसाद सितारेहिन्द द्वारा ऋग्वेदादिभाष्यभूमिका पर किये गये आक्षेपों का उत्तर।

अनुभ्रमोच्छेदन - द्वितीय बार जो उत्तर दिया गया।

इसी के साथ यदि हम महर्षि के शास्त्रार्थों को जोड़ लें तो अप्रासंगिक बात न होगी। इन शास्त्रार्थों में काशीशास्त्रार्थ एवं मेला चाँदापुर का सर्वधर्मसम्मेलन विशेष महत्त्व रखते हैं। इन दोनों का, आर्यसमाज की ओर से, हिन्दी उर्दू आदि भाषाओं में अनेक बार प्रकाशन हुआ है। इनके प्रकाशन की यही विशेषता है कि दूसरों के विचार भी छापे गये हैं और महर्षि द्वारा दिया गया उत्तर भी साथ छपा गया है।

आर्यसमाज की ओर से अन्य मतावम्बियों के प्रतिवाद में जो महत्त्वपूर्ण पुस्तक सबसे पहिले छपी गई वह थी 'रसाला एक आर्य'। यह उर्दू में छपी थी। महर्षि के जीवन काल में ला० साईंदासजी लाहौर निवासी ने तैयार की। १८८१ ई० में कलकत्ता विश्वविद्यालय के सीनेट हाल में देशभर के पौराणिक विद्वानों ने राजाओं एवं सेठों की सहायता से ऋषि के विरुद्ध एक सभा करके एक व्यवस्था लिखी थी। 'रसाला एक आर्य' उसी के प्रतिवाद में छपा गया। खेद है कि अब यह नहीं मिलता।

तकजीबे हक़ प्रकाश—सत्यार्थप्रकाश के प्रकाशन के २५ वर्ष बाद तक किसी मुसलमान भाई ने यह नहीं कहा वा लिखा कि यह दिलाज़ार (दिल को दुखाने वाली) पुस्तक है। मुसलमान मुनाज़र मौलाना सनाउल्ला खाँ ने सत्यार्थप्रकाश आर्य भाषा में ही पढ़ा था। निहित स्वार्थी वाले लोगों ने वर्षों बाद सत्यार्थप्रकाश के चौदहवें समुल्लास के खण्डन में हक़ प्रकाश पुस्तक लिखवाई। इसके प्रतिवाद में श्री स्वामी दर्शनानन्दजी ने 'तकजीबे हक़ प्रकाश' पुस्तक छपवाई। बहुत सुन्दर व पठनीय पुस्तक है।

‘चौदहवीं का चाँद’—कई वर्ष पश्चात् आर्यसमाज के मूर्धन्य दार्शनिक एवं साहित्यकार आचार्य चमूपतिजी ने भी ‘हृक प्रकाश’ के प्रतिवाद में एक अद्भुत पुस्तक ‘चौदहवीं का चाँद’ लिखी। यह अपने विषय की एक बेजोड़ पुस्तक है।

यह एक सर्वविदित तथ्य है कि आर्यसमाज में श्री पं० लेखरामजी आर्यपथिक के साहित्य की बड़ी धूम मची। पं० जी ने भी जहाँ अपने सिद्धान्तों का मण्डन किया वहाँ दूसरों के आक्षेपों का उत्तर देने में सदा तत्पर रहे। उनके प्रतिवादी साहित्य की कुछ सूची इस प्रकार है—

(१) पुराण किसने बनाए (२) देवी भागवत परीक्षा (३) मूर्ति प्रकाश, इतरे रूहानी (४) साँच को आँच नहीं—इसमें एक पौराणिक शिवनारायण कायस्थ द्वारा सत्यार्थप्रकाश पर किये गये आक्षेपों का प्रतिवाद है। (५) कृश्चन मत दर्पण (६) सदाकते इल्हाम—यह ब्रह्मसमाज द्वारा प्रकाशित एक पुस्तिका का प्रतिवाद है। (७) सच्चे धर्म की शहादत (८) नजात की असली तारीफ—यह उक्त विषय पर मौलवी गुलाम कादर शाह व पं० लेखरामजी के मध्य हुआ एक शास्त्रार्थ है। (९) सदाकते ऋग्वेद—पादरी अब्दुला आथम की पुस्तिका का प्रतिवाद है। (१०) मसला नियोग—पादरी टी० विलियम्स के आक्षेपों का प्रतिवाद है। (११) सदाकते असूल व तालीम आर्यसमाज—यह भी ईसाई पादरियों के उत्तर में लिखी गई थी। (१२) तकज़ीबे ब्राहीन अहमदिया—दो भागों में। श्री जोन्ज अमरीका के विद्वान् लेखक का यह लेख भ्रान्तिपूर्ण है कि यह पं० लेखराम का मिर्जा गुलाम अहमद पर प्रथम आक्रमण था (His First Atta.k)।^१ वास्तविकता यह है कि यह तो आक्रमण का उत्तर था। (१३) नुसखा खन्ते अहमदिया (१४) अबताले बशरते अहमदिया, (१४) हुजत उल इस्लाम (१५) राहे नजात (१५) सदाकते धर्म आर्य (१६) रह्ने खिलते इसलाम (१७) आईना शफायत—आदि सब पुस्तकें प्रतिवाद में लिखी गईं। पं० जी ने पहल नहीं की। (१८) पं० जी ने एक आईना-ए-इंजील पुस्तिका भी लिखी थी। इसकी एक दुर्लभ प्रति हमारे पास है। यह कुलियात आर्य मुसाफ़र में संगृहीत नहीं है।

मुरादाबाद के लाला जगन्नाथ ने आर्यसमाज से पृथक् किये जाने पर आर्यसमाज के विरुद्ध कई छोटी-छोटी पुस्तकें लिखी थीं। सामग्री सब में मिलती-जुलती थी।

आर्यसमाज मुरादाबाद के मन्त्री श्री पण्डित कुंवरसेन शर्माजी ने उसके प्रतिवाद में एक पुस्तक ‘जगन्नाथ अम नाशक’ उर्दू में छपवाई। ‘जगन्नाथदास अम निवारण’ भी छपी थी। ‘जगन्नाथदास कुतर्क कुठार’ भी मुरादाबाद से प्रकाशित की गई। ये तीनों पुस्तकें उर्दू में थीं। ‘अमूर्त’ सिद्धान्त पौराणिक व्याख्याता मुन्शी दीन-दयाल (पं० मौलिकन्द्रजी शर्मा के पिता) के प्रतिमा-पूजन व्याख्यान के प्रतिवाद में आर्य विद्यार्थी ज्वालाप्रसाद ने यह पुस्तक उर्दू में लिखी थी।

वर्ण-व्यवस्था—ला. मुन्शीराम (स्वामी श्रद्धानन्दजी) द्वारा लिखित एक दुर्लभ उर्दू पुस्तक है। पौराणिक धारणाओं के प्रतिवाद में लिखी गई थी।

काग-हंस परीक्षा—आर्यसमाज की आदिकाल की पुस्तकों में से यह भी एक लोकप्रिय पुस्तक थी, जिसे पं० गंगाप्रसाद उपाध्याय सरीखे मनीषियों ने भी चाव से पढ़ा था। यह पौराणिक बाबा हंसस्वरूप के व्याख्यानों के प्रतिवाद में ला. गणेशदास आनन्द स्यालकोट ने लिखी व छपवाई थी।

इंजील कलामे इलाही नहीं—यह एक विद्वत्तापूर्ण पुस्तक १८९९ ई. में ला. काशीरामजी वकील ने उर्दू में लिखी थी।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/२२४

पुराणों की नापाक तालीम से बचो—यह भी १८९९ में छपी थी। लेखक थे ला. मुन्शीरामजी वकील जालन्धर।

आर्यसमाज के आदिकाल में ला. राधाकिशनजी ने भी बहुत कुछ लिखा। असरारे ब्रह्म पंथ उनकी एक अच्छी पुस्तक थी। यह ब्रह्मसमाज द्वारा प्रकाशित 'स्वामी दयानन्द और उनका नया पंथ' के उत्तर में छपवाई गई थी।

सुबेह उमीद—ला. मुन्शीराम लिखित यह उर्दू पुस्तक वेद की महिमा पर प्रकाश डालती है। इसमें वेद-विषयक पश्चिमी विद्वानों तथा पौराणिक पण्डितों के भ्रामक विचारों का प्रतिवाद भी है।

जाली कृष्ण—१९०४ ई. में मिर्जा गुलाम अहमद का एक लैक्चर स्यालकोट में पढ़कर सुनाया गया था। उसमें मिर्जा ने कृष्ण होने का दावा किया था। स्वामी योगेन्द्रपालजी ने उसी के प्रतिवाद में यह पुस्तिका लिखी थी।

खूबीय इस्लाम—प्रतीत होता है कि जब ला. जगन्नाथदास आर्यसमाज में थे तब इस्लामी मत के दोषों को दर्शाने के लिए गद्य व पद्य में यह पुस्तक लिखी थी। सम्भव है इसमें श्री मुन्शी इन्द्रमणिजी का भी सहयोग रहा हो।

नुकसानात शादी सुगरसनी वा फवायदे तालीमे नसवां—यह १८९२ ई० में आर्यसमाज लुधियाना के उत्सव पर ला० रामजीदास द्वारा पढ़ा गया एक निबंध था। बालविवाह के खण्डन व स्त्रीशिक्षा के मण्डन में उर्दू में छपा था।

हमारे गुरु साहबान वेद के पैरो थे—यह पुस्तक अकालियों के पृथक्तावाद के प्रतिवाद के लिए उपयोगी है। शहीद भक्तसिंह के दादा श्री बाबा अर्जुनसिंह ने उर्दू में लिखी थी। उन्नीसवीं शताब्दी के अन्त में छपी थी।

'गुरु मर्यादा' उर्दू प्रथम भाग—शहीद भक्तसिंह के पिता श्री सरदार किशनसिंह ने गुरुओं के विवाह-संस्कारों का विवरण देकर यह पुस्तक लिखी जिसमें सिद्ध किया गया कि वे वैदिक धर्मी थे। एक दुर्लभ प्रति हमारे पास है। दूसरा भाग नहीं छपा। ऐसा हमारा मत है।

रसाला 'सत प्रकाश'—यह डी. ए. बी. कालेज के उपदेशक पं. जगतसिंहजी द्वारा लिखित उर्दू पुस्तक है। इसमें भी यह सिद्ध किया गया है कि गुरु वेदनिष्ठ थे। पृथक्तावाद का सप्रमाण प्रतिवाद किया गया है।

आर्य सिद्धान्त तथा सिख गुरु—यह गुरुमुखी पंजाबी में और फिर हिन्दी में भी छपी। उसके लेखक सिख साहित्य के मर्मज्ञ लौहपुरुष स्वामी स्वतन्त्रानन्दजी हैं। पृथक्तावाद के प्रतिवाद के लिए बड़ा खोजपूर्ण अद्वितीय ग्रंथ है।

अहिंसा प्रचार—कुछ लोगों ने वेद शास्त्र वा ऋषिकृत ग्रंथों के उल्टे सीधे अर्थ करके मांस-भक्षण का प्रचार करना चाहा था। मुन्शी नारायणकृष्णजी ने उनके विचारों के प्रतिवाद के लिए यह उत्तम पुस्तक १८९५ ई. में उर्दू में रची थी। स्मरण रहे कि मांस-भक्षण का पक्ष लेने वालों में महता राधाकिशनजी भी थे।

मुता व नियोग—इसके लेखक स्वामी योगेन्द्रपाल हैं। यह उर्दू पुस्तिका बड़ी खोजपूर्ण है।

खुलासा तालीमे कुरान—इसके लेखक हैं खलीफा हरिसिंहजी देहली।

अफ़शाय राज़—यह भी खलीफाजी द्वारा लिखित उर्दू पुस्तिका है। इसमें राधास्वामियों की शिक्षा का खण्डन है।

‘यथार्थप्रकाश’ की हकीकत—राधास्वामियों के गुरु बाबू आनन्दस्वरूपजी की पुस्तक यथार्थप्रकाश के तृतीय भाग का उत्तर है। लेखक हैं श्री पं. बुद्धदेव मीरपुरी तथा महता सावनमल दत्त।

ऐसी ही एक पुस्तक है राधास्वामी मत आलोचन। यह भी उर्दू में छपी। लेखक थे स्वामी सोमानन्द (महता सावनमल)।

राधास्वामी मत और वैदिक धर्म—यह उर्दू में एक बहुत बड़ा ग्रंथ है। इसमें यथार्थप्रकाश के तीनों भागों का उत्तर है। लेखक थे श्री मास्टर लक्ष्मणजी रामनगरी।

पौराणिक धर्म का जनाना—यह गोपाल मिश्रजी की पुस्तक ‘कलिजुग इनसान के लिबास में’ का प्रतिवाद है। दीनानगर के श्री विश्वामित्र ने लिखी थी। विशेष बात यह है कि मिश्रजी अपनी इन कुछयात पुस्तकों के बाद वर्षों आर्यसमाज वा आर्य सिद्धान्तों के पक्ष में आर्य गजट में लिखते रहे हैं।

दहला पागल हो गया—यह अभी कुछ वर्ष पूर्व हिन्दी में छपी पुस्तक है। लेखक हैं शास्त्रार्थमहारथी पं. शान्तिप्रकाशजी। इस पुस्तक में पौराणिक केशवपुरी के अनर्गल प्रलाप का प्रतिवाद है।

मुबाहसा देहली—आर्यसमाज सदर बाजार देहली के १९१६ ई. के उत्सव पर एक शास्त्रार्थ हुआ था। मौलवी अहमद सईद, मौलवी शरीफ हुसैन, मौलवी शरीफ अहमद ने इसमें भाग लिया। श्री पं. रामचन्द्रजी देहलवी आर्यसमाज की ओर से थे।

अंधा इत्काद वा खुफिया जहाद—स्वामी अश्वानन्दजी द्वारा लिखित यह उर्दू पुस्तिका सैमटिक मतों के सम्बंध में है।

मुहमदी साजश का इन्कशाफ—यह भी स्वामीजी लिखित एक पुस्तक थी परन्तु इसमें मुसलमानी मत की समीक्षा नहीं थी। इसमें मुसलमानों द्वारा हिन्दुओं को उचित-अनुचित उपायों से मुसलमान बनाने के षड्यन्त्र का भण्डा फोड़ा गया था।

कल्याण मार्ग या रद्दे नसीमे दावत—लेखक थे मलक ज्वालासहायजी म्यानीवाले। नाम से ही स्पष्ट है कि यह मिर्जा गुलाम अहमद की एक पुस्तक का उत्तर है।

श्री सत्यसाई बाबा ?—यह प्राध्यापक राजेन्द्र जिज्ञासु द्वारा लिखित पुस्तिका है। इसमें खण्डन किये बिना इस मत का प्रतिवाद है। कई ठोस प्रश्न किये गये हैं।

श्री सत्यसाई बाबा का कच्चा चिट्ठा—श्री शिवपूजनसिंहजी कुशवाह लिखित पुस्तक बड़ी रोचक है। पठनीय है।

आर्यवीर के विशेषाङ्क—आर्यवीर लाहौर व जालंधर से छपता रहा है। इसने १९३५ ई. में ‘मूर्तिपूजा नम्बर’ निकाला, एक बार ‘मिर्जाई नम्बर’ निकाला। ‘मृतक श्राद्ध नम्बर’ भी निकला। ‘मांस भक्षण खण्डन अङ्क’ बहुत अच्छे अङ्क थे।

मसला इरतका—नाथ जलालपुरी ने १९१४ ई. में विकासवाद के प्रतिवाद में यह पुस्तक लिखी थी।

तीन हस्तियां—१९०९ ई. में छपा था। इसमें तीन अनादि पदार्थों पर विधर्मों विद्वानों के व्याख्यानों सहित ला. काशीरामजी, डा. चिरञ्जीव भारद्वाज तथा पं. घासीरामजी, के व्याख्यान छपे हैं। स्वपक्ष का मण्डन है। विपक्ष के आक्षेपों का सुन्दर रीति से उत्तर है। खोजपूर्ण पुस्तक है।

स्त्री सुधार—यह लाला मुन्शीराम लिखित उर्दू पुस्तक १८९१ ई. में छपी थी। इसमें रूढ़िवाद का युक्ति व प्रमाणों से प्रतिवाद किया गया है।

स्त्रियों पर सामाजिक अन्याय—यह हिन्दी अंग्रेजी उर्दू में हरदेवीजी सम्पादिका 'भारत-भक्ति' ने लिखी व छपवाई। प्रयाग से छपी थी।

क्षात्र धर्म पालन का गैर मतवको मौका—यह पुस्तक एक बाल विधवा खत्री कन्या के पुनर्विवाह से उत्पन्न विवाद पर लिखी गई थी। इसके लेखक थे ला. मुन्शीरामजी। १८९५ ई. में छपी।

वर्णव्यवस्था—उर्दू में मेरठ के एक आर्य सभासद ने लिखी थी। १८८७ ई. में छपी थी। इसमें स्वपक्ष का मण्डन तथा पौराणिक मान्यताओं का प्रतिवाद है।

इंजीलों में परस्पर विरोधी कल्पनाएँ—श्री पं. देवप्रकाशजी लिखित हिन्दी पुस्तक है। विद्वत्तापूर्ण है।

कुर्आन में अन्य मतावलम्बियों के लिए कुछ अति कठोर, उत्तेजक वाक्यों का संग्रह—इसके लेखक श्री पं. रामचन्द्रजी देहलवी हैं। हिन्दी में लिखी गई यह पुस्तक १९४४ ई. में छपी थी।

नकली चन्न बसेश्वर या खंजरे जालिम—श्री मास्टर लक्ष्मणजी लिखित यह उर्दू पुस्तक हैदराबाद के एक मौलाना सदीक के पाखण्डजाल को तार तार करने के लिए लिखी गई थी।

वेद का इस्लाम पर प्रभाव—यह हिन्दी में छपा पं. रामचन्द्र देहलवीजी का एक व्याख्यान भ्रान्ति-निवारण के लिए उपयोगी है। कई मिथ्या धारणाओं का प्रतिवाद करता है।

पूजा क्या? क्यों? और कैसे?—यह भी देहलवीजी का एक व्याख्यान है। बड़ी सुन्दर रीति से मूर्तिपूजा आदि का प्रतिवाद किया गया है।

गंग तरंग—यह पं. चमूपतिजी का एक सुन्दर काव्य है। खाजा दिल मुहम्मद एम. ए. के 'नारे तोहीद' काव्य के उत्तर में लिखा गया था। दिल को छूने वाला यह काव्य कई बार छपा है।

जवाहरे जावेद—यह पं. चमूपतिजी की एक अनुपम पुस्तक है। वैदिक त्रैतवाद पर मौलाना मुहम्मद असहाक की एक पुस्तक के प्रतिवाद में लिखी गई है। जीव वा प्रकृति के अनादि होने पर ईसाई मुसलमानों के सब आक्षेपों का उत्तर बड़ी सूक्ष्म बूझ व योग्यता से दिया गया। भाषा व शैली भी कमाल की है।

इसबात उल तनासुख—लेखक लक्ष्मीनारायण अमरोही। यह पुस्तक 'इबताले तनासुख' नामक एक पुस्तक के उत्तर में लिखी गई है। इसमें बहुत सी सामग्री श्री पं. चमूपतिजी की उपरोक्त पुस्तक से ही ली गई है।

वैदिक स्वर्ग—यह भी पं. चमूपतिजी कृत उर्दू पुस्तक है। मौलवी अब्दुलहक के इस विषय पर आक्षेपों का उत्तर है। इस का हिन्दी अनुवाद प्रो. शररजी ने किया है। जो छपा नहीं। महान् मनीषी की एक उत्तम देन है।

Fountain Head of Religion—यह पं. गंगाप्रसादजी न्यायाधीश द्वारा लिखित एक उत्तम अंग्रेजी पुस्तक है। हिन्दी उर्दू अनुवाद भी इसके छपे हैं। इसमें यह सिद्ध किया गया है कि सब मत पंथों का आदि स्रोत वेद है। इसमें इस भ्रम का निराकरण है कि सृष्टि बनाने के बहुत बाद ईश्वर ने अपना ज्ञान दिया। अपने दूतपूत भेजे तो संसार सभ्य बना।

ऋषि का बोलबाला—यह उर्दू पुस्तक ला. अनूपचन्द आफ़ताब ने मौलवी गुलाम हुसैन की एक पुस्तक के प्रतिवाद में लिखी थी। ऋषि जीवन पर आक्षेपों का उत्तर है।

निष्कलंक दयानन्द—यह उर्दू पुस्तक श्री मास्टर लक्ष्मणजी ने जियालाल जैनी लिखित 'दयानन्द छल कपट दर्पण' व मिर्जाई सम्प्रदाय के पत्र 'फारूक' के सम्पादक की कुख्यात पुस्तक 'उन्नीसवीं सदी का महर्षि', अब्दुल ग़फ़ूर लिखित न्यायप्रकाश के उत्तर में लिखी थी।

महर्षि का विषपान—अमर बलिदान—यह प्रा. राजेन्द्र जिज्ञासु लिखित हिन्दी पुस्तिका है। इसमें ऋषि के बलिदान विषपान से सम्बन्धित प्रमाण देकर एतद्विषयक भ्रान्तियों का निराकरण किया गया है।

विष—ऋषि मृत्यु का कारण—बम्बई से प्रकाशित यह हिन्दी पुस्तक भी उपरोक्त विषय पर है। इसमें कई विद्वानों के लेखों का संग्रह है।

कलाम-उल रहमान—वेव है या कुर्आन—यह पं. धर्मभिक्षुजी लिखित एक उत्तम पुस्तक है। शास्त्रार्थों में इस विषय पर उठाये जाने वाले आक्षेपों का प्रतिवाद योग्यता से किया गया है। एक ही भाग छपा था। दूसरे का विज्ञापन तो छपा परन्तु पुस्तक नहीं।

दिल्ली दिग्विजय—१९४४ ई. में आर्य विद्वान् पं. व्यासदेवजी तथा पौराणिक पंडित माधवाचार्य के मध्य हुए शास्त्रार्थ को हिन्दी में आर्यसमाज नयाबांस ने छपवाया है। पठनीय पुस्तक है।

निर्णय के तट पर—अमरस्वामीजी के प्रमुख शास्त्रार्थों का एक अच्छा संग्रह इस नाम से छपा है।

शास्त्रार्थ संगरूर—१९४० ई. में संगरूर में पं. अखिलानन्द तथा आर्य विद्वान् पं. मनसाराम 'वैदिकतोप' में शास्त्रार्थ हुआ। उर्दू में यह शास्त्रार्थ छपा था।

मेरे पच्चीस मिण्ट—यह पं. मनसाराम वैदिकतोप का भिवानी शास्त्रार्थ है। हिन्दी में छपा था। पौराणिकों ने तब पं. जी पर लट्ट भी बरसाए थे।

शास्त्रार्थ फीरोजाबाद—यह हिन्दी में छपा था।

शास्त्रार्थ जाखल—पौराणिकों के साथ पं. लोकनाथजी के शास्त्रार्थ को पं. मनसारामजी ने लिखकर छपवाया था। उर्दू में छपा था।

शास्त्रार्थ कोट अहू—अवतारवाद पर पं. शान्तिप्रकाशजी का यह शास्त्रार्थ पौराणिक पं. श्रीकृष्ण शास्त्री से हुआ था। उर्दू में ही छपा था।

शास्त्रार्थ नगीना—बीसियों मौलवियों से एक आर्य विद्वान् मास्टर आत्मारामजी का बीसवीं शताब्दी के आरम्भ में शास्त्रार्थ हुआ था। इसमें सहस्रों श्रोता थे। उर्दू में छपा था।

शास्त्रार्थ अमृतसर—'आर्यवीर' ने पं. रामचन्द्र देहलवीजी के साथ पादरी अब्दुलहक के १९५४ ई. के शास्त्रार्थ को विशेषाङ्क के रूप में छपा था।

मुसाबीह उल-इस्लाम—यह पं. गंगाप्रसादजी उपाध्याय की इस्लाम विषयक मौलिक पुस्तक है। हिन्दी उर्दू दोनों में छपी है। इसमें कई भ्रान्तियों का बड़ी योग्यता से निराकरण किया गया है।

बाफे ओहाम—पं. देवप्रकाशजी ने श्री पं. लेखरामजी के सम्बन्ध में मिर्जा गुलाम अहमद की भविष्य-वाणियों की उत्तम रीति से समीक्षा की है।

सनातन धर्म—श्री पं. राजेन्द्रजी अतरीली लिखित यह पुस्तक बड़े परिश्रम से लिखी गई है।

पौराणिक पोप पर वैदिक तोप—१२०० पृष्ठों से भी अधिक की यह उर्दू पुस्तक पं. मनसारामजी लिखित एक ज्ञानकोश है। यह जाखल के शास्त्रार्थ की देन है। बेजोड़ ग्रन्थ है।

भारत में मूर्ति-पूजा—यह भी पं. राजेन्द्र जी अतरीली लिखित एक सुन्दर हिन्दी पुस्तक है।

मूर्तिपूजा-खण्डन—यह मास्टर लक्ष्मणजी की एक उर्दू पुस्तिका है।

Worship—यह पं. गंगाप्रसाद जी उपाध्याय की एक अनुपम अंग्रेजी पुस्तक है। मूर्ति-पूजा, व्यक्ति-पूजा, कबर-पूजा का अच्छा प्रतिवाद किया गया है। हिन्दी में 'पूजा—क्या ? क्यों ? कैसे ?' के नाम से छप गई है।

जेबी पिस्तोल—महाशय प्रेमचन्द्र लिखित इस उर्दू पुस्तक में पौराणिक मत का अच्छा खण्डन है।

शास्त्रार्थ दर्पण—यह महाशय चिरञ्जीलालजी प्रेम के नाम से उर्दू में छपी थी। परन्तु इसके लेखक प्रेमजी नहीं थे, पं. शान्तिप्रकाशजी थे। प्रेमजी ने कुछ देखा अवश्य था।

प्रेम लीला—प्रथम भाग—श्री रहतुलालजी गंगोह लिखित यह उर्दू पुस्तिका गंगोह की पौराणिक संस्था प्रेम प्रचारिणी सभा की प्रेम लीला के सम्बन्ध में है। आर्यसमाज पर किये गये आक्षेपों का प्रतिवाद किया गया है।

आईना श्रीमद् भागवत मासूम छल कपट दर्पण भी आप की ही कृति है। यह भी उर्दू में लिखा गया।

शिव पुराण दर्पण भी आपकी अधूरी कृति उर्दू में छपी। आपकी खोज प्रशंसनीय थी।

प्रमुख सिख विद्वानों से पांच प्रश्न—स्वामी अमृतानन्दजी सिख साहित्य के मर्मज्ञ थे। यह हिन्दी पुस्तिका भ्रम-भञ्जन के लिए, ऐक्यवादी भावना उभारने के लिए उपयोगी है।

मिर्जाई दामे फ़रेन और बाबा नानक—यह मास्टर लक्ष्मणजी की उर्दू पुस्तक मिर्जाई मत वालों के बाबा नानक विषयक भ्रामक विचारों के प्रतिवाद के लिए लिखी गई।

मुँह तोड़ जवाब पानीपत से छपी यह पुस्तिका माधवाचार्यजी द्वारा मृतक श्राद्ध व रामलीला के लाभ का उत्तर है। हिन्दी में यह पुस्तिका छपी है।

भविष्य-पुराण की आलोचना—वैदिकतोप श्री पं. मनसाराम लिखित यह पाण्डित्यपूर्ण ग्रन्थ बार-बार छपना चाहिए।

देवी भागवत पुराण तथा शिव पुराण आलोचना भी इसी माला का दूसरा वा तीसरा पुष्प थे।

ब्रह्मवैवर्त पुराण की आलोचना भी प्रशंसित पं. जी ने लिखी थी। परन्तु इसकी प्रकाशित प्रति हमारे देखने में नहीं आई।

रावण जोगी के भेस में—यह पं. मनसारामजी के भटिण्डा शास्त्रार्थ का रोचक विवरण है। उर्दू में छपा था।

पौराणिक दम्भ पर वैदिक बम्ब—यह भी पं. मनसारामजी की कृति है। उनके अभिन्नहृदय मित्र महाशय हंसराजजी आर्य बरेटा ने यह हिन्दी पुस्तक छपवाई थी। पौराणिक माधवाचार्य ने भद्दी भाषा में 'पं. बुद्धदेव का जूता ऋषि दयानन्द के सिर पर', शम्भुदयाल ने दयानन्द भाव चित्रावली, गोपाल मिश्र ने 'कलियुग इन्सान के

लिबास में' 'शिव पूजा और दयानन्द की तालीम' तथा 'रामपूजा और शैतान की तालीम' अश्लील भाषा में लिखीं। पं. मनसारामजी की यह पुस्तक उसका करारा उत्तर था। जैसे को तैसा।

चेतावनी प्रकाश—उर्दू में छपी। हिन्दी में हमने नहीं देखी। हिन्दी का विज्ञापन तो छपा। यह भी महाशय हंसराजजी आर्य ने छपवाई। पौराणिकों ने एक 'चेतावनी' नाम की पुस्तक आर्यसमाज के विरुद्ध छपवाई। इसके लेखक एक राजनारायण अरमान नाम के पाखण्डी पुरुष थे। चेतावनी प्रकाश उसी का उत्तर है।

पौराणिक पोल प्रकाश—१३५० पृष्ठों में दो भागों में हिन्दी में छपा। यह पं. मनसारामजी की अद्भुत कृति है। लेखनी उनकी खोज व सूझ-बूझ का गुणगान करने में अक्षम है। यह 'आर्यसमाज की मौत' पौराणिक पुस्तक का उत्तर है।

शांकर-भाष्यालोचन—प्रसिद्ध आर्य दार्शनिक श्री पं. गंगाप्रसादजी उपाध्याय की पाण्डित्यपूर्ण अत्युत्तम कृतियों में से एक है। आर्यसमाज में अपने विषय की यही एक पुस्तक है।

अद्वैतवाद—यह भी इन्हीं प्रशंसित पं. जी की एक गम्भीर पुस्तक है। लेखक के गहन मनन, चिन्तन व विस्तृत स्वाध्याय का इसके एक एक पृष्ठ से पता चलता है।

सायण और दयानन्द—दोनों वेदभाष्यकारों की वेदभाष्य शैली की तुलना करते हुए दोनों के यथार्थ महत्त्व को दर्शाया गया है। अनेक भ्रान्तियों का निराकरण किया गया है। यह भी पं. गंगाप्रसादजी उपाध्याय की कृति है। हिन्दी में है।

श्री सायणाचार्य के वेदभाष्यों की कुछ भयङ्कर भूलों का दिग्दर्शन—यह स्वामी धर्मानन्दजी की एक ठोस पुस्तिका है।

वेदों का यथार्थ स्वरूप—यह भी इन्हीं स्वामीजी की एक उत्तम कृति है। डा. अविनाशचन्द्रजी वसु ने इसकी भूमिका लिखी है। यह Vedic Age आदि पुस्तकों के भ्रामक विचारों के प्रतिवाद में लिखी गई थी।

महर्षि दयानन्द के वेदभाष्य की विशेषताएं—यह भी इन्हीं स्वाजीजी की एक सुन्दर पुस्तक है। इसमें भी वेदविषयक कई भ्रान्तियों का निवारण किया गया है।

वेदों पर अश्लीलता का व्यर्थ आक्षेप—यह डा. सत्यप्रकाश (वर्तमान स्वामी सत्यप्रकाशजी) की एक उपयोगी कृति है। किन्हीं लोगों ने अपने निहित स्वार्थों के लिए वेदों पर अश्लीलता का दोष लगाया था। इस पुस्तक में ऐसे आक्षेपों का युक्ति व प्रमाणों से सफल प्रतिवाद किया गया है।

दो शास्त्रार्थ—सम्पादक पं. रामानन्दजी शास्त्री पटना। इसमें श्री अमरसिंहजी आर्यपथिक (श्रीमान् अमरस्वामीजी) के पौराणिकों से दो शास्त्रार्थों का वृत्तान्त है।

'पोष स्याप' एवं 'चिरञ्जी लाल का पोषों से पहिला मुकदमा' आदि कई लघु पुस्तिकाएं पंजाबी काव्य में आर्यसमाज के हुतात्मा चिरञ्जीवलाल ने लिखीं। यह सब फारसी लिपि में छपीं। इनमें मुख्यतया पौराणिकता का प्रतिवाद होता था। इन कृतियों का जनता पर व्यापक व गहरा प्रभाव पड़ा।

पौराणिक आचार्यों की दृष्टि में साकारवाद—लेखक हैं श्री पं. ओम्प्रकाशजी खतीली वाले। हिन्दी में लिखी यह पुस्तिका पठनीय है। ठोस है।

महर्षि दयानन्द और चौदहवां समुल्लास—हिन्दी में पं. नरेन्द्रजी हैदराबाद की एक सुन्दर उपयोगी पुस्तिका है।

Superstition—यह पं. गंगाप्रसादजी उपाध्याय की अनुपम कृति है। अंधविश्वासों पर ऐसी पुस्तक देखने पढ़ने वा सुनने में कम ही आई होगी। इसका मलयायम अनुवाद भी आचार्य नरेन्द्रभूषणजी ने क्रमशः छपवाया था।

Christianity In India—यह भी इन्ही पं० जी की पठनीय पुस्तक है। लेखक का नाम ही पुस्तक की उपयोगिता का एक प्रमाण है।

Humanitarian Diet—यह स्वामी सत्यप्रकाशजी की सुन्दर पुस्तक है। मांसाहार के प्रतिवाद व शाकाहार के प्रचार के लिए अत्यन्त उपयोगी है।

हम क्या खाएं ? घास या मांस—यह श्री पं. गंगाप्रसाद उपाध्याय लिखित एक सुन्दर पुस्तक है। वार्त्तालाप के रूप में शङ्का-समाधान करते हुए शाकाहार की श्रेष्ठता बताई गई है। यह हिन्दी में लिखी गई है।

शक्तिरहस्य—यह पं. यशपाल सिद्धान्तालङ्कार की एक खोजपूर्ण हिन्दी पुस्तक है। इसमें भी शाकाहार की उपयोगिता व मांसाहार के दोष दर्शाए गये हैं।

वकीले हैवानात—यह पं. गंडारामजी (पं. लेखरामजी के चाचा) लिखित एक उर्दू पुस्तक है। इसमें भी मांसाहार का खण्डन किया गया है। पशुओं पर दया की प्रेरणा दी गई है।

नुकायसे गोश्तखोरी—यह श्री केवलराम कसौली लिखित एक उर्दू पुस्तक शाकाहार की श्रेष्ठता दिखाने व मांसाहार के दोष दर्शाने के लिए लिखी गई है। अच्छी पुस्तक है।

Reason and Instinct—यह मास्टर दुर्गाप्रसादजी लिखित एक सुन्दर पुस्तिका है। यह ईसाइयों की एक पुस्तक का उत्तर है। यह भी शाकाहार के प्रचार के लिए उपयोगी है। इसमें पशुओं में जीव का होना सिद्ध किया गया है।

Dogmas of Christianity—यह भी मास्टर दुर्गाप्रसाद लिखित है। नाम से ही विषय का बोध हो रहा है।

बम महादेव—यह एक उर्दू ट्रैक्ट था। इसका भी अच्छा प्रचार रहा।

पुराण और वाम मार्ग—यह भी उर्दू पुस्तिका थी।

यज्ञ कुर्बानी नहीं—यह भी उर्दू पुस्तिका थी। लेखक महाशय काशीरामजी थे। यज्ञ के वास्तविक रूप को दर्शाते हुए पशु हिंसा का खण्डन किया गया है।

लाहोरी स्यापा—उर्दू में ला. गिरधरलाल ने लिखा था। १८८५ ई. में छपा उपयोगी ट्रैक्ट था।

पोप उपद्रव—उर्दू में भाई हरनामसिंह बटाला ने उन्हीं दिनों लिखा था।

लानत—वेश्याओं के नाच के विरुद्ध पं. गंगासहाय बुलन्दशहर ने उर्दू में १८९९ ई. में लिखा था। श्री पं. गंगाप्रसादजी उपाध्याय ने भी इसी विषय पर एक ट्रैक्ट लिखा था। सम्भवतः वह हिन्दी में था।

फ़ारसी की तालीम जरूरी नहीं—स्वामी राधावल्लभसिंह विद्यार्थी रेवाड़ी लिखित उर्दू पुस्तिका थी।

मूर्तिपूजा खण्डन—उर्दू में पं. विश्वनाथ लिखित एक ठोस पुस्तिका थी।

मूर्तिपूजा—पं. मनसाराम वैदिकतोष लिखित एक उर्दू पुस्तिका थी। बेजोड़ ट्रैक्ट था।

फलित ज्योतिष भीमांसा—पं मनसाराम जी लिखित 'हिन्दी उर्दू' में छपी एक सुन्दर पठनीय पुस्तिका थी ।

आर्य समाज क्या है—विरोधियों के आक्षेपों का उत्तर देते हुए यह ट्रैक्ट पं. जी ने लिखा था । 'चेतावनी प्रकाश' का एक अध्याय है । हिन्दी में भी ऐसी ही एक बड़ी पुस्तिका पं. जी ने लिखी । महाशय हंसराज आर्य ने छपवाई ।

बकरा विनय—पं. अयोध्याप्रसाद रचित हिन्दी काव्य था । फारसी लिपि में भी छपा । जीव दया के प्रचार में अच्छा उपयोगी था ।

पं. गुरुदत्त विद्यार्थीजी लिखित ये पुस्तकें अंग्रेजी में छपीं । हिन्दी अनुवाद भी हुए । कुछ एक के उर्दू अनुवाद भी छपे थे—

- (1) Mr. Pincot On The Vedas
- (2) Mr. T. Williams on Vedic Text
- (3) A Reply To Mr. T. Williams' Criticism on Niyoga
- (4) A Reply To Mr. T. Williams' letter on Idolatory in the Vedas.
- (5) Criticism on Monier Williams' "Indian Wisdom".
- (6) Righteousness or Unrighteousness of Flesh-Eating.
- (7) The Nature of Conscience and the Brahmo Samaj.
- (8) A Reply to Some Criticism of Swamiji's Veda Bhashya.

मुहूर्तों का चक्कर—यह पानीपत से छपा एक उपयोगी हिन्दी ट्रैक्ट है ।

तशरीह असूल आर्यसमाज—यह स्वामी दर्शनानन्द लिखित उर्दू निबन्ध है । मुंशी इन्द्रमणि के 'आर्यत्व-प्रकाश' के आर्यसमाज सम्बन्धी लेख का उत्तर था ।

जगन्नाथ का बेसुरा तराना—यह भी पं. कृपाराम की एक उर्दू पुस्तिका मुरादाबादी जगन्नाथ के उत्तर में थी ।

आर्यसमाज के प्रतिवादी साहित्य की चर्चा करते हुए हम लिख दें कि स्वामी दर्शनानन्द (तब कृपाराम) द्वारा सम्पादित वैदिक मँगज़ीन उर्दू मासिक का एक-एक अंक तथा आर्य मुसाफिर मासिक का एक-एक अंक इस दृष्टि से पठनीय वा संग्रह करने योग्य है कि इसमें वैदिक धर्म पर किये गये प्रत्येक प्रहार का उत्तर दिया जाता था । अन्य आर्य पत्र भी ऐसा करते थे परन्तु इन दो पत्रों की इस क्षेत्र में अपनी ही विशेषता थी ।

क्या ईश्वर अवतार धारण करता है ?—महाशय वजीरचन्द्र लिखित उर्दू पुस्तिका थी ।

फलस्फ़ा विवाह वा नियोग—यह पानीपती आर्य द्वारा लिखित उर्दू पुस्तिका थी ।

महमूद शिकन—पं. रामनाथ लिखित उर्दू पुस्तक दो भागों में छपी थी । यह 'बुतशिकन' का उत्तर थी ।

मुबाहसा आगरा—यह मौलवी अब्दुल मजीद व पं. कृपाराम में १९०३ ई. में हुआ था । उर्दू में छपा था । पं. कृपाराम जी का मुसलमानों से 'मुबाहसा देवरिया' यह भी उर्दू पुस्तक है । १९०३ ई. में छपा ।

इस्लाम तोड़—यह 'कुफर तोड़' के उत्तर में श्री दीनानाथ आतिश ने लिखी थी ।

कुफरतोड़ का भाण्डाफोड़—यह मास्टर लक्ष्मणजी ने अब्दुलग़फ़ूर की कुफर तोड़ के उत्तर में लिखी ।

महर्षि दयानन्द निर्वाण-शतो स्मृतिग्रन्थ/२३२

राधास्वामी मत-दर्पण—लेखक के नाम का पता नहीं। उर्दू में बीसवीं शताब्दी के आरम्भ में ही छपी थी।

सनातन धर्म—पं. गंगाप्रसाद उपाध्याय कृत हिन्दी पुस्तक जन साधारण के लिए लिखी गई थी।

सनातन धर्म और आर्यसमाज—यह भी उपाध्याय जी कृत एक लघु पुस्तिका है। अफ्रीका की प्रचार यात्रा से लौट कर लिखी गई थी।

मूर्तिपूजा—यह भी उपाध्याय जी कृत एक लघु पुस्तिका है।

शंकराचार्य और मूर्तिपूजा—श्री ईश्वरीप्रसाद लिखित एक उपयोगी पुस्तिका है।

जैनियों का विचित्र ज्योतिष—स्वामी कर्मानन्द लिखित एक पठनीय हिन्दी पुस्तिका है।

नियोग के मूजब कौन ?—यह गंगोह निवासी श्री मास्टर मुन्शीराम लिखित एक बहुत खोजपूर्ण उर्दू पुस्तिका है इसमें पुराणियों, कुरानियों वा किरानियों के पवित्र ग्रन्थों व इतिहास से नियोग प्रथा के प्रमाण दिये गये हैं।

नियोग के मूजब सनातन धर्म या सनातन धर्म में इक्कीस विवाह—यह श्री प्यारेलालजी किराना निवासी लिखित एक उर्दू पुस्तक है।

मैं और मेरा भगवान्—यह उपाध्यायजी की पुस्तक *I and my God* का अनुवाद है। यह स्वपक्ष का मण्डन है परन्तु अद्वैतवाद का साथ-साथ स्वतः ही खण्डन हो जाता है।

वेद और नेचर—यह उर्दू पुस्तिका वजीरचन्दजी ने छपवाई थी। लेखक का पता नहीं।

नुसखा ग्रन्थी फोबिया—यह महता राधाकिशन लिखित उर्दू पुस्तिका है। जब भाई दित्तसिंह, जवाहर सिंह आदि ने आर्यसमाज को छोड़कर लोभवश आर्यसमाज व ऋषि पर कटाक्ष किये तब महताजी ने उत्तर में ऐसी कई उर्दू पुस्तकें लिखी थीं।

Agni Hotri Disclosed:—चौधरी रामभजदत्त लिखित यह अंग्रेजी पुस्तिका **Dayanand Unveiled** का प्रतिवाद था।

भूल की भूल—यह प्राध्यापक राजेन्द्र 'जिज्ञासु' लिखित एक हिन्दी पुस्तिका है। इसमें ईश्वर के स्वरूप जीव के स्वरूप, ईश्वरीय ज्ञान व पाप-पुण्य के फल विषयक भ्रान्तियों का निवारण कर वैदिक पक्ष रखा गया है।

बुर्ग पर नरबलि—यह श्रीरामजी आर्य लिखित एक अच्छा ट्रैक्ट है। श्रीरामजी के इस्लाम, ईसाई मत, ब्रह्मकुमारी मत, पौराणिक मत पर दर्जनों ट्रैक्ट हैं। यह सारा प्रतिवादी साहित्य पठनीय है।

जगराता—प्राध्यापक राजेन्द्र 'जिज्ञासु' लिखित एक हिन्दी पुस्तिका है। इसी विषय पर श्री देवीदासजी आर्य मेरठ वालों की भी एक सुन्दर पुस्तिका पठनीय है।

वराह पुराण की आलोचना—लेखक पं. श्रुतिकान्तजी वेदतीर्थ सिद्धान्तभूषण।

'लिङ्गपुराणालोचन' पं. भीमसेन कृत था।

गुरुङपुराणालोचना—यह भी पुराणालोचन ग्रन्थमाला का एक पुष्प था। स्वामी स्वतन्त्रानन्दजी व स्वामी वेदानन्द की प्रेरणा से यह माला छपी थी।

(१) भोग और भगवान् (२) वाम मार्ग से काम भोग तक (३) कुछ तो विचारो (४) 'बन्धन कैसे तोड़ें?' आदि कुछ लघु पुस्तकें श्री रजनीश के मत की समीक्षा में ब्र. आर्यनरेशजी ने लिखी व छपवाई हैं।

श्री धर्मपाल अमृतसर निवासी तथा दिवंगत आचार्य देवप्रकाशजी ने भी रजनीश-मत के प्रतिवाद में एक-एक अच्छी पुस्तिका लिखी है।

कुरानी आयतों का शाने नज़ूल—महाशय वृन्दावनजी हकीम की यह पुस्तिका १९०५ ई. में छपी थी। यह उर्दू पुस्तिका है।

मविष्य पुराण में ईसा व मुहम्मद—महाशय वजीरचन्दजी की यह उर्दू पुस्तिका १९०४ ई. में छपी थी।

महूर्त्त फल—यह उर्दू पुस्तिका १९०५ ई. में छपी थी। लेखक थे श्री पं. गंगाप्रसादजी एम. ए. न्यायाधीश।

(१) पं. लेखराम की शहादत (२) आर्य धर्म की तोहीन और बोदबी करने में इस्लाम की पेशकदमी (३) पं. लेखराम की शहादत और मिर्जा साहब की चालाकियां (४) पं. लेखराम की शहादत और मिर्जा कादयानी आदि कई लघु पुस्तकें १८९८ ई. में महता जमनादास (महता जैमिनिजी) ने लिखी थीं। इनमें मिर्जाई मत की अच्छी पोल खोली गई है।

(१) कलिजुगी कृष्ण की हकीकत का इन्कशाफ (२) बाईबल का खुदावन्द—ये दो लघु पुस्तकें श्री पं. गंगारामजी ने उर्दू में लिखीं। लेखराम नगर, कादियां से छपीं।

मिर्जा गुलाम अहमद और वेद—यह उर्दू पुस्तिका श्री स्वामी वेदानन्द तीर्थ लिखित अब कहीं भी नहीं मिलती।

छः मार्च की खूनी होली—यह पं. शान्तिप्रकाश लिखित एक अच्छा उर्दू ट्रैक्ट है।

ईसाई मत पोल प्रकाश—भी पं. जी का एक खोज पूर्ण ट्रैक्ट है। उर्दू वा हिन्दी में कई बार छपा है।

पं. शान्तिप्रकाश के शास्त्रार्थ—हिन्दी में अशोकजी आर्य एम. ए. द्वारा सम्पादित अबोहर से छपा।

सबूत तनामुख—महता राधाकिशन लिखित उर्दू पुस्तिका विरोधियों के उत्तर में लिखी गई व १८९० ई. में छपी था।

इल्हाम—यह भी महताजी ने ब्रह्मसमाज आदि के मानने वालों के उत्तर में लिखा था।

ब्रह्मसमाज की असलियत—आप ही की एक उर्दू पुस्तिका थी।

हिन्दू मुस्लिम इतहाद का बाहद इलाज—लेखक पं. धर्मभिक्षुजी लिखित यह उर्दू पुस्तिका 'नूर' मिर्जाई पत्रिका के सम्पादक की गोवध पर लिखी एक पुस्तक का उत्तर था।

The Sind Ban On Satyarth Prakash—यह श्रीयुत् सी. परमेश्वरन लिखित एक अंग्रेजी पुस्तिका लाहौर से प्रादेशिक सभा ने छपवाई थी।

गायत्री परिवार : एक समीक्षा—कोटा के श्री रामकृष्ण आर्य लिखित एक लघु हिन्दी पुस्तिका है।

बहाबियों का खुदा—यह एक मुसलमान का लिखा लेख था परन्तु 'आर्य मुसाफ़र' आगरा ने भी इसे छपवाया था।

हको बातिल का फंसला—यह भी एक मुसलमान मौलवी अनायत उल्ला लिखित उर्दू पुस्तिका मिर्जा गुलाम अहमद व पं. लेखराम के विषय में है। इसे आर्यसमाज लेखराम नगर ने छपवाया था।

बुखी भारत—(Unhappy India)—यह लाला लाजपतराय लिखित प्रसिद्ध पुस्तक मिस म्यु की Mother India का उत्तर था।

भारत माता—उर्दू हिन्दी भी मिस म्यु की पुस्तक के उत्तर में छपी थी। यह महता जैमिनि की कृति थी।

महात्मा गांधी के नाम एक खुला पत्र—यह खुला पत्र एक अच्छी पुस्तिका है। विश्व ख्याति के कहानी-कार सुदर्शनजी ने इसे उर्दू में गांधीजी के नाम लिखा था। जब गांधीजी ने मोपलों द्वारा निर्दोष हिन्दुओं की निर्मम हत्या पर भी मुसलमानों की तुष्टि पुष्टि की। हिन्दुओं को तो जो कहा सो कहा। आर्यसमाज के बारे बहुत आपत्तिजनक बातें कहीं वा लिखीं तब सुदर्शनजी ने यह पत्र छपा था।

‘इजहारे हकीकत’ उर्दू व ‘सत्य निर्णय’ हिन्दी भी इसी विषय पर ला. ज्ञानचन्दजी ठेकेदार की दो पठनीय पुस्तकें उसी युग में छपी थीं।

प्राचीन और नवीन समाजवाद—महात्मा नारायणस्वामीजी की पुस्तक है। नाम से ही विषय का बोध होता है।

कम्युनिज्म—उपाध्यायजी की एक पुरस्कृत हिन्दी पुस्तक है।

सुर्ख आंधी—साम्यवाद पर हिन्दी उर्दू में छपी महाशय चिरञ्जीलालजी प्रेम की एक पुस्तक है।

रंगीला रसूल—पं. चमूपति लिखित यह पुस्तिका ‘उन्नीसवीं सदी का महर्षि’ आदि कई दिल दुखाने वाली, भद्दी भाषा में लिखी पुस्तकों के छपने के बाद महाशय राजपालजी ने छपी थी। ‘न्याय’ इसी का नाम है कि आर्यसमाज के संस्थापक के बारे में अश्लील भाषा में छपी पुस्तक पर तो सरकार ने चुप्पी साधी, परन्तु ‘वर्तमान’ अमृतसर के आर्य सम्पादक को एक लेख पर दण्डित किया गया।

पुराणादर्श—देहरादून के एक आर्य सभासद ने १८९१ ई. में लिखी व छपवाई थी। हिन्दी पुस्तिका है।

आर्यसमाज और शुद्धि—यह उर्दू पुस्तिका १९३२ ई. में मुन्शी गोपालसिंह लिखित छपी थी। भ्रम-भञ्जन के लिए अच्छी सिद्ध हुई।

(१) मुबाहसा माबेन स्वामीजी वा पादरी खड़कसिंह (२) पादरी व भौंदू जाट (३) कुर्आन की छान बीन (४) जैनी पण्डितों से प्रश्न (५) मृतक आद्व (६) शैतान (७) देव समाज से प्रश्न (८) मसीही मजहब के अकायद पर अकली नज़र (९) मांसाहार (१०) बाबा नानक और स्वामी दयानन्द (११) सनातन धर्मियों का चरखा (१२) मजहब इस्लाम के उल्मा से सवालात आदि अनेक ट्रैक्ट उर्दू में स्वामी दर्शनानन्दजी ने लिखे। हिन्दी में भी छपते रहते हैं। अवैदिक विचारों के खण्डन में इनसे बड़ा लाभ पहुंचा है।

वेद और बाईबल—स्वामीजी लिखित एक और ठोस पुस्तक है। यह पादरी ज्वालामिह के प्रश्नों का उत्तर है।

पं. गंगाप्रसाद उपाध्यायजी लिखित निम्न ट्रैक्टों की अवैदिक विचारों के प्रतिवाद में बड़ी धूम मची रही है। यह सब हिन्दी में ही छपे। कुछ एक का भारत की प्रादेशिक भाषाओं में भी अनुवाद छप चुका है—

(१) अवतार (२) नशा (३) कुम्भ महात्म्य (४) साधु संन्यासी (५) धर्म से होने वाली कल्पित हानियां (६) भेड़िया धसान (७) खुदा का बेटा (८) कबर के फरिश्ते (९) शिवलिङ्ग पूजा पर शास्त्रार्थ भी उपाध्याय द्वारा सम्पादित था। (१०) पादरी साहब से बचो (११) मौलवी साहब और जगत्सिंह।

वर्ण व्यवस्था—यह उर्दू पुस्तिका १८८९ ई. में मेरठ से छपी थी।

The Vedas—As Interpreted By Swami Dayananda Saraswati—यह महात्मा हंसराज लिखित एक सुन्दर पुस्तिका है। इसके उर्दू वा हिन्दी अनुवाद भी छप चुके हैं।

Vegetarianism Versus Flesh Eating—इस पुस्तिका के लेखक थे श्री बाबू मदनमोहनजी सेठ ।

ऋगादिभाष्यभूमिकेन्दु—यह कई भागों में छपी थी । पौराणिकों द्वारा ऋग्वेदादि भाष्य भूमिका वा वेद भाष्य आदि पर आपत्तियों का उत्तर इनमें दिया गया । लेखक श्री ब्रह्मकुशलजी थे । १८९० ई. में प्रथम खण्ड छपा था ।

सत असत प्रकाश—मास्टर मुरलीधर लिखित उर्दू पुस्तक शिवनारायण अग्निहोत्री लिखित 'पं. दयानन्द का संन्यास' का उत्तर था ।

मैंने दीन इस्लाम क्यों तरक किया—अमरेशजी आर्य लिखित यह वक्तव्य अभी २ हिन्दी-उर्दू में छपा है ।

बाईबल कलाम इलाही नहीं—इस उर्दू ग्रंथ के लेखक हैं ला. काशीरामजी मुलतान निवासी । १९०० ई. में छपी ।

सत का बल और झूठ का छल—यह मास्टर आत्मारामजी अमृतसरी लिखित एक लघु उर्दू पुस्तिका है । 'हम गोश्त खायें या घास फूस' का उत्तर है । स्मरण रहे मास्टरजी ने शाकाहार के प्रचार के लिए दर्जनों ट्रैक्ट लिखे । ऐसे ही श्री मास्टर दुर्गाप्रसादजी ने अंग्रेजी में मांसभक्षण के खण्डन में कई ट्रैक्ट लिखे ।

भ्रम निवारण—स्वामी ब्रह्ममुनिजी लिखित यह पुस्तिका कृष्णदत्तजी सिर हिलाकर उपदेश देने वाले 'योगी' के मत विषयक है ।

नवग्रह समीक्षा—वैद्य सन्तरामजी लिखित हिन्दी पुस्तिका संग्रह करने योग्य है ।

रसाला तसदीक धर्म आर्य—उर्दू में पानीपतिजी आर्य लिखित उर्दू पुस्तक थी ।

मांसभक्षण निषेध—उर्दू में श्री हरबंसलाल अग्रवाल लिखित एक उर्दू पुस्तक है ।

हमारा नाम आर्य है—श्री स्वामी वेदानन्दजी तीर्थ लिखित यह पुस्तक अपने विषय की अत्यन्त उपयोगी पुस्तक है । श्री रघुनाथप्रसाद पाठक लिखित 'आर्य शब्द का महत्त्व' ट्रैक्ट भी भ्रमभञ्जन के लिए अच्छा व पठनीय है ।

शास्त्रार्थ अजमेर—उर्दू में छपा । यह शास्त्रार्थ ३० जून १९१२ ई. में स्वामी दर्शनानन्दजी वा जैन पण्डित श्री गोपालदास के मध्य हुआ था ।

जज—यह 'उलमुन्सुफ़' उर्दू पुस्तक का प्रतिवाद है । इसे श्री पानीपति आर्य ने लिखा था ।

अवतारवाद मीमांसा—हिन्दी में श्री पं. बुद्धदेवजी मीरपुरी लिखित अपने विषय की एक ठोस पुस्तक है ।

भास्कर प्रकाश—यह पौराणिकों द्वारा लिखित 'दयानन्द तिमिर प्रकाश' का युक्तियुक्त उत्तर है । इसका उर्दू अनुवाद पुस्तक रूप में तो नहीं देखा परन्तु 'आर्य मुसाफ़िर' मासिक (श्री दीनानाथ डस्की द्वारा) में क्रमशः छपा हमने पढ़ा है ।

मुबहासा पोटरी व सहारनपुर—यह १९०६ ई. में छपा । उर्दू में मास्टर लक्ष्मणजी ने सम्पादित किया था । यह आर्यसमाज वा इस्लाम के मध्य हुआ था ।

महर्षि दयानन्द निर्वाण-शती स्मृतिप्रन्थ/२३६

आर्यसमाज का बोलबाला—यह पानीपति आर्य लिखित उर्दू पुस्तक १९०६ ई. में मुसलमानों की पुस्तक 'आर्यसमाज का पोल' के उत्तर में उर्दू में छपी थी। ईसाई मिशन द्वारा इलाहाबाद से प्रकाशित 'खिल्लते आर्य' उर्दू पुस्तक का पं. गंगाप्रसादजी उपाध्याय ने 'कुहल-उल-ऐन ईस्वी' नाम से उत्तर दिया। यह १९०६ ई. में 'आर्य मुसाफिर' में क्रमशः छपना आरम्भ हुआ। यही पं. गंगाप्रसादजी की प्रथम महत्वपूर्ण कृति माननी चाहिए।

इलाजे तबहमाते बित्त सिंह—यह पुस्तक १९०२ ई. के लगभग उर्दू में छपी थी। भाई दित्त सिंह आर्यसमाज में सेवक के रूप में कार्य करते थे। कुछ समय पश्चात् आर्यसमाज वा ऋषि दयानन्द के विरुद्ध लिखने का धन्धा अपना लिया। यह पुस्तक भाई दित्त सिंह के आक्षेपों का उत्तर था।

आर्यसमाज के नियमों पर पं. ज्वालाप्रसाद के आक्षेपों का उत्तर—१९०३ ई. में हिन्दी में रघुवरदयाल जी ने लिखा।

स्वामी दर्शनानन्दजी अपने 'आर्यसिद्धान्त' मासिक में पं. भीमसेन इटावानिवासी के आर्यसमाज पर आक्षेपों का उत्तर देते रहे। उक्त पं. जी के जमाई ने भी अपने ससुर के सम्बन्ध में एक पुस्तिका लिखी। यह आर्यसमाज की ओर से छपी एक अच्छी पुस्तिका थी।

सत्यार्थप्रकाश पर कालुराम जी के आक्षेपों का उर्दू में उत्तर पं. विश्वनाथजी ने छपवाया। एक दुर्लभ प्रति हमारे पास है। स्वामी दर्शनानन्द जी ने 'जय जगदीश हरे' आरती के रचयिता पौराणिक श्रद्धाराम जी फिल्लौरी (नास्तिक भी थे) कृत सत्यामृतप्रवाह का उत्तर 'आस्तिक्य महोदधिः' नाम से छपवाया। इसके लेखक थे श्री रघुवर शर्मा जी। १९०३ ई. में यह छपा।

पाठकवृन्द ! आर्यसमाज के प्रतिवादी साहित्य की सूची बहुत लम्बी है। हमने विस्तार भय से इस लेख में महत्वपूर्ण छोटी बड़ी पुस्तकों का विवरण दिया है। महाशय रौनकराम 'शाद' ने सिखों द्वारा आर्यसमाज के विरुद्ध आपत्तिजनक भाषा में लिखे गये अनेक ट्रैक्टों वा पुस्तकों के प्रतिवाद में 'खालसा पंथ की हकीकत' उर्दू में लिखी। पटियाला की सिख रियासत में उन पर अभियोग चलाकर उन्हें असह्य यातनाएं दी गईं।

पं. लेखरामजी के साहित्य पर कई अभियोग चलाए गये परन्तु विरोधी अपने उद्देश्य में सफल न हुए। रंगीला रसूल भी न्यायालय में दोषमुक्त सिद्ध हुआ। और भी कई आर्य लेखकों की कृतियों पर अभियोग चलाए गये। सत्यार्थप्रकाश पर तो लाहौर में ऐतिहासिक अभियोग चलाया गया। विरोधी इसमें भी विफल रहे। पाठक एवं इतिहास प्रेमी यह देखलें कि 'रसाला एक आर्य' से पं. बुद्धदेव विद्यालङ्कार कृत 'किस की सेना में भर्ती होंगे ? कृष्ण की या कंस की ?' पुस्तक तक और 'और दहला पागल हो गया' तक आर्यसमाज का ९०% से अधिक खण्डनात्मक साहित्य दूसरों के आक्षेपों के उत्तर में लिखा गया या फिर शास्त्रार्थों का संग्रह है।

सत्यार्थप्रकाश और मिर्जा गुलाम अहमद—उर्दू पुस्तक के विद्वान् मुसलमान लेखक ने लिखा है कि मिर्जा गुलाम अहमद ने जानबूझ कर दूसरे धर्म वा उनके मानने वालों पर कीचड़ उछाला और इस प्रकार उनको प्रतिवादी साहित्य लिखने पर बाधित किया। पाठक स्मरण रखें कि आर्यसमाज के संस्थापक द्वारा इस्लाम वा ईसाई मत की समीक्षाएं बाद में छपीं। मिर्जा गुलाम अहमद का उकसाने वाला और छेड़छाड़ करने वाला साहित्य पहिले छपा था। □□

[प्रोफेसर राजेन्द्र जिज्ञासु, एम. ए. : आर्य साहित्य के अनुभवी लेखक हैं। आर्यसमाज की गतिविधि से परिचित, उसके इतिहास के समीचीन लेखक, गवेषक और ओजस्वी वक्ता हैं।]

आर्यसमाज-महर्षि दयानन्द का सार्वभौमचिन्तन

□ महात्मा आर्यभिक्षु विद्यावाचस्पति

महर्षि दयानन्द सम्पूर्ण मनुष्य मात्र को एक जाति मानते हैं और इसका गुण, कर्म तथा स्वभाव के आधार पर एक स्वाभाविक विभाजन स्वीकार करते हुए इसे आर्य तथा अनार्य दो स्पष्ट भागों में विभाजित करते हैं। उनकी सम्मति में सदाचारी, परोपकारी तथा विद्वान् ही आर्य है, चाहे वह भूमण्डल के किसी भी भू-भाग में रहता हो, उसकी वेश भूषा कैसी भी हो, उसकी उपासना पद्धति कुछ भी होवे। इसके विपरीत आयावर्त्त में रहने वाला ही क्यों न हो भारतीय वेशभूषा में ही क्यों न हो और वैदिक उपासना पद्धति का ही आग्रही भी क्यों न हो, किन्तु यदि वह दुराचारी, स्वार्थी और मतिमन्द तथा मूर्ख है तो उसे वह अनार्य कहकर पुकारते हैं। उनकी प्रबल आकांक्षा है कि ऐसे आर्यों (सज्जन) का एक सार्वभौम संगठन हो जो संसार के अनार्यों से उनका अनार्यत्व छुड़ा कर उन्हें सद्मार्ग पर चला देवे जिससे यह संसार जो आनन्दस्वरूप सुख के सागर दयालु प्रभु की अनुपम रचना है वह स्वर्ग (अर्थात् सुख विशेष) में परिणत हो जावे। इसी कारण वह ऐसे संगठन में उपस्थित भाई बहनों के लिये एक उद्बोध देते हैं “प्रत्येक को अपनी ही उन्नति में सन्तुष्ट नहीं रहना चाहिये अपितु सब की उन्नति में अपनी उन्नति समझनी चाहिये।”

मेरी सम्मति में महर्षि जो संसार के सभी मनुष्यों को इतर सुधारकों, आचार्यों तथा गुरुओं की भाँति स्वर्ग का पता बताने नहीं अपितु इसी संसार को स्वर्ग बनाने का प्रयत्न करने का संकल्प दिलाने आये थे इसका उपाय बताते हुवे लिखते हैं—“सब मनुष्यों को सामाजिक सर्वहितकारी नियम पालन करने में परतन्त्र तथा प्रत्येक हितकारी नियम पालन करने में सबको स्वतन्त्र रहना चाहिये।” यही गुरुमन्त्र संसार में विशुद्ध समाजवाद तथा श्रेष्ठ सर्वोदय लाने का एकमात्र उपाय है। इसके बिना इसे किसी भी मूल्य पर लाया नहीं जा सकता।

इसके लिये हम आर्यसमाजियों को आर्यसमाज का द्वार सबके लिये खोल देना चाहिये। संगठन की पवित्रता के साथ ही संकीर्णता से उपर उठने का निश्चय करना चाहिये। इसे मानव निर्माणशाला का स्वरूप देना होगा जिसमें सभी भ्रष्ट, कुत्सित तथा दुखी स्त्री पुरुषों को अपने सम्पर्क में लाकर उन्हें सदाचारी, स्वच्छ एवं प्रसन्न

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/२३८

बनाने के लिये पुरुषार्थ करना चाहिए। इसमें प्रवेश के समय वर्ग, रंग तथा देश भेद की भावना नहीं रखनी चाहिये अपितु “वसुधैव कुटुम्बकम्” की भावना से प्रेरित होकर परिवार के मुखिया की भाँति परिवार के सभी सदस्यों के उत्थान एवं उद्धार के लिये प्राणपण से जुटना होगा। हमें संख्या की वृद्धि की होड़ से हट कर गुण की वृद्धि की होड़ में खड़ा होना होगा। यही सच्चे अर्थों में महर्षि को उनके निर्वाण की शताब्दी पर प्रस्तुत की जाने वाली सच्ची एवं मौलिक श्रद्धाञ्जलि होगी।

परमेश्वर हमें शक्ति दे कि हम अपने पूर्वजों की उस चारित्रिक निधि को यदि बढ़ा न सके तो उसका ह्रास कदापि भी न होने दें। इसके लिये हममें से प्रत्येक को पृथक्-पृथक् अपनी-अपनी करनी और कथनी के अन्तर को देखना होगा और उसे शीघ्र दूर करने के लिये प्रतिज्ञा करनी होगी।

हमारा विश्वास

निर्धन, धनवान् से डरता है।
निर्बल बलवान् से डरता है।
मूर्ख विहान से डरता है।
किन्तु चरित्रवान् से यह तीनों डरते हैं।

[महात्मा आर्यभिक्षुः—अध्यक्ष, आर्यवानप्रस्थ आश्रम, ज्वालापुर (हरिद्वार); सदस्य, परोपकारिणी समाज अजमेर एवम् कार्यकारी अध्यक्ष, महर्षि दयानन्द निर्वाण स्मारक न्यास अजमेर। वैदिक धर्म के अनन्य सेवक]

□□

जैसा कि लाला लाजपतराय ने संकेत किया है लाहौर का दयानन्द-ऐंग्लो-वैदिक कॉलेज तथा हरिद्वार स्थित गुरुकुल प्रमुख शिक्षण-संस्थान आर्यसमाज के शिक्षा क्षेत्र से किए गए कार्य का एक अंश मात्र ही हैं। उत्तर भारत के प्रान्तों में आर्य-समाज की शाखाएँ प्रत्येक प्रकार के शैक्षिक कार्यों में संलग्न हैं—उच्च से उच्च शिक्षा से लेकर निम्न जातियों तथा जरायमपेशा जातियों के बच्चों के लिए, जिन्हें कि पौराणिक हिन्दू स्पर्श करने में संकोच करते हैं, विशेष प्रकार के विद्यालयों का संचालन करती हैं।

—सिडनी वेब
लन्दन, १९१४

□□

प्रेमचन्द और आर्यसमाज

□ श्रीमती मञ्जुलिका लक्ष्मी

[हिन्दुस्तानी अकादमी प्रयाग के भवन में १९८२ में एक समारोह हुआ, जिसमें हिन्दू-उर्दू दोनों साहित्यों के विद्वान् उपस्थित थे, और जिसकी अध्यक्षता स्वामी सत्यप्रकाश सरस्वती ने की थी। समारोह में प्रेमचन्दजी के हस्तलिखित पत्रों को सुरक्षा की दृष्टि से दिल्ली के शासकीय संग्रहागार को भेंट किया गया था। प्रेमचन्दजी के सुपुत्र अमृतराय भी थे। सहसा किसी उदारचेता विचारक ने बात छेड़ी प्रेमचन्द के आर्यसमाजी होने की, और उनके साहित्य पर आर्यसमाज की भावनाओं के प्रभाव की, आर्यसमाज की साम्प्रदायिकता पर हल्की सी चोट थी। प्रेमचन्द के साहित्य पर दो का विशेष प्रभाव है—महात्मा गाँधी का और स्वामी दयानन्द का। श्रीमती मञ्जुलिका लक्ष्मी का यह लेख इस दृष्टि से पढ़िये]

उन्नीसवीं शती में 'आर्यसमाज' नामक आन्दोलन के माध्यम से सम्पूर्ण आर्य-जाति में नवजागृति का शंखनाद करने वाले प्रातःस्मरणीय स्वामी दयानन्द की निर्वाण शती के अवसर पर इस वर्ष १९८३ में जहां हम सभी उस पुण्य विभूति की महानता के प्रति नतशिर हैं वहीं उस क्षेत्र से सम्बन्धित अन्य यशःकाय व्यक्तित्वों की स्मृति भी अनायास जाग्रत हो जाती है जिन्होंने आर्यसमाज के सिद्धान्तों की प्रतिष्ठा के लिए कार्य किया था। तत्कालीन धर्म व समाज की संकटान्छन्न स्थिति को छिन्न करके उसके सत्य स्वरूप के पुनरुद्धार में जिस प्रकार स्वामी दयानन्द ने अपना सम्पूर्ण जीवन एकनिष्ठता से होम कर दिया था उसी भाँति कुछ अन्य क्षेत्रों में भी कर्मठ व्यक्तित्वों ने साहित्य, राष्ट्रीयता और अन्यान्य माध्यमों से जनता में प्रबुद्धता उत्पन्न करने के इस 'वैदिक यज्ञ' में अपनी-अपनी आहुतियां दीं थीं। इस सम्बन्ध में हिन्दी के महान् साहित्यकार मुंशी प्रेमचन्द का नाम चिरस्मरणीय रहेगा। यद्यपि यह भी सत्य है कि आर्यसमाज आन्दोलन के इतिहास में संभवतः प्रेमचन्द की गणना उसके जानेमाने प्रचारक कार्यकर्ता के रूप में नहीं की जायेगी तथापि गहराई में जाकर उनकी रचनाओं का अनुशीलन करने पर यह तथ्य स्पष्ट हो जाता है कि आर्यसमाज के तथाकथित नाममात्र के कुछ कार्यकर्ताओं की अपेक्षा अपने युग में आर्यसमाज

आन्दोलन को गति देने और उसका मार्ग प्रशस्त करने के लिए प्रेमचन्द ने अपने नैतिकतावादी विचारों के माध्यम से महत्वपूर्ण योगदान दिया है। यह नैतिकतावादी जीवन दर्शन समान रूप से आर्यसमाज आन्दोलन और मुंशीजी के साहित्य के मूल में विद्यमान है।

अपने अमर साहित्य में जिन सामाजिक, आर्थिक और धार्मिक विषमताओं का प्रेमचन्द ने विश्लेषण किया है उनके पीछे परोक्ष या अपरोक्ष रूप से आर्यसमाज के व्यापक आन्दोलन का प्रभाव भी क्रियाशील था। जिस सुधारवादी मनोवृत्ति से प्रेरित होकर प्रेमचन्द ने मानवीय शोषण, अन्याय और दमन का खुलकर विरोध किया है उन्हीं सार्वभौम सत्यों की नींव पर ही आर्यसमाज का भवन भी खड़ा है।

बीसवीं शती के प्रारंभिक वर्ष प्रेमचन्द के साहित्यिक जीवन के भी प्रारंभिक वर्ष हैं। युगीन चेतना की दृष्टि से उन्नीसवीं सदी के उत्तरार्द्ध तथा बीसवीं शती के प्रारंभिक वर्षों के सामाजिक सुधारवादी आन्दोलनों का काल कहा जा सकता है। ये सामाजिक सुधारवादी आन्दोलन अपने स्वरूप में बहुत क्रान्तिकारी नहीं थे फिर भी प्रगतिशीलता की आधारशिला पर ही इनका निर्माण हुआ था। भूटे धार्मिक ढकोसलों, पाखण्डों, अशिक्षा, अन्धविश्वासों, नारी की दुर्दशा आदि के विरुद्ध इन आन्दोलनों ने सक्रिय संघर्ष किया था। प्रेमचन्द ने भी तत्कालीन सामाजिक दुरवस्था से द्रवित होकर इस शोषण के विरुद्ध संघर्ष का संकल्प लिया और इस अभिशाप के विरुद्ध अपनी लेखनी की तलवार से उन्होंने आजीवन युद्ध लड़ा।

कच्ची उम्र में ही प्रेमचन्द ने मूक रह कर भी अपने घर-परिवार और समाज में चतुर्दिक् व्याप्त विरोधाभासों का अनुभव किया था। पिता की मृत्यु के बाद छोटी अवस्था में ही एक अनचाही गृहस्थी (सौतेली विधवा माँ, उसकी संतान और एक अदद थोपी गई कुरूप पत्नी) का जुआ अपने कंधों पर रखकर उन्हें बैधी लीक पर चलना पड़ा। इस आत्मसमर्पण में उनके हृदय में जलती आग का कोई चिह्न नहीं मिलता। किन्तु एक आग उस नवयुवक के हृदय में निरंतर जल रही थी—अपने इर्द-गिर्द के समाज में व्याप्त उन विषमताओं के विरुद्ध जो हर चित्तनशील प्राणी के सम्मुख आदि काल से प्रश्नचिह्न बनकर खड़ी रही हैं। उनकी अध्ययनशील प्रकृति ने जीवन के अनेक छिपे रहस्यों और पैनी निगाह ने कुरीतियों से उन्हें अच्छी तरह परिचित करा दिया था। हिन्दू समाज के खोखलेपन को उसने व्यक्तिगत जीवन में भी क्रूर व्यंग्य के रूप में भेला था। अशिक्षा, वैधव्य की असहायता, अनमेल विवाह, बालविवाह, कर्मकाण्डों का बाहुल्य, समाज के निम्नवर्ग का शोषण और हर स्तर पर निर्बल के साथ वेइन्साफ़ियों की बढ़ती घटनाओं के प्रति आक्रोश ने उनके हाथों में लेखनी के रूप में वह मशाल दी जिसकी ज्योति में उन्होंने समाज का अग्रदूत बन कर आने वाली पीढ़ियों का मार्ग प्रकाशित किया। इसी आक्रोश ने उन्हें कुछ कर गुज़रने की पहली प्रेरणा दी। यही कारण था कि उन्नीसवीं शती से ही आर्यसमाज का जो दौर दौरा बौद्धिकवर्ग को आन्दोलित कर रहा था उससे प्रेमचन्द भी अछूते न बचे। महर्षि दयानन्द जिस प्रकार के नव समाज की परिकल्पना कर रहे थे उसमें प्राचीन जड़ रीतियों और कुरीतियों के लिए कोई स्थान नहीं था। लगभग उन्हीं आदर्शों को श्रेयस्कर मानकर प्रेमचन्द ने भी साहित्य द्वारा समाज में नई चेतना और एक आदर्श समाज के निर्माण के सपने देखे। जिस प्रकार आर्यसमाज द्वारा धार्मिक नीतियों के रूप में एक पवित्र नैतिक चरित्रवान् जीवनादर्श को स्थापित किया जा रहा था उसी प्रकार समाज के कटु यथार्थ और आदर्श के संतुलित समन्वयन से प्रेमचन्द भी अपनी रचनाओं में सामाजिक समस्याओं के समाधान प्रस्तुत करने के प्रयत्न कर रहे थे। अपनी युवावस्था में प्रेमचन्द ने आर्यसमाज के प्रचारकों की जीतोड़ मेहनत और निष्ठा को देखा था और उससे कहीं बहुत गहराई तक प्रभावित भी हुये थे। उनके साहित्यकार पुत्र श्री अमृतराय ने अपने पिता की सुप्रसिद्ध जीवनकथा—‘कलम का सिपाही’ में इस बात को बड़े स्पष्ट शब्दों में स्वीकार किया है कि “आर्यसमाज जिन

बुराईयों के खिलाफ लड़ रहा था—जैसा भी लड़ रहा था—उन सब बुराईयों का भुगतान वह खुद अपनी जिन्दगी में कर रहा था। बाप ने बुढ़ीती में व्याह किया और अपनी वेवा छोड़ गये।खुद उसकी शादी बचपन में कर दी गई, एक निहायत अनमेल, फूहड़ शादी.....वह तो खुद एक जिन्दा मिसाल था हिन्दू समाज की जहालत का। लिहाजा आर्यसमाज में उसकी दिलचस्पी पूरी थी।” (पृष्ठ संख्या ४८)

प्रेमचन्द की दिलचस्पी मात्र बौद्धिक विलास तक ही सीमित नहीं थी। अपनी नई नौकरी के आरम्भिक वर्षों में वे आर्यसमाज के बाकायदा सदस्य भी थे। जिसकी सत्यता की पुष्टि न केवल उनकी रचनाओं के स्वर से होती है वरन् उसके पक्ष में लिखित प्रमाण भी मिलते हैं। “६ फरवरी १९१३ को मन्मदगवाँ से मुन्शी दयानारायण निगम को भेजे गये एक खत में और बहुत सी बातों के साथ उन्होंने लिखा था—अब रहा रुपये का जिक्र.....मेरे जिम्मे हमीरपुर आर्यसमाज के दस रुपये बाकी हैं। बार-बार तकाजा हुआ है मगर अपनी तिही-दस्ती ने इजाजत नहीं दी कि अदा कर दूँ। आप अगर afford कर सकें तो बरोहरास्त मेरे नाम से हमीरपुर आर्यसमाज के सेक्रेटरी के नाम दस रुपये का मनीआर्डर कर दें.....यहाँ अब जलसा भी अन-करीब होने वाला है।.....”

(कलम का सिपाही, पृष्ठ ४८-४९)

लगभग सभी आलोचकों ने एकमत से यह स्वीकार किया है कि उनके साहित्य का केन्द्रबिन्दु समाज-सुधार है। इस तथ्य के प्रकाश में उनके साहित्य पर पड़े आर्यसमाज के आन्दोलन के प्रभाव की भूमिका और भी महत्वपूर्ण हो उठती है। यह एक विचित्र संयोग था कि अपने अध्यापकीय पेशे को स्थिरता प्रदान करने की दृष्टि से उन्होंने इलाहाबाद के ट्रैनिंग कॉलेज में प्रवेश लिया तो वहाँ उन्हें सहपाठी के रूप में प्रसिद्ध आर्यसमाजी कार्यकर्ता श्री गंगाप्रसाद उपाध्याय का सान्निध्य प्राप्त हुआ। प्रेमचन्द के आलोचकों में यह धारणा जड़ सी जमाये हुये है कि उन्होंने हिन्दी के क्षेत्र में बहुत बाद में प्रवेश किया। इस सम्बन्ध में उनके आलोचक श्री मदनगोपाल का कथन भी द्रष्टव्य है, “.....धनपतराय को शुरू से ही हिन्दी से प्रेम था। इसका एक कारण तो शायद यह था कि वह आर्यसमाज से बड़े प्रभावित थे। इस संस्था ने.....हिन्दी को राष्ट्रभाषा बनाने का रास्ता दिखलाया”—(‘कलम का मजदूर’, पृष्ठ ३१)। संभवतः श्री गंगाप्रसाद उपाध्याय की प्रेरणा से प्रभावित होकर ही इसी काल में मुंशीजी का हिन्दी के प्रति झुकाव हो गया था। अपने तत्कालीन लेखों में आर्यसमाज के विचारों के अनुकूल ही प्रेमचन्द ने हिन्दी को ही राष्ट्रभाषा बनाने की जगह-जगह हिमायत भी की है। यह बात अलग है कि अपने कायस्थ संस्कारों और राजभाषा के रूप में उर्दू की अनिवार्यता के कारण नियमित हिन्दी लेखन का समय कुछ देर बाद आया।

जैसा कि पहले कहा जा चुका है, प्रेमचन्द की रचनाओं का केन्द्रबिन्दु समाजसुधार था और इस समाजसुधार के लिये उन्होंने समाज की लघुतम इकाई ‘परिवार’ को अपना क्षेत्र चुना। उनके इन विचारों पर आर्यसमाज के प्रभाव के गहरे प्रमाण प्रेमचन्द की प्रारम्भिक रचनाओं में मिलते हैं। उनका सर्वप्रथम उपन्यास ‘असरारे आविद’ (देवस्थान का रहस्य) यद्यपि उनकी साहित्यिक श्रेष्ठता का मापदण्ड नहीं बन सकता तथापि अन्धविश्वासों के खोखलेपन, संन्यास की आड़ में कुकर्मों और मठाधीशता के अहंकार में न्याय और धर्म की हत्या की वहाँ भरपूर फ़जीहत की गई है। वह भी लगभग उतने ही आवेशपूर्ण स्वरों में जो आर्यसमाजी प्रचार की विशिष्टता थी।

‘असरारे आविद’ के प्रकाशन के तुरन्त बाद प्रेमचन्द की लेखनी से जिन दूसरी रचनाओं ने जन्म लिया उनके एक है ‘हमें ख़ुर्मा ओ हम सबाब’ (हिन्दी में ‘प्रेमा’ नाम से प्रकाशित) एवं ‘किशना’। ‘किशना’ की अब कोई प्रति उपलब्ध नहीं है किन्तु उसकी एक तत्कालीन आलोचना से यह ज्ञात होता है कि उसमें “उन्होंने

औरत में जेवर के फजूल शौक की अचछी चिथाड़ की है।” उपरोक्त दोनों उपन्यासों में समाज सुधारक और प्रचारक के रूप में लाला धनकधारीलाल का चरित्र अंकित किया गया है। ‘हम खुर्मा ओ हम सवाव’ में हिन्दू विधवा की दयनीय दशा का प्रश्न उठाया गया है। इस उपन्यास का तो सर्वप्रथम दृश्य आर्यसमाजी भाषण से ही प्रारम्भ होता है। इसका नायक अमृतराय जिस दृढ़ता से विधवा स्त्री की हीन स्थिति देखकर किसी विधवा से ही विवाह का संकल्प करता है और अपनी सर्वगुण सम्पन्न मंगेतर प्रेमा को त्याग देता है उसकी तह में पूरी तरह आर्यसमाजी आन्दोलन का विधवाविवाह समर्थन कार्य कर रहा है।

विशेषता तो यह है कि मुंशीजी की यह समाजसुधार सम्बन्धी आदर्शवादी प्रवृत्ति केवल जवानी जमा खर्च ही नहीं है। परिस्थितियों के दुर्वोध्य क्रम में जब उनका पहली पत्नी से सम्बन्धविच्छेद हो गया तो प्रेमचन्द ने स्वयं भी किसी विधवा कन्या से ही पुनर्विवाह करने का संकल्प किया था। इस सम्बन्ध में तत्कालीन रूढ़िवादी समाज और उसके तानों-तिशनों की परवाह न करके अन्त में उन्होंने फतेहपुर निवासी मुन्शी देवीप्रसाद की बालविधवा कन्या शिवरानी देवी को ही अपनी जीवन संगिनी बनाना स्वीकार किया। उस समय के लिए यह एक ऐसा क्रान्तिकारी कदम था जिसे उठाने में शायद बड़े से बड़े सुधारवादी को एक बार संकोच होता। “बारात में मुन्शी दयानारायण, एक आर्यसमाजी पण्डित, मामा विजयनारायण, छोटे भाई महताबराय साथ गये। विधवा विवाह होने के कारण कुल-कुटुम्ब का कोई व्यक्ति शरीक नहीं हुआ।” (‘महाराष्ट्र मानस’ मुन्शी-प्रेमचन्द विशेषांक, २५ जुलाई १९८०, पृष्ठ १२२) आगे चलकर आर्यसमाजी पद्धति से ही उन्होंने अपने छोटे भाई महताबराय का भी विवाह सम्पन्न कराया जिसका प्रमाण उनकी अनुजबधू द्वारा लिखे संस्मरण में मिलता है। शादी के समय रस्म-रिवाज को लेकर उठे विवाद पर प्रेमचन्द ने दृढ़ता से कहा, “छोटक, क्या हो रहा है?विवाह आर्यसमाज विधि से ही होगा।” (‘महाराष्ट्र मानस’ प्रेमचन्द विशेषांक, पृष्ठ ५१)। इन सभी घटनाओं से एक प्रमुख तथ्य जो उभर कर सामने आता है वह यही कि आर्यसमाज के सुधारवादी विचारों के प्रति मुन्शीजी की निष्ठा उनके जीवन का अंग बन चुकी थी।

अपनी अन्य साहित्यिक रचनाओं—‘प्रतिज्ञा’ तथा ‘सेवासदन’ (उपन्यासों) एवं ‘सुभागी’, ‘नैराश्यलीला’, ‘बालक’ तथा ‘नरक का मार्ग’ (कहानियों) में भी प्रेमचन्द ने विधवा समस्या को उठाया है और पुनर्विवाह के अतिरिक्त सेवाधर्म और शिक्षा के रूप में उसके अन्य निदान भी प्रस्तुत किये हैं।

‘निर्मला’ नामक उपन्यास तो अनमेल विवाह से उत्पन्न होने वाली कुरीतियों का एक कालजयी दस्तावेज है। सामाजिक मर्यादा और दमित वासनाओं के बीच होने वाला संघर्ष ही इस उपन्यास की विषयवस्तु है। वैदिक धर्म के अनुसार स्त्री-पुरुष के विवाह की जिस आदर्श अवस्था का निर्देश है, उसके विपरीत ऐसे अनमेल विवाह हिन्दू सामाजिक व्यवस्था और उसके आचार-विचार में पतन के विशेषरूप से उत्तरदायी हैं।

यद्यपि प्रेमचन्द ने नारी का कार्यक्षेत्र प्रमुख रूप से घर-परिवार को ही माना है फिर भी वे जड़ पदा प्रथा के विरोधी थे, तत्कालीन आधुनिक शिक्षा की चकाचौंध से उच्छृंखलता का प्रदर्शन करने वाली सोसायटी लेडीज़ की निन्दा करते हुये भी वे नारी की आत्मिक उन्नति के पूर्णरूपेण समर्थक थे। आवश्यकता पड़ने पर उन्होंने पर्दे से बाहर निकल कर ठोस कार्य करने वाली नारियों का भी चित्रण किया है। पुलिस के षड्यंत्रों से पति को छुड़ाने वाली जालपा (‘शबन’) तथा अछूतों के मन्दिर प्रदेश का नेतृत्व करने वाली सुखदा (‘कर्मभूमि’) जैसी नारियाँ इसका उदाहरण हैं। अपने व्यक्तिगत जीवन में अपनी पत्नी को भी वह पर्दा छोड़ कर सरकारी दौरों पर अपने साथ चलने के लिए समझाया करते थे। दौरों पर तो शिवरानी उनके साथ नहीं गईं पर असहयोग आन्दोलन के सम्बन्ध में उन्होंने जेलयात्रा की।

आर्यसमाज आन्दोलन प्रमुख रूप से जिस सिद्धान्त के लिए विशेष प्रसिद्ध हुआ वह था अन्याय धर्मावलम्बियों द्वारा हिन्दुओं का धर्मपरिवर्तन कराके अपने समुदाय में मिलाने वाले गहित षड्यन्त्र का विरोध। प्रेमचन्द की 'खून सफेद' और 'ममता' नामक कहानियों में इसकी विशेष चर्चा हुई है। जिन दिनों वे महोबा में नियुक्त थे उन दिनों हिन्दुओं की अनेक संतानें ईसाई घरों में पहुंचायी जा रही थीं। 'खून सफेद' नामक कहानी में परिस्थितियों के चक्र में साधो नामक लड़का पादरियों के साथ चला जाता है। वे लोग उसे ईसाई बना लेते हैं किन्तु फिर जब वह मां-बाप के पास वापस आता है तो उसके अपनाये जाने के बीच विरादरी की दीवार खड़ी हो जाती है। अंत में वह यह कहता हुआ कि "जिनका खून सफेद है उनके बीच में रहना व्यर्थ है" वापस उन्हीं पादरियों के पास चला जाता है। इस प्रकार स्पष्ट रूप से प्रेमचन्द इस धर्म परिवर्तन के जड़ में अपने समाज की कमजोरियों और कुरीतियों को उत्तरदायी समझ रहे थे। जहाँ वे अन्य धर्मावलम्बियों द्वारा हिन्दुओं का धर्म परिवर्तन कराने की कुचेष्टा को निन्द्य समझते हैं वहीं प्रकारान्तर से हिन्दूधर्म की जड़ता पर भी कुठाराघात करते हैं। उनकी एक अन्य कहानी 'मंत्र' के पण्डित लीलाधर चौबे तो शुद्धि आन्दोलन के एक अत्यन्त कर्मठ कार्यकर्ता के रूप में उभरते हैं। उनके 'कायाकल्प' नामक उपन्यास के यशोदानन्दन के पीछे शुद्धि आन्दोलन के प्रबल समर्थक स्वामी श्रद्धानन्द की हल्की छाया भी स्वीकार की गई है। इन सभी पर आर्यसमाजी विचारों का स्पष्ट प्रभाव देखा जा सकता है।

अछूत आन्दोलन के चित्र भी प्रेमचन्द ने अपने साहित्य में कुछ स्थानों पर प्रस्तुत किए हैं। "चमारों की अशिक्षा, अंधविश्वास, उनकी गरीबी और गन्दगी, उनके रीति-रिवाजों आदि का प्रेमचन्द ने यहाँ ('कर्मभूमि') एक वृहद् चित्र तैयार किया है। समाज के इन बहिष्कृतों से प्रेमचन्द ने अपनी सहानुभूति ही नहीं दिखाई, अपने यथार्थ चित्रण से उस वर्ग से आत्मीयता का परिचय दिया है और अमरकान्त को वहाँ भेजकर उसे शिक्षा, लगान बंदी आदि में भाग लेता दिखा कर ऐसे कार्य की आवश्यकता पर जोर दिया है।" ('प्रेमचन्द—डा. रामविलास शर्मा' पृष्ठ १३०-१३१), इसी प्रकार 'ठाकुर का कुआँ', 'मन्दिर', 'दूध का दाम' 'सद्गति' आदि कहानियों में भी उन्होंने हरिजन समस्या के विभिन्न पहलुओं पर प्रकाश डाला है। इस क्रम में आर्यसमाज के समान ही प्रेमचन्द ने हिन्दू धर्म में व्याप्त अस्पृश्यता के कोढ़ की निन्दा भी की है तथा विशुद्ध मानवीयता को जाति-पाँति की खोखली मान्यताओं से श्रेष्ठतर माना है।

'जलवा ए ईसार' ('वरदान') नामक सन् १९१२ में प्रकाशित उनका उपन्यास पूर्णरूपेण आर्यसमाज के सिद्धान्तों की छवि अपने कलेवर में समेटे हुये है। यह अपने युग के लिए एक नई चीज था। देशप्रेम, स्वाभिमान, जातीय एकता के लिए हिन्दी भाषा की आवश्यकता आदि आर्यसमाज के उन समस्त आदर्शों को इसमें स्थान मिला है जो आज भी प्रासंगिक हैं। श्री अमृतराय के अनुसार 'जलवा ए ईसार' में प्रतिपादित राष्ट्रीयता आर्यसमाज से प्रभावित 'हिन्दू राष्ट्रीयता' है। वहाँ नायक के रूप में हिन्दू आचार-विचार वाले गो-रक्षा के समर्थक एक पूर्ण हिन्दू संन्यासी की कल्पना की गयी है।

स्वामी दयानन्द राष्ट्रीय एकता के लिए हिन्दी भाषा और देवनागरी लिपि के भी प्रबल समर्थक थे। उन्हीं के परिश्रम के फलस्वरूप सिन्ध और पंजाब जैसे अहिन्दी भाषी प्रदेशों में भी हिन्दी का प्रचार सम्भव हुआ। लगभग उसी स्वर में स्वतन्त्रता से डेढ़ दशक पहले ही प्रेमचन्द ने यह कहा था कि "सूबे की भाषायें अपनी जगह रहेंगी, वे जितनी उन्नति कर सकती हैं करें लेकिन एक क्रांती भाषा का सहारा लिए बगैर राष्ट्र की जड़ कभी मजबूत नहीं हो सकती।" सन् १९१५ के अपने एक पत्र में भी जमाने की रफ्तार को पहचान कर मुन्शीजी ने लिखा है, "अब हिन्दी लिखने की मशक भी कर रहा हूँ।" उनके इस कथन पर टिप्पणी करते हुये अमृतराय

ने स्पष्ट रूप से यह लिखा है कि “कहीं हिन्दुत्व की इस विशेष गंध के पीछे उनके आर्यसमाजी मन का संस्कार तो नहीं है ?”—(‘कलम का सिपाही’ पृष्ठ १५२) ।

प्रेमचन्द के समस्त जीवनीकारों ने यह खुलकर स्वीकार किया है कि अपनी युवावस्था के प्रारम्भिक वर्षों में वे पूर्णतः आर्यसमाज के रंग में डूबे हुये थे । “महोबा के क्रयाम (१९१०-१४) में प्रेमचन्द आर्यसमाज के और भी निकट आ गये । महोबा तथा निकट के क्षेत्रों में ईसाई पादरी गरीब लोगों को बड़ी तेजी से ईसाई बना रहे थे । इसके रोकने के लिए.....१९१२ के मध्य में एक प्रचारक महेशप्रसाद (मौलवी आलिम फ़ाज़िल) तथा उनके दो साथी महोबा पहुँचे और प्रेमचन्द के घर पर ही ठहरे । प्रेमचन्द तथा तीनों प्रचारक विभिन्न विषयों पर बातचीत भी करते.... (१) ईसाई पादरियों का महोबा.... हमीरपुर जिले में काम (२) आर्यसमाज और उसके कार्य सम्बन्धी बातें ।”—(‘कलम का मजदूर’, पृष्ठ ७०) । और आज इसे भी निस्संकोच स्वीकार किया जा सकता है कि आर्यसमाज से उनका यह लगाव केवल बाक्रायदा सदस्य होने तक ही सीमित नहीं था बल्कि उनकी तत्कालीन रचनाओं की पृष्ठभूमि में विद्यमान है ।

यह भी एक कटु सत्य है कि अपने जीवन के उत्तरार्ध में आर्यसमाज आन्दोलन में समाविष्ट होती ढिलाई से वे क्षुब्ध होने लगे थे । ‘मलकाना शुद्धि’ की समस्या को लेकर लिखा गया उनका एक उग्र लेख ‘क्रह-तुरिजाल’ (‘मनुष्यता का अकाल’, १९२३) उनके इस क्षोभ की ओर इंगित भी करता है । किन्तु इसे यों कहें कि यह आर्यसमाज का या उसके सिद्धान्तों का विरोध नहीं है बल्कि समायनुकूल इस आन्दोलन में भी जब उन्होंने सुधार की आवश्यकता अनुभव की तो उसके लिए आवश्यक कदम उठाये । साम्प्रदायिक एकता को समय की अनिवार्य मांग समझते हुये वह आर्यसमाज से भी एक कदम आगे बढ़ गये हैं और हिन्दू-मुस्लिम एकता के समर्थन में स्वर मुखर किये हैं । ‘कायाकल्प’ नामक उपन्यास में प्रेमचन्द ने इस समस्या को बड़ी खूबी से चित्रित किया है । यशोदानन्दन की लाश के सिरहाने बैठ कर रोते हुये ख्वाजा साहब कहते हैं—“.....खुदा गवाह है, मैंने हमेशा इत्तहाद की कोशिश की ।.....यशोदा भी इत्तहाद का उतना ही हामी था जितना मैं ।” इसके अतिरिक्त ‘मन्दिर और मस्जिद’ तथा ‘मुक्ति धन’ नामक कहानियाँ भी हिन्दू-मुस्लिम एकता को लेकर लिखी गई हैं । फिर भी आर्यसमाज से उनका लगाव यथावत् बना हुआ था जिसका प्रमाण स्वामी श्रद्धानन्द की मृत्यु पर मुन्शीजी द्वारा व्यक्त की गई उनकी हार्दिक श्रद्धाञ्जलि में मिलता है । ‘शुद्धि समाचार’ नामक आर्यसमाजी पत्र के ‘श्रद्धानन्द बलिदान अंक’ में उन्होंने लिखा, “यूँ तो स्वामीजी प्राचीन आर्य आदर्शों के पूर्ण रूप से प्रवर्तक थे, पर मेरे विचार में राष्ट्रीय शिक्षा के पुनरुत्थान में उन्होंने जो काम किया है उसकी कोई नज़ीर नहीं मिलती । ऐसे युग में जब अन्य बाज़ारी चीज़ों की तरह विद्या भी बिकती है यह स्वामीजी का ही दिमाग था जिसने प्राचीन गुरुकुल प्रथा में भारत के उद्धार का तत्त्व समझा ।”

‘गोर्की और प्रेमचन्द : दो अमर प्रतिभायें’ नामक पुस्तक में प्रेमचन्द के एक अपेक्षाकृत नये आलोचक श्री मदनलाल ‘मधु’ (१९८०) ने उनकी साहित्य रचना के काल को मुख्य रूप से तीन भागों में विभाजित किया है : (१) आर्यसमाज से प्रभावित रचना काल, (२) गाँधीवाद से प्रभावित और (३) मार्क्सवाद से प्रभावित । किन्तु इस तथ्य को कदापि अस्वीकार नहीं किया जा सकता कि आर्यसमाज के विचारों का उनके व्यक्तित्व और कृतित्व पर दूरगामी प्रभाव परिलक्षित होता है ।

वास्तविकता तो यह है कि उन्नीसवीं शती में आर्यसमाज ने भारतीय आत्मा के पुनर्जागरण में एक महत्वपूर्ण भूमिका निभाई । देश को उसने एक सर्वथा नवीन चेतना प्रदान की और यही कारण था कि जब बीसवीं शती के प्रारम्भ में प्रेमचन्द ने साहित्य रचना को देशसेवा का माध्यम बनाया तो आर्यसमाज का विस्तृत होता प्रभाव,

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/२४५

उसके जोशीले भाषण, उसका विद्रोही किन्तु सकारात्मक (विखण्डनात्मक नहीं) स्वरूप उन्हें अपने मिलते जुलते विचारों के प्रकाशन के लिए सुद्ध आधार शिला के रूप में प्राप्त हुआ ।

स्वतन्त्रता के छत्तीस वर्षों पश्चात् आज का जर्जर हिन्दू समाज जिस प्रकार विशृंखल होकर पतन के कगार पर खड़ा है, जिस प्रकार शिक्षा की व्यापकता के बावजूद नारी उत्पीडन, सवर्णों द्वारा हरिजनों के शोषण, नैतिक आचार-विचारों के अवमूल्यन तथा सामान्य रूप से जीवन के लगभग हर क्षेत्र में व्याप्त भ्रष्टाचार की बढ़ती घटनायें सामने आ रही हैं उनके प्रकाश में पुनः आर्यसमाज के स्वस्थ सिद्धान्तों से अनुप्राणित और प्रेमचन्द की ही भाँति एक मनसा, वाचा, कर्मणा परजनहिताय को समर्पित व्यक्तित्व की अतीव आवश्यकता है ।

□□

[श्रीमती मंजुलिका लक्ष्मी : २-२-१९४८ को जन्मी (इलाहाबाद, उ. प्र.) (श्रीमती) मंजुलिका लक्ष्मी १९६४ में इलाहाबाद विश्वविद्यालय से बी. ए. करने के बाद 'मिरर', 'विज्ञान', 'विज्ञान भारती', 'आश्रम संदेश' जैसी अनेक पत्र-पत्रिकाओं में कविता, कहानी, सामाजिक समस्याओं और विज्ञान विषयक लेख लिखती रही हैं । अब तक लगभग तीन दर्जन रचनायें प्रकाशित हो चुकी हैं और वर्ष १९८१ में इलाहाबाद विश्वविद्यालय से 'हिन्दी' में प्रथम श्रेणी में एम. ए. की परीक्षा भी उत्तीर्ण कर चुकी हैं ।]

□□

सभ्यता के विकास के साथ-साथ आदमी के भोजन में भी नफ़ासत आती गयी । प्रकृति से उत्पन्न आहार को मनुष्य ने मिर्च-मसालों तथा चीनी के सहयोग से और अधिक स्वादिष्ट बनाया, केवल इसीलिए कि इसके उपभोग की मात्रा बढ़ सके । चोकर-रहित आटा या मैदा, पॉलिश किए हुए चावल, डिब्बा बन्द अचार-मुरब्बे जैसी और इतनी तरह की मिठाइयाँ—इन सबको देखकर मुँह में पानी आने लगा और भोजन के उपभोग की मात्रा बढ़ती ही गयी । पर साथ ही मनुष्य ने अपने लिए रोगों को निमन्त्रण देना भी आरम्भ कर दिया । महात्मा गान्धी यदि चीनी को "सफ़ेद ज़हर" कहा करते थे तो वह अकारण नहीं था । आदमी को इतने से ही सन्तोष नहीं हुआ । उसने मद्यपान और धूम्रपान को भी प्रगति का प्रतीक मान लिया । परिणाम ! उसने अपने हाथों अपनी कब्र खोदनी शुरू कर दी । विशेषज्ञों का कहना है कि संसार भर में कैंसर के जितने भी केस होते हैं उनमें दो तिहाई केसों का कारण मद्यपान और धूम्रपान की अधिकता है ।

—श्रीतीशकुमार वेदालंकार

□□

‘रत्नाकर और ‘महोदधि’— अरबसागर और बंगाल की खाड़ी ?

□ क्षितीश वेदालंकार

जब जब मैं विश्व का मानचित्र देखता हूँ, तब तब मुझे यह देखकर आश्चर्य होता है कि संसार के किसी भी महासागर के साथ किसी देश का नाम जुड़ा हुआ नहीं है, जबकि हिन्द महासागर के साथ “हिन्द” का नाम जुड़ा हुआ है। अन्य महासागरों के साथ जुड़े विशेषण—जैसे प्रशान्त, अतलान्तक, भूमध्य या आर्कटिक—ये सब किसी देश-विशेष के द्योतक नहीं हैं। परन्तु हिन्द महासागर के साथ लगा “हिन्द” विशेषण निश्चित रूप से हिन्द अर्थात् भारत का ही द्योतक है। [यहाँ यह स्मरणीय है कि हम उक्त बात केवल महासागरों के सम्बन्ध में ही कह रहे हैं—सागर, उपसागर, खाड़ियों या बड़ी झीलों के सम्बन्ध में नहीं। अन्यत्र सागरों या खाड़ियों के साथ देशों का नाम जुड़ा हुआ मिल जाएगा—जैसे अरब सागर या बंगाल की खाड़ी। परन्तु किसी महासागर के साथ किसी देश का नाम संलग्न दृष्टिगोचर नहीं होगा।]

इसका केवल एक ही अभिप्राय है कि स्मरणातीत काल से संसार हिन्द का और हिन्द महासागर का अविनाभाव सम्बन्ध मानता आया है। दोनों के अस्तित्व की कल्पना एक दूसरे के बिना नहीं की जा सकती, न हिन्द की हिन्द महासागर के बिना और न हिन्द महासागर की हिन्द के बिना। जिन दोनों के अविनाभाव सम्बन्ध के महत्त्व को सारे संसार ने स्वीकार किया उसे स्वयं भारत के प्राचीन आर्यों ने हृदयंगम न किया हो, यह बात भी नहीं मानी जा सकती। तभी तो बौद्ध युग के परिव्राजकों ने, व्यापारियों ने, मनीषियों ने, विजिगीषुओं ने हिन्द महासागर की उत्ताल तरंगों को लाँघकर उसके तटवर्ती प्रदेशों में अपनी सांस्कृतिक विजय का केतु फहराया था। हिन्देशिया और हिन्दचीन जैसे देशों के नामकरण में “हिन्द” शब्द की उपस्थिति उसी विजिगीषा की कहानी कहती है।* इतना ही क्यों, थोड़ी और खोज करने पर समस्त पूर्वी और दक्षिण एशिया से लेकर कोरिया, मंगोलिया और जापान तक इसी सांस्कृतिक विजय के चिह्न स्पष्ट दिखाई देंगे।

जहाँ विश्व के मानचित्र में “हिन्द महासागर” शब्द ने मुझे चकित किया, वहीं दक्षिण भारत की यात्रा में एक और दृश्य ने भी मुझे आश्चर्य-चकित किए बिना नहीं छोड़ा।

* निस्सन्देह बौद्ध धर्म प्रसारण के निमित्त हिन्द महासागर के पार गए। उनके बसाये देशों के नाम इण्डो-चाइना, इण्डोनीशिया पड़े। पर ये नाम यूरोपीय युग के बाद के हैं, संभवतया पुराने बौद्धों के दिये नहीं—सत्यप्रकाश।

भारत की ठेठ दक्षिणी सीमा पर, जहां भूभाग समाप्त होता है और हिन्द महासागर की अथाह जलराशि प्रारम्भ होती है, वहीं समुद्र-तट पर रामेश्वरम् का विशाल मन्दिर बना है। इस मन्दिर की विशालता का आभास बाहर से उतना नहीं होता है, जितना अन्दर जाकर होता है। बाहर से देखने पर यदि मन्दिर की ऊँचाई विशाल लगती है, तो अन्दर से देखने पर अपने आयताकार आयाम से वह किसी प्रकार से कम नहीं लगता। जितने बड़े विशाल वरामदे रामेश्वर के मन्दिर के अन्दर बने हैं, उतने लम्बे और विशाल वरामदे संसार में कहीं नहीं हैं। अमेरिका के राष्ट्रपति का निवासस्थान व्हाइट-हाउस अपने वरामदों की विशालता के लिए विख्यात है, परन्तु उसके वरामदे भी इतने विशाल नहीं हैं।

पर मुझे जिस चीज ने आश्चर्य से सराबोर कर दिया, वह ये वरामदे नहीं थे। इन वरामदों की विशालता ने प्रभावित वेशक किया, पर आश्चर्य-चकित करने वाला दृश्य वरामदे नहीं, मन्दिर के मुख्य द्वार पर प्रहरी के रूप में बनी दो आदमकद मूर्तियां थीं। पौराणिक साहित्य में विष्णु भगवान् के द्वारपाल के रूप में जय और विजय का नाम आता है। शिवजी जैसे औघड़ देवता के द्वारपाल नन्दी प्रसिद्ध हैं और अरिदल संहारिणी महिषासुर-मर्दिनी दुर्गा का द्वारपाल सिंह ही शोभा देता है। पर रामेश्वरम् के मन्दिर के द्वारपाल इनमें से कोई भी नहीं थे। जब पथ-प्रदर्शक से द्वारपाल रूप में उपस्थित इन प्रहरी-मूर्तियों के सम्बन्ध में जिज्ञासा की, तब उसने बताया कि दाहिने हाथ के ओर की मूर्ति है “रत्नाकर” की और बाएं हाथ के ओर की मूर्ति है “महोदधि” की।

रत्नाकर और महोदधि

ये दोनों कौन से देवता हैं? समस्त पौराणिक वाङ्मय के अपने अल्प-स्वल्प ज्ञान को टटोल कर देखा तो रत्नाकर और महोदधि नाम के न तो कोई देवता स्मरण आए न देवताओं के द्वारपाल। यों सामान्यतया लौकिक संस्कृत साहित्य में रत्नाकर और महोदधि ये दोनों समुद्र के पर्यायवाची शब्दों में परिगणित हैं। महोदधि ही क्यों, उदधि ही काफी है—समुद्र के पर्यायवाची का ही काम चलाना हो, तो उदधि के साथ “महा” शब्द लगाने की आवश्यकता भी नहीं।

मस्तिष्क चकरा गया। अब तक का श्रुत और पठित सब ज्ञान ओछा पड़ गया। जब मन दुविधा के भूले में भूलने लगा और समस्या का कोई समाधान दृष्टिगोचर नहीं हुआ तब अन्त में हारकर पथप्रदर्शक की ही शरण जाना पड़ा। उसी से पूछा—भैया, यह “रत्नाकर” और “महोदधि” का चक्कर समझ में नहीं आया।

गाइड ने पहले मेरे मुँह की ओर देखा, क्योंकि आम तौर पर श्रद्धालु तीर्थयात्री इस प्रकार का प्रश्न नहीं करते। जिन यात्रियों को तीर्थों, मन्दिरों और मूर्तियों के दर्शन करके केवल श्रद्धा बटोरनी है, उन्हें इस प्रकार के तर्क-वितर्क में पड़ने की आवश्यकता भी क्या है। फिर गाइड भी, स्टेशन के कुलियों की तरह, केवल किसी एक यात्री से बंधना ठीक नहीं समझते। आखिर कोई कितनी ही उदारता बरते, एक यात्री उसकी दिन भर की मजदूरी तो नहीं दे सकता। इसलिए वे जल्दी-जल्दी एक यात्री को भुगता कर फिर तुरन्त दूसरे यजमान को पकड़ने की फिराक में रहते हैं।

उसने कहा—“बाबू, तुमको अन्दर जाकर दर्शन नहीं करने क्या? यात्रियों की भीड़ ज्यादा बढ़ गयी और आरती का समय निकल गया, तो तुम भगवान् के दर्शन से वंचित रह जाओगे।”

मैंने कहा—“पहले “रत्नाकर” और “महोदधि” का मतलब तो समझा दो।”

उसने पीछा छोड़ते हुए कहा—“बाबू मैं क्या जानूँ। हम तुम्हारी तरह लिखा-पढ़ा तो है नहीं। हम

तो वस इतना जानता है कि ये भगवान् रामेश्वर के द्वारपाल हैं और इनमें से एक हैं—रत्नाकर और दूसरे—महोदधि। इससे आगे हम कुछ नहीं जानता... और हाँ, वहस में दर्शन का समय निकल जाएगा न।”

पर मन तो “पादमेकं न गच्छामि” की मुद्रा में लंगर डाल कर बैठ गया। द्वार पर ही गाड़ी अटक गयी तो आगे कैसे बढ़ें।

जब गाइड और मैं दोनों ही तनाव की मुद्रा में थे तभी अचानक एक त्रिपुण्ड्रधारी, भुजाओं और वक्ष पर चन्दन की रेखाओं से चर्चित, शरीर के अधोभाग पर कौशेय और ऊर्ध्वभाग पर शिवनामी दुपट्टा ओढ़े, पुजारी वर्ग के पण्डित से दिखने वाले एक सज्जन उधर से गुजरे। वे मुख से “ॐ नमः शिवाय” के मन्त्र का जप सा कर रहे थे। मैंने हाथ के इशारे से उन्हें रोक कर संस्कृत में उनसे पूछा—“मन्दिर के मुख्य द्वार पर द्वारपाल के रूप में यहाँ ‘रत्नाकर और महोदधि’ की मूर्तियों का क्या तात्पर्य है?”

मुझे संस्कृत बोलते सुनकर वे भी रुक गये और मेरे मुँह की ओर ताकने लगे। फिर उन्होंने अंग्रेजी में पूछा—“क्या आपको संस्कृत आती है?”

मैंने कहा—“हाँ, यत्किञ्चित् संस्कृत भी, और अंग्रेजी भी। पर मेरी जिज्ञासा “रत्नाकर” और “महोदधि” के विषय में है।”

पण्डित ने कहा—“रत्नाकर का अर्थ है अरब सागर और महोदधि का अर्थ है बंगाल की खाड़ी।”

फिर मेरे चौंकने की बारी थी। क्योंकि अब तक उक्त दोनों शब्दों के उक्त अर्थ कहीं पढ़ने सुनने में नहीं आये थे।

मैंने अपनी ओर से ही समाधान सा करते हुए कहा—“क्या रत्नाकर और महोदधि ये दोनों पारिभाषिक शब्द हैं जो अरब सागर और बंग सागर के अर्थ में रूढ़ हो गये हैं।”

पण्डित ने कहा—“यही समझ लीजिए। यह रामेश्वर का मन्दिर हिन्द महासागर का द्वारपाल है और रत्नाकर तथा महोदधि इस द्वारपाल के उपद्वारपाल हैं।”

यह कह कर पण्डित महोदय तो अन्दर चले गये, पर मेरे लिए विचार की सामग्री छोड़ गये। सहसा मानस-पटल पर सारे भारत का मानचित्र धूम गया और “हिन्द महासागर” शब्द में सन्निहित “हिन्द” शब्द की महत्ता का कुछ-कुछ अर्थ उजागर होने लगा। और अन्त में प्राचीन ऋषियों के इस सुन्दर कल्पना-वैभव पर मस्तक श्रद्धा से नत हो गया।

मैंने इसे कल्पना-वैभव कहा। पर रामेश्वरम् के मन्दिर का और उसके आसपास के समग्र परिवेश का अवलोकन करने के पश्चात् यह भी आभास हुआ कि यह केवल ‘मनोराज्य विजृम्भण’ मात्र नहीं है, इस कल्पना-वैभव में भी ऐसा ठोस राष्ट्रीय ऐकात्म्य निहित है कि ज्यों-ज्यों विचार करते जाइए, त्यों-त्यों ऋषियों की अद्भुत प्रतिभा पर चकित होते जाइए।

रामेश्वर का मन्दिर कब बना, किस राजा ने इसके निर्माण के लिए धन और सामग्री जुटाई, किसने इसका वास्तुशिल्प तैयार किया, किन कुशल कर्मियों ने एक-एक पत्थर चिन-चिन कर इस प्राकार-सन्निभ विशाल मन्दिर का निर्माण किया, भारतीय प्रज्ञा ने इस गौरव इतिहास को कभी महत्व नहीं दिया। प्रत्येक कार्य को ‘तत्क्रुण्व मदर्पणम्’ के अनुसार भगवदर्पण करने में ही जीवन की चरमसार्थकता मानने वाली संस्कृति न तो इस प्रकार के कालक्रम के इतिहास को अंकित करती है, न उसे महत्व देती है। दिल्ली का लालकिला और आगरे

का ताजमहल जिस शाहजहाँ ने बनवाया, उसके जन्म और मरण की तिथियाँ इतिहास के विद्यार्थी घोटते रहें और किस सन् में कितनी लागत से, कितने कारीगरों के कर्म-कौशल से ये विश्वप्रसिद्ध भव्य इमारतें बन कर खड़ी हुई—इतिहासज्ञ इस नीरस विवरण में उलझे रहें, पर भारतीय प्रज्ञा का तो समस्त तीर्थों के भव्य भवनों के निर्माण के विषय में केवल एक ही उत्तर है—इन्हें देवताओं के सहयोग से विश्वकर्मा ने बनाया। नाम-धाम से रहित, ऐसे निःस्पृह वीतरागी कारीगर निस्सन्देह देवताओं से कम नहीं और उनका प्रमुख स्थपति वास्तुकार भी विश्वकर्मा से अवर कैसे होगा ?

पर ऋषि हैं—मन्त्रद्रष्टा। राजा केवल राज्यद्रष्टा है। राष्ट्र के ऐकात्म्य के मन्त्र का दर्शन तो केवल ऋषियों को ही होता है। अपने अपने राज्य में, और महाभारत के शब्दों में “स्वस्य स्वस्य प्रियंकराः”—केवल अपने राज्य की सीमा तक ही प्रियाप्रिय और हिताहित की व्यवस्था करने वाले राजा क्या जानें कि राष्ट्र का ऐकात्म्य कैसे साधा जाता है ? पर ऋषि तो कहते ही उसे हैं जो सदा “दीर्घं पश्यत मा ह्रस्वम्” दूर की देखता है, समीप की नहीं। यही उसका मन्त्रद्रष्टापन है। प्रान्तवाद, प्रदेशवाद, भाषावाद और सम्प्रदायवाद की संकीर्णताओं में बंधे राजा और स्वार्थपरायण राजनीति के शिकार राजनीतिज्ञ को राष्ट्र की एकात्मकता का चिन्तन करने की फुरसत ही कहाँ ? पर ऋषि को राष्ट्र-चिन्तन के सिवा और कोई कार्य ही नहीं। शस्त्र और शास्त्र से राष्ट्र की रक्षा करना ही उनका ऐहिक धर्म है। ऐहिक धर्म को तिलांजलि देकर परलोक की चिन्ता करना भी तो एक प्रकार का निजी आध्यात्मिक स्वार्थ है। कर्मयोगी इस प्रकार की आध्यात्मिकता को भी एक प्रकार का विलास मानता है। “सर्वे भवन्तु सुखिनः” और “राष्ट्रं देवो भव” का उपासक ऋषि इसीलिए राष्ट्र की चिन्ता पहले करता है—फिर चाहे वह रामायण-काल का वाल्मीकि या विश्वामित्र हो, महाभारत काल का कृष्ण द्रौपयन व्यास हो, मौर्य युग का पतञ्जलि हो, शिवाजी के काल का समर्थ गुरु रामदास हो, या ब्रिटिशकाल का ऋषि दयानन्द हो।

जब राजा लोग अपने क्षुद्र राज्यों के विस्तार में लगे रहे, तब भी ऋषि राष्ट्र चिन्तन से विमुख नहीं हुए। और तभी उन्होंने समग्र भारत को एकता के सूत्र में आवद्ध रखने के लिए भिन्न-भिन्न दिशाओं में तीर्थों की स्थापना की। उन तीर्थों पर ऋषियों के आश्रम बने और जनसामान्य के लिए उन तीर्थों की यात्रा पुण्यकार्य बना। यह सब व्यवस्था ऋषि द्वारा ही निमित्त है, राजाओं द्वारा नहीं। समग्र व्यक्तिगत क्षुद्र स्वार्थों से उपराम होकर अहनिश राष्ट्र-चिन्तन में लिप्त रहना ही ऋषियों को इतना तेजस्वी बनाता है कि जब कोई ऋषि किसी राजा को कोई आदेश देता है, तब वह राजा उस आदेश का उल्लंघन करने की हिमाकत नहीं कर सकता। जब ऋषि विश्वामित्र ने राक्षसों के वध के लिए राम और लक्ष्मण की मांग की, तब वृद्ध राजा का वार्धक्य और पुत्रों की ममता भी ऋषि की याचना को ठुकराने में सहायक नहीं हो सके।

जब आद्य शंकराचार्य ने भारत के उत्तर, दक्षिण और पूर्व पश्चिम में अपने चार मठों की स्थापना की और उन मठों को तीर्थ की संज्ञा देकर ग्राम जनता में उनकी यात्रा का प्रचलन किया, तब उन्हीं राष्ट्र-चिन्तक मन्त्र-द्रष्टा ऋषियों की परम्परा का ही पालन उन्होंने किया था। चारों सीमाओं में स्थित ये चार मठ क्या केवल धर्म और अध्यात्म के ही केन्द्र हैं ? राष्ट्रीय एकता की द्योतक ये चार सांस्कृतिक चौकियाँ नहीं हैं ? जिन्होंने धर्म को राष्ट्र से पृथक् करके पहचानने का प्रयत्न किया, उन्होंने आर्यों की प्रज्ञा और ऋषियों की प्रतिभा का कभी सही मूल्यांकन नहीं किया।

जिन ऋषियों ने भारत की ठेठ दक्षिणी सीमा पर रामेश्वरम् के मन्दिर के रूप में अपनी धार्मिक और सांस्कृतिक सीमा-चौकी स्थापित की, उन्होंने राष्ट्र की एकात्मकता की दृष्टि से एक और व्यवस्था भी की। वह

महर्षि दयानन्द निर्वाण-शतौ स्मृतिग्रन्थ/२५०

व्यवस्था यह थी कि रामेश्वरम् के गर्भगृह में स्थित शिवलिंग के ऊपर गंगाजल चढ़ाया जाए। कहाँ गंगा और कहाँ रामेश्वरम् ! क्या यह उत्तर भारत को दक्षिण भारत के साथ भावनात्मक रूप से जोड़ने का ही मन्त्र नहीं था ?

फिर भक्तों ने इस मन्त्र को किस रूप में पूरा किया ? रामेश्वरम् के शिवलिंग पर चढ़ाने के लिए केवल हरिद्वार और काशी से ही गंगाजल नहीं लाया गया, गंगोत्री तक से जल लाया गया। फिर किस भक्ति भावना और श्रद्धा के साथ ? गंगोत्री से छोटे-छोटे कलशों में जल भर कर, कांवड़ को कंधे पर टिका कर, गंगोत्री से रामेश्वरम् तक पदयात्रा करते हुए चलना है। गंगाजल से पूरित उन कलशों को दो हजार मील की इस लम्बी यात्रा में कहीं भी धरती पर नहीं टिकाना है, कांवड़ सदा कंधे पर ही रहनी चाहिए। एक यात्री थक जाएगा, तो दूसरा यात्री अपना कंधा उस कांवड़ के लिए हाजिर कर देगा। जब पैदल चलते-चलते अंधेरा हो जाएगा, रात पड़ जाएगी, तो चाहे बस्ती हो या वीरान, यात्री वहीं ठहर जाएंगे। जब रात को और यात्री निद्राभिभूत होकर विश्राम कर रहे होंगे, तब भी एक यात्री उस कांवड़ को कंधे पर सम्भाले रात भर खड़ा रहेगा—कलश का स्पर्श धरती से नहीं चाहिए न। इस प्रकार महीनों की लम्बी यात्रा के पश्चात् “खड़ी कांवड़” का वह गंगाजल रामेश्वरम् पहुँचेगा और तब उससे शिवजी का अभिषेक होगा।

प्रश्न यह है कि शिवजी के अभिषेक के लिए गंगाजल ही क्यों, किसी और नदी का या कूप का जल क्यों नहीं ?

इसका उत्तर भी वैज्ञानिक है। गंगाजल चिरकाल तक रखा जाने पर भी सड़ता नहीं, इसलिए गंगाजल को ही उपयोगिता है। चिरकाल तक रखने पर न सड़ने की उपयोगिता भी आगे चलकर स्पष्ट हो जाएगी।

पर उससे पहले एक और प्रश्न। आखिर शिवलिंग पर चढ़ाने की ही व्यवस्था क्यों की गई ? इसका आध्यात्मिक और शैव उपासना से संगत अर्थ बताने वाले चाहे जो बताएँ, पर रामेश्वरम् के मन्दिर के संदर्भ में मुझे इसका एक ही सुसंगत समाधान दृष्टिगोचर होता है।

वह समाधान यह है कि समुद्र-तट पर सदा पेय जल की समस्या होती है। समुद्र के रूप में चारों ओर अथाह जलराशि उपस्थित होने पर भी वह पानी पीने के काम में नहीं आ सकता। तो क्या मन्दिर में उपस्थित पुजारी वर्ग के लिए पेयजल की व्यवस्था करने को यह गंगाजल है ? नहीं भाई, पुजारी वर्ग नहीं, सैनिक वर्ग। और वह सैनिक वर्ग भी छोटा-मोटा नहीं, हजारों की संख्या में।

क्यों, बात उलझती-सी लगती है ? नहीं, उलझन बिल्कुल नहीं। मैंने कहा न, कि रामेश्वर का मन्दिर बिल्कुल प्राकार जैसा है और उसके अंदर बने बरामदे इतने विशाल हैं कि इतने विशाल बरामदे संसार में और कहीं नहीं हैं। क्या वे बरामदे सैनिकों के लिए प्रयुक्त होने वाली बैरकों नहीं हो सकतीं ?

उन विशाल बरामदों को देखकर मुझे प्रथम दृष्टि में ही बैरकों का भ्रम हुआ था। उस समय मुझे स्वयं ही अपनी कल्पना में ज़रूरत से ज्यादा उड़ान गंध आई थी। पर मुझे पता लगा कि द्वितीय विश्वयुद्ध के समय जिन भारतीय सैनिकों को जर्मनी के साथ युद्ध के लिए विदेश भेजा जाता था, उन्हें पहले यहाँ रामेश्वरम् के मन्दिर के बरामदों में ही ठहराया जाता था। इस प्रकार इन बरामदों का बैरकपना तो व्यवहारतः ही सिद्ध हो गया, तब कल्पना की उड़ान का प्रश्न ही नहीं रहा।

तो मेरा निवेदन यह है कि रामेश्वरम् का यह मन्दिर, जो मन्दिर के साथ-साथ किला भी है। जहाँ भक्तगण देवता की आराधना के लिए मन्दिर में आते थे, वहाँ उसके ये विशाल बरामदे सैनिकों के निवास के काम आते थे। और इन सैनिकों के लिए पेयजल की समस्या हल करने के लिए ही ऋषियों ने यह व्यवस्था की थी कि

हरेक तीर्थयात्री अपने साथ गंगाजल का भरा एक कलश या लोटा भी साथ लावे। इस प्रकार हजारों तीर्थयात्रियों के आने पर हजारों कलश जल एकत्रित हो जाएगा, जिससे हजारों सैनिकों की पेयजल की समस्या हल हो जाएगी। इस समय भी रामेश्वरम् के अन्दर बाईस छोटे-छोटे कुएँ हैं जो गंगाजल से परिपूरित हैं। इतने कुओं की उपस्थिति ही इस बात का प्रमाण है कि हजारों लोगों के पेयजल की समस्या हल करने के लिए ही ये कुएँ बने हैं। पुजारी-पुरोहितों की संख्या कभी हजारों में नहीं हो सकती। हजारों की संख्या तो केवल सैनिकों की ही संभव है।

सैनिक बिना हथियार के नहीं लड़ सकते। हथियारों की टूट-फूट और मरम्मत भी नित्य का ही काम है। कुशल सैनिक का शौर्य भी अच्छे हथियारों के बिना व्यर्थ हो जाता है। ऋषियों के जिस युग की बात हम कह रहे हैं, उस युग में धनुष-बाण ही सर्वप्रमुख हथियार था। ऋषिकृत व्यवस्था के अनुसार नियम यह भी था जो भी तीर्थयात्री रामेश्वरम् आवे, वह गंगाजल के अलावा एक धनुष-बाण भी अपने साथ लावे। इस प्रकार यदि वर्ष भर में पचास हजार तीर्थयात्री रामेश्वरम् पहुँचेंगे तो प्रतिवर्ष वहाँ पचास हजार जल-कलश और पचास हजार धनुष बाण भी पहुँच जाएंगे। इतने हथियार और इतना पानी लगभग पचास हजार सैनिकों की उक्त दोनों आवश्यकताएं बखूबी पूरी कर सकते हैं।

धनुषबाण के नियम से यह बात और भी स्पष्ट हो जाती है कि यह सारी व्यवस्था सैनिकों की काफी बड़ी संख्या के “मेन्टेनेन्स” के लिए है। अन्यथा शिर्वालिग या किसी भी अन्य मूर्ति को धनुषबाण से क्या प्रयोजन हो सकता है ?

इस समय रामेश्वरम् मन्दिर जिस प्रदेश में विद्यमान है, वह रामनद कहलाता है। इस सीमावर्ती रामनद प्रदेश के राजा का एक विरुद्ध था—“सेतुपति”—अर्थात् समुद्र के सेतु की रक्षा करने वाला। कभी कोई समुद्रपार का विदेशी जब भारत की सीमा का अतिक्रमण करेगा या भारत पर आक्रमण करना चाहेगा, तो रामनद के सेतुपति नरेश का यह कर्तव्य होगा कि वह समुद्र की, सेतु की, और भारत के आन्तरिक भू-भाग से जोड़ने वाले समुद्रतटवर्ती समस्त भागों की रक्षा करे।

एक छोटे से प्रदेश का राजा कह सकता था कि मेरी इतनी सामर्थ्य कहां कि इस इतने बड़े दायित्व को संभाल सकूँ या फिर इस काम के लिए जितनी बड़ी सेना सुरक्षित रखी जानी चाहिए, उतनी बड़ी सेना का पालन-पोषण भी मेरी सामर्थ्य से बाहर की बात है।

राजा के मन में इस प्रकार की विचिकित्सा उपस्थित होने पर निस्सन्देह ऋषि लोग उसे यही कह कर तो समझा सकते थे कि “समग्र राष्ट्र को विदेशी आक्रमण से बचाने के लिए यह तुम्हारा नैतिक और राष्ट्रीय कर्तव्य है। तुमको इसीलिए “सेतुपति” के विरुद्ध से विभूषित किया गया है। जहां तक सेना के मेन्टेनेन्स का प्रश्न है, उसकी चिन्ता तुम्हें करने की आवश्यकता नहीं, वह दायित्व सारे राष्ट्र का है। यहां आने वाला प्रत्येक तीर्थयात्री एक जल-कलश और धनुष बाण अपने साथ लाएगा। तुम्हारे सैनिकों को न पेयजल का संकट होगा और न हथियारों का। पानी भी सामान्य नहीं—गंगाजल, जिसे चाहे जितने अरसे तक एक स्थान पर रखने पर भी उसके विकृत होने की आशंका नहीं। सामान्य विदेशी आक्रमणकारियों से तुम इतनी सेना से बखूबी भारत की दक्षिणी सीमा की रक्षा कर सकते हो। यदि कोई आक्रमणकारी इतनी बड़ी सेना लेकर आता है कि रामेश्वरम् के मन्दिर में विद्यमान हजारों सैनिकों की सेना भी उसे पराजित न कर सके, तो कुछ दिन तक उसे आगे बढ़ने से रोक अवश्य सकती है। तब तक राष्ट्र के अन्य राजागण भी अपनी सैन्यवाहिनी सजाकर

तुम्हारी सहायता के लिए यहाँ आ धमकेंगे। नहीं तो हम ऋषि लोग किसलिए हैं ? राष्ट्र के जन-जन को जगाकर हम राष्ट्र की रक्षा के लिए सन्नद्ध कर देंगे।

तब क्या “सेतुपति” रामनन्द-नरेश अपने इस राष्ट्रीय कर्तव्य के पालन से इन्कार कर सकता था ?

फिर उन सैनिकों की देशभक्ति की भी तो कल्पना करिए, जिनके लिए खाद्य पदार्थ, पेयजल और हथियार देश के कोने-कोने से बिना उसके निजी आयास के स्वतः चले आते हैं ! क्या वे सैनिक नहीं सोचेंगे कि हमें भारत के इस सीमावर्ती मोर्चे पर सन्नद्ध रखने में देश के प्रत्येक नागरिक का योग है। समस्त देशवासियों की आखें हमारी ओर लगी हैं। यदि हम अपने कर्तव्यपालन से तनिक भी विमुख हुए तो हम अपने देशवासियों की दृष्टि में गिर जाएंगे। आखिर राष्ट्र के प्रति विश्वास ही तो उनका सबसे बड़ा सम्बल और आत्मबल होता है।

भारतमाता के चरण-कमल की वन्दना करने वाला हिन्द महासागर दक्षिणी सीमा पर भारत का सबसे बड़ा द्वारपाल है। उसी का प्रतिनिधि बनकर खड़ा है रामेश्वरम् का मन्दिर। इसीलिए इस मन्दिर के मुख्य द्वार पर रत्नाकर के नाम से अरब सागर और महोदधि के नाम से बंग-सागर (बंगाल की खाड़ी) अगल-बगल उपद्वारपाल के रूप में खड़े हैं।

जब-जब राष्ट्रदेवता का चित्र मेरे मानस-पटल पर उभरता है, तब तब राष्ट्रीय ऐक्य के मंत्रद्रष्टा ऋषियों के भी सही रूप का कुछ आभास होने लगता है। तब ऋषियों के कल्पना-वैभव के आगे मस्तक स्वतः झुक जाता है और हृदय-गह्वर से यही मंत्र-वाणी मुखरित हो उठती है।

नमः पूर्वजैभ्यः पथिकृद्भ्यः ऋषिभ्यः ॥

□□

[श्री क्षीतीश वेदालंकार : जन्म-१६ सितम्बर, १९३९, दिल्ली। सन् १९३९ में गुरुकुल विश्व-विद्यालय कांगड़ी से वेदालंकार। आगरा विश्वविद्यालय से संस्कृत में एम. ए.। हैदराबाद आर्यसत्याग्रह से महात्मा नारायण स्वामीजी के साथ प्रथम जत्थे में शामिल। हिमालय और देश-विदेश का भ्रमण। अब तक १५ पुस्तकें प्रकाशित, कुछ पुरस्कृत। दैनिक ‘हिन्दुस्तान’ के सहायक सम्पादक पद से निवृत्त होने के पश्चात् सम्प्रति ‘आर्यजगत्’ के यशस्वी सम्पादक।]

□□

यद्यपि महर्षि दयानन्द सरस्वती ने अपने सत्यार्थप्रकाश, संस्कारविधि, और ऋग्वेदादिभाष्यभूमिका आदि ग्रन्थों में व्यास मुनि कृत शारीरिक सूत्र (वेदान्त-शास्त्र) की वात्स्यायन, जैमिनि वा बौधायन आदि मुनिकृत व्याख्या सहित पढ़ने-पढ़ाने का विधान किया है, परन्तु आर्यावर्त के अभाग्योदय से महर्षि दयानन्द सरस्वती द्वारा दृष्ट और निर्दिष्ट सभी ग्रन्थरत्न शतवर्ष में ही दुर्लभ हो गए अथवा नष्ट हो गए। यदि गवेषक लोग यत्न करें तो अनेक दुर्लभ ग्रन्थ प्राप्त किए जा सकते हैं।

—ओमानन्द सरस्वती

□□

भारतीय मूर्तिकला : इतिहास एवं विकास

[प्रारम्भ से मध्यकाल तक]

□ डा. जगदीश गुप्त

भारतीय कला में प्रतिमा-निर्माण की अद्वितीय एवं अद्भुत क्षमता मिलती है जिसमें शताब्दियों ही नहीं सहस्राब्दियों तक सक्रियता, निरन्तरता, और उर्वरता बनी रही। आज भी उसमें असाधारण सौन्दर्य-बोध के प्रचुर लक्षण मिलते हैं। मूलतः अमूर्तिपूजक आर्य-संस्कृति उत्तरोत्तर कैसे इतनी मूर्ति-पूजक बन गयी यह चिन्ता का नहीं, चिन्तन का विषय है। मूर्ति-भंजक संस्कृति के क्रूरतम आघातों के बाद भी उसकी मूर्ति-रचना-शक्ति तथा मूर्ति-पूजा-प्रियता सर्वथा कुंठित नहीं हुई इसके कारणों का सम्यक् विश्लेषण ही भारतीय संस्कृति के आस्थावान् एवं अजेय स्वभाव की पहचान करा सकता है।

साहित्य और कला के क्षेत्र में किसी भी देश एवं समाज की जातीय चेतना खण्डित रूप में सामने न आकर समग्र जन-मानस की अखण्ड अभिव्यक्ति बनकर ही प्रत्यक्ष होती है। यही उसकी शक्ति भी है और स्रोत भी। जब तक प्राण-स्रोत सूखता नहीं है और रचना-शक्ति क्षीण नहीं होती तब तक विचार-धारा मात्र बदल जाने से बहुत अधिक अन्तर नहीं पड़ता। कला संस्कारों से परिचालित ही नहीं होती वरन् वह संस्कारों का सृजन भी करती है। वैदिक साहित्य में शिल्प को अनुकृति आदि के साथ आत्म-संस्कृति का प्रमुख आधार माना गया है।

आत्मसंस्कृतिर्वाच शिल्पानि छंदोमयं

वा एतैर्यजमान आत्मानं संस्कुस्ते । ऐत० ६।२७

आत्मसंस्कृतिर्वै शिल्पानि— गो० उ०। ६-७

सर्वाणि हि चित्राण्यग्निः— शत० ७।४।१।२४

यद्ध प्रतिरूपं तच्छिल्पम्— शत० ३।२।१।५

एतेषां वै शिल्पानामनुकृतीरिह

शिल्पमग्नि गम्यते— ऐत० ब्रा० ६।५।१

प्राणाः शिल्पानि— कौ० १५।१२, १३

यद्यपि 'शिल्प' को संगीत-नृत्य-वाद्य के रूप में भी ग्रहण किया गया है परन्तु इसकी अर्थ-व्याप्ति में चित्रकार-मूर्तिकार और स्थपति आदि भी आ जाते हैं क्योंकि शिल्पशास्त्रों में उनका मुख्यरूप से समावेश मिलता है। 'प्रतिरूप' और

‘अनुकृति’ से ‘चित्र’ और ‘मूर्ति’ का स्पष्ट बोध होता है। भारतीय कला जिस मानसिकता में पल्लवित-पुष्पित हुई है, उसमें चाक्षुष कलाओं की एकात्मता ही अधिक रेखांकित हुई है, विलगाव कभी प्रमुख नहीं हो पाया क्योंकि प्रायः सभी विशिष्ट कला-केन्द्रों में बहुधा समन्वित रूप में मिलती हैं। साहित्य और कला के बीच भी सहचरण कम नहीं रहा। मूर्तिकला को इसीलिए भारतीय संदर्भ में अन्य चाक्षुष कलाओं से अलग करके देखना, उसे अधूरा देखना होगा।

अनादि, अव्यक्त, अनाम और अरूप तत्त्व का गहन चिन्तन-मनन करते हुए भी भारतीय संस्कृति ने नाम-रूपात्मक सान्त और व्यक्त जगत् की अवहेलना नहीं की। दृग्-दृश्य-विवेक के साथ गोचरत्व को उत्तरोत्तर चक्षुरिन्द्रिय पर इतना केन्द्रित किया गया कि विशुद्ध-चिन्तन को ‘दर्शन’ संज्ञा देकर उसे विशेष परितोष मिला। भारत का समस्त कला-वैभव सजग समीक्षक की दृष्टि में एक ‘दीर्घकालीन रूप-सत्र’ प्रतीत होता है। उत्खनन से निरन्तर इतनी धातु-पाषाण-प्रतिमाएं एवं मृण्मूर्तियां उपलब्ध हो जाती हैं कि इस देश की रचनात्मक-क्षमता तथा प्रतिमूर्ति-वृत्ति में अनन्तता का बोध होने लगता है, जो मुझे सदैव विस्मयकारी लगता है। ऐसा न होता तो इसकी सांस्कृतिक पराजय अवश्यम्भावी थी। पर वैसा पूरी तरह घटित हो नहीं सका, यही आत्मिक-परितोष अविष्य के प्रति भी आस्था उत्पन्न करता है, यद्यपि स्थिति अब भी निरापद नहीं है क्योंकि अध्यात्म के प्रति पूर्णतया अनास्था रखनेवाली विचारधारा की चुनौती आसन्न है ही।

वैदिक जीवन-दृष्टि भौतिक और आध्यात्मिक एषणाओं के बीच व्यावहारिक संतुलन की खोज करती रही है अतः उसमें अमूर्त के साथ मूर्त, निगुण के साथ सगुण तथा अरूप के रूप साथ की सहचारिता असंभव नहीं रही।

(१) द्वेवाव ब्रह्मणो रूपे,
मूर्त्तं ‘चैवामूर्त्तं’ च

—बृहदारण्यक २।३।१

(२) द्वि रूपं हि ब्रह्म अवगम्यते
नाम-रूप-भेदोपाधि विशिष्टं तद्विपरीतं च
सर्वोपाधि विवर्जितम्

—ब्रह्मसूत्र भाष्य १।१।११

भारतीय संदर्भ में, मूर्तिकला का उद्भव एवं विकास अमूर्त की व्यंजना और अर्चना के लिए मूर्त के सौन्दर्यात्मक उपयोग की प्रवृत्ति पर आधारित है। वैदिक उपासना श्वेताश्वतर उपनिषद् में ‘भक्ति’ की विशिष्ट संज्ञा पा जाती है और पांचरात्र आदि मंत्रों की शक्ति से भावना के लिए एक ऐसा द्वार खुल जाता है जिससे आर्यधर्म में मूर्तिपूजा का धारा-प्रवाह प्रवेश हो जाता है और सुन्दर से सुन्दर मूर्तियों की रचना के लिए एक गहरी मनोवैज्ञानिक एवं सामाजिक आवश्यकता उत्पन्न हो जाती है। एक प्रकार से कुछ दूर तक प्रतिमा-पूजन वैदिक यज्ञोपासना को स्थानान्तरित करने लगता है जो आगे और शक्ति पा लेता है। प्रतिमा-पूजन का विरोधी हीनयान भी अन्ततः बुद्ध-पूजक महायान में परिणत होकर असंख्य देवी देवताओं की पूजा में प्रवृत्त हो जाता है। पर इसकी पूर्व स्थिति का आकलन भी महत्वपूर्ण है क्योंकि आज भी वह विवादास्पद है।

‘प्रतिमा’ को ‘उपमा’ के अर्थ में लें तो भी यह कथन मूर्ति-निर्माण की प्रेरणा नहीं देता है।

न तस्य प्रतिमा अस्ति यस्य नाम महद्दयः ॥ —श्वेताश्वतर ४।१९

किन्तु मनोऽस्य दैवं चक्षुः

—छां० ८।१२।५

जैसी काव्यात्मक धारणा अवश्य प्रेरक प्रतीत होती है। मन की आंख से वही नहीं देखा जाता जो बहिर्जगत् में होता है वरन् वह भी देखा जाता है जो अन्तर्जगत् में सन्निहित रहता है। कल्पना और भावना के लिए पूरा अवकाश मिल जाता है।

देवो न विद्यते काष्ठे, पाषाणे न च मृण्मये ।

देवो हि विद्यते भावे, तस्मात् भावो हि कारणम् ॥

इसी आधार पर साधना मूलक भक्ति के लिए नाना इष्ट देवों और उनके परिकर के अनुरूप असंख्य देव-प्रतिमाओं की कल्पना की जाती रही। तन्त्र-क्षेत्र का सिद्ध वाक्य है:—

साधकानां हितार्थाय ब्रह्मणो रूप-कल्पना ।

पर इस सब की संगति वैदिक निसर्गाश्रित देव-वाद और मूर्ति-पूजा-रहित यज्ञविधान से पूरी तरह नहीं बैठती और न इसका पूरा समाधान हो पाता है कि कैसे आर्यों को उनकी मूर्ति-पूजा ग्राह्य हो गयी जिन्हें उन्होंने अग्राह्य असुर या अनार्य वर्ग में स्थान दिया है।

‘ऋग्वेद में इन अवैदिक धर्म के मानने वालों को कई नाम से पुकारा गया है, जैसे—‘शिष्णदेवाः मूरदेवाः’ इत्यादि। इन से कुछ विद्वान् लिंगपूजक और मूर्तिपूजक का अनुमान लगाते हैं। मूरदेवों से विल्सन (WILSON) साहब ‘Vain gods or senseless gods’ का अर्थ समझते हैं। शायद इसका अर्थ था प्राकृतिक पदार्थों को देवता मानकर पूजना—अर्थात् वृक्ष, पत्थर, आदि की पूजा, जिसे Animism कहा जाता है। पटना कालेज के भूतपूर्व संस्कृत प्राचार्य डा० अनन्त बनर्जी शास्त्री के विचार में मूरदेवों से मूर्ति-पूजकों का अभिप्राय है और मूरदेव जाति पर्यायवाची शब्द है जिससे ‘मौर्य’ और ‘मूर्ति’ निकले। मूर्ति ‘मूर’ शब्द से बनी इस प्रकार मूरदेवाः प्रथम मूर्तिपूजक थे।^१

इन्द्र, वरुण, सूर्य, अग्नि, प्रभृति देवताओं की स्तुतियों में मानवीकरण के साथ विभिन्न अंगों का उल्लेख मिलता है। यह रूपकमय वर्णन भी आगे चलकर मूर्तन का आधार बना। विविध आयुधों और वाहनों की कल्पना ने देवताओं के मानवीय रूपों को और वैशिष्ट्य प्रदान किया। इस धारणा के विरुद्ध कुछ देशी-विदेशी विद्वानों ने प्रतिपादित किया है कि वैदिक आर्य मूर्तिपूजा करते थे और उस काल में भी देवताओं की मूर्तियाँ बनती थीं। ऋग्वेद में ही इन्द्र की मूर्ति के निर्माण का ही नहीं उसके क्रय-विक्रय का भी उल्लेख हुआ है। (मं.-६ सू. २८, मं.-६) ऋग्वेद में ही अधीरम् चित् कृणुधा सुप्रतीकम् (मं. ४, सू. १७, मं. ४) तथा ‘इन्द्रस्य कर्त्ता स्वंस्तमोभूत्’ जैसे कथन भी मिलते हैं जिनसे प्रतीक-पूजा और इन्द्र प्रतिमा का अस्तित्व सर्वथा प्रकट हो जाता है। वेंकटेश्वर जैसे विद्वान् तो उसमें मन्दिरों के प्रमाण भी खोज लेते हैं। यह दूसरी अति है जो वैदिक युग में मूर्ति-पूजा के सर्वथा नकार का उत्तर बन कर सामने आती है। तैत्तिरीय संहिता के अनुसार अग्निवेदी की नींव में एक सुवर्ण कमल-पत्र और एक हिरण्यपुरुष डाल दिया जाता था। इसी संहिता के सायण-भाष्य में ‘पुरुषमेध-यज्ञ’ का विवरण है जिससे ‘सिनीवाली’ नामक ‘सुकुरीरा’ ‘सुकपर्द’ एवं ‘स्वोपशा’ आयुधालङ्कृता देवी को भी सम्बद्ध किया गया है, विशेषतः कौशाम्बी के उत्खनन के संदर्भ में। ‘कुहू’ या ‘सिनीवाली’ की यह मृण्मूर्ति मिट्टी के अतिरिक्त धातुपाषाण आदि किसी अन्य माध्यम में नहीं रची गयी। मौर्य-शुंग काल के बाद तो इसका मिलना ही बन्द हो जाता है। ‘सिनीवल पृथुष्टके’ के रूप में कदाचित् इसी का उल्लेख ऋग्वेद में मिलता है। मातृदेवियों के अन्य लोकाश्रित

१.—भारतीय कला को बिहार की देन—पृ. ६१-६२

विशेष—इस पुस्तक में परिशिष्ट १, २, ३ में मूर्ति-विज्ञान के बौद्ध और हिन्दू रूपों का सम्यक् परिचय दिया गया है।

रूपों का प्रमाण भी यदि वैदिक साहित्य में मिले तो कोई आश्चर्य की बात नहीं है। क्योंकि लोक में यदि वैसा प्रचलन न होता तो सिंधुघाटी सभ्यता का अस्तित्व अकल्पनीय हो जाता। आज जो उसे वैदिक या वैदिक आर्यों के समानान्तर स्थित अनार्य सभ्यता मानते हैं वे सब असंदिग्ध रूप से मूर्ति-पूजा की प्रामाणिक परम्परा का सम्बन्ध उसी से जोड़ते हैं जो यथार्थ है। विद्वानों ने अब ऐसे अनेक प्रमाण प्राप्त कर लिए हैं जिनसे ऋग्वेदिक आर्यों द्वारा उनका अस्तित्वज्ञान निश्चिन्त रूप से प्रमाणित हो जाता है। यही नहीं उनकी वृषभोपासना और एक शृंगोपासना के भी वैदिक साक्ष्य खोज लिये गये हैं। पशुपति पूजा का समन्वय तो वैदिक रुद्रोपासना से कालान्तर में घटित हो ही गया। धीरे-धीरे आर्य और आर्योत्तर संस्कृतियों के बीच का व्यवधान कम होता गया। पाणिनि और पतंजलि के ग्रन्थों में उस समय प्रचलित मूर्तिपूजा के अनेकानेक साक्ष्य उपलब्ध होते हैं। अष्टाध्यायी में मूर्तियों के लिए 'अर्चाः' शब्द का व्यवहार किया गया है। उनका उपयोग जीविका-अर्जन हेतु पण्य-वस्तु की तरह होता था यह भी सिद्ध है। जीविकार्थे चापण्ये (५-३९९)। वासुदेवोपासक लोग 'वासुदेवक' कहलाते थे और वासुदेव-अर्जुन से सम्बद्ध होने के कारण कृष्ण से भिन्न नहीं थे, यह भी अब प्रायः सर्वमान्य हो चुका है।

पतंजलि ने और भी स्पष्टता के साथ देव-मूर्तियों के पूजन-अर्चन का उल्लेख किया है। मौर्यैः हिरण्या-थिमिः अर्चाः प्रकल्पिता (५-३-९९, भाष्य-२-४-२९)। अर्चा शब्द धीरे-धीरे स्वयं देव प्रतिमा वाची हो गया था। प्रतिमा-विक्रय से मौर्य-कोश की अभिवृद्धि की जाने लगी थी इससे प्रतिमाओं की लोकप्रियता स्वतः सिद्ध है। कोटिल्य के अर्थशास्त्र से इसकी पुष्टि हो जाती है, यथा :—

‘अपराजितप्रतिहतजयन्तवैजयन्तकोष्ठकान्।

शिव वैश्रवणाश्च श्रीमदिरा गृहं च पुरमध्येकारयेत्।’

इससे दुर्गा, विष्णु, कार्तिकेय, इन्द्र, शिव, कुबेर तथा श्रीमदिरा की प्रतिमाओं के लिए अलग-अलग मन्दिरों की स्थापना का असंदिग्ध प्रमाण मिल जाता है। इस प्रकार वैदिक परम्परा स्वयं उदारता का परिविस्तार करती हुई मूर्तिकला के अप्रतिम विकास में सहायक हो जाती है। मूर्ति और मन्दिर दोनों भारतीय संस्कृति के अभिन्न अंग बन जाते हैं और उपास्य देवताओं की अनेकता भी मूलभूत एकता की धारणा में बाधक नहीं हो पाती। ‘अविभक्तं विभक्तेषु य पश्यति स पश्यति’। दार्शनिक और व्यावहारिक दोनों स्तरों पर ही सिद्धान्त सर्व ग्राह्य हो जाता है। और धार्मिक सहिष्णुता भी विरोध से अधिक प्रभावी बन जाती है। भारतीय मूर्तिकला का इतिहास इस स्थिति का प्रामाणिक और ललित साक्ष्य प्रस्तुत करता है तथा इसके अतिरिक्त वह एक ऐसा लोक रच देता है जो जीवन को संचारशील और भावात्मक बनाने में सहायक होता है। स्वर्गीय रायकृष्णदास की कृति ‘भारतीय मूर्तिकला’ इस संदर्भ के विशेष द्रष्टव्य है।

२५०० से १५०० ई. पूर्व सिंधु-घाटी-सभ्यता की प्रमुख मूर्तियां

भारतवर्ष में प्रागैतिहासिक काल के शिला-चित्र तो प्रभूत मात्रा में उपलब्ध हुए हैं पर मूर्तियां अभी अपवाद रूप में नहीं मिल सकी हैं। ऐसी स्थिति में सिंधु-घाटी से सम्बद्ध पश्चिमोत्तरी भारत के विस्तृत क्षेत्र में उसके प्रसार-केन्द्रों से प्राप्त सामग्री ही भारतीय मूर्तिकला का प्राथमिक स्वरूप प्रस्तुत करती हैं। परन्तु, यह स्वरूप पर्याप्त विकसित अवस्था का द्योतक है जिसमें आत्मविश्वास और कलात्मक पूर्णता दोनों की उपलब्धि होती है। डा. वासुदेवशरण अग्रवाल ने अनेक तर्कों एवं प्रमाणों के आधार पर यह सिद्ध किया है कि सैधव सभ्यता असुर-सभ्यता थी। ‘असुर जाति के लोग शरीर को ही आत्मा मानते थे। उनका विश्वास था कि प्रेत या मृत शरीर का संस्कार भोजन, वस्त्र और अलंकार से करना चाहिए (असुराणां ह्यषोपनिषत् प्रेतस्य शरीरं भिक्षया वसने

नालंकारेणैति संस्कुर्वन्ति—छां. उप. ८।८।५) यह उल्लेख हड़डप्पा संस्कृति के अवशेषों के श्मशान या शिविका सम्बन्धी अवशेषों पर सटीक बैठता है।^१

सिंधुघाटी से प्राप्त सब से विशिष्ट मूर्ति है त्रिफुलिया अलंकरण से युक्त उत्तरीय-धारी, एक पट्टिका-वेष्टित केश-वाली वह मानवाकृति जिसे अर्धनिमीलित नेत्रों एवं नासाग्र-दृष्टि के कारण शिवोपासक योगी या पुजारी की संज्ञा दी जाती है। 'किश' और 'ऊर' नगरों से प्राप्त मृण्मूर्तियों में भी नेत्रों की यह मुद्रा मिलती है ऐसा डा. अग्रवाल का कहना है। इस मृण्मूर्ति के अतिरिक्त ताम्र-निर्मित नर्तकी की मूर्ति भी कम महत्वपूर्ण नहीं है। यह कटिहस्ता, विवस्त्रा किन्तु अलंकार-भूषिता नारी भारतीय मूर्तिकला की आरंभिक स्थिति का परिचय देती है जिसमें लयात्मकता की अपेक्षा यथार्थ रूप-विन्यास पर बल दिया गया है। बायां हाथ कन्धे तक बलयाभूषित है जब कि बायें हाथ में दो चार चूड़ियां ही प्रदर्शित हैं। मुद्रा सहज है। वक्ष को नितान्त अनुन्नत रूप में प्रदर्शित करना इस बात को सिद्ध करता है कि शिल्पी का ध्यान अभी मांसलता की ओर नहीं गया है। इस युग की स्त्री-पुरुष-कल्पना परवर्ती युगों से सर्वथा भिन्न दिखायी देती है। ओपशधारी मातृ मूर्तियों में जहाँ गोलाकार स्तन प्रदर्शित किये गये हैं वहाँ भी उनमें किसी प्रकार की अतिरंजना नहीं मिलती। अलंकरण अवश्य विशेष ध्यान आकृष्ट करता है। पशुमूर्तन में भी यथार्थ-अंकन का आग्रह झलकता है। गलकम्बल की रेखाओं का विन्यास तथा मांसपेशियों का उभार विशेष कलात्मकता रखता है।

अभिमुद्राओं (Seals and Sealings) पर अंकित आकृतियों में अनेक पशु असाधारण शक्ति-सम्पन्नता रखते हैं। वृषभ का विशेष महत्व उसके शैव-परम्परा में प्रचलित निरूपण का पूर्व रूप प्रतीत होता है। नंदी के रूप में वह यहां शिव से सीधे सम्बद्ध न होकर भी इतर पशुओं से अधिक महत्ता रखता है। पशुपति की प्रसिद्ध आकृति वृष-शृंगी ही प्रतीत होती है। डा० अग्रवाल ने इसके लिए भी ऋग्वेद से प्रमाण खोज लिए हैं जिनमें शृंगधारी त्रिमुखी दास का उल्लेख मिलता है (ऋ० ७।९९।४, १०।९९।४) वृषभ और महादेव का सम्बन्ध भी ऋग्वेद से प्रमाणित है :—

त्रिधाबद्धौ वृषभः महादेवः (४।५।८।३)

कुल्ली नामक स्थान से प्राप्त एक अंकन में स्तम्भ-यष्टि से तीन रस्सियों से बंधे महावृषभ की आकृति है। स्तम्भ की रचना-विधि, ध्वज-स्तम्भों की वैदिक परम्परा से कुछ भिन्न प्रतीत होती है किन्तु आगे स्तम्भ-शिल्प के विकास में दोनों परम्पराओं की एकात्मता हो गयी है। एक ओर अशोक स्तम्भ और दूसरी ओर गरुड़-ध्वज उसकी व्याप्ति के छोर बन गये। एक शृंग अथवा शृंगवृष, वृषध्वज शिव के शृंगी रूप से संगति रखता है और उसके साथ अंकित त्रिसंस्थ चिह्न त्रिशूल या त्रिनेत्र से। पशुओं में गज, व्याघ्र, हरिण आदि का मूर्तन तो मिलता है पर अश्व का अभाव है जिसके कारण सैन्धवों को आर्य मानना और भी कठिन हो जाता है। यद्यपि डा० राव आदि लिपि के स्वकल्पित पाठ-बोध के आधार पर इसी का आग्रह कर रहे हैं। इन्होंने त्रिमुख शिव को 'मखनासन' नाम से अभिहित किया है।

चित्रित पात्र-रचना में मूर्तन-कला का जो वैशिष्ट्य सैन्धव सभ्यता में मिलता है वह असाधारण है। कुछ पात्रों की आकृति-प्रकृति मानव एवं पशु-पक्षियों की रूप-रेखा से प्रभावित मिलती है। खिलौनों की कलात्मक रचना के अनेक रूप, जो आगे भी चलते रहे, इसमें निजीपन के साथ दिखायी देते हैं। सूत्र-सन्नद्ध अनेक-अवयवी मानव एवं पशु मृण्मूर्तियों का सृजन एक ऐसा वैशिष्ट्य है जो अप्रतिभ मौलिकता सिद्ध करता है।

महाजानपद-युगीन अन्तराल : (संधव से मौर्य काल तक)

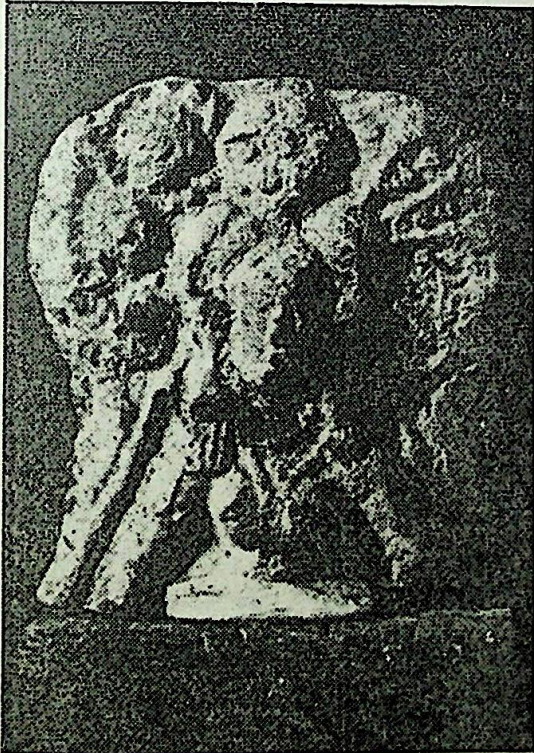
वैदिक युग के देवताओं एवं प्रतीकों की विपुल सम्पत्ति की अरूपता को धीरे-धीरे रूपात्मकता मिलती गयी। सूर्य, ब्रह्मा, त्रिविक्रम, विष्णु आदि के अतिरिक्त विविध मातृदेवियों की अवतारणा कला में होने लगी किन्तु इनके काष्ठ-रूप अवशिष्ट नहीं रहे। सुपर्ण आदि पक्षी, वराह, वृषभ आदि पशु, ऐरावत जैसे देव-वाहन कल्पना में सजीव बने रहे और आगे की कला में अनेक रूपों में अभिव्यक्त हुए। पुरुष-सूक्त, लक्ष्मी-सूक्त जैसे रूप-बोधात्मक सूक्तों से भी कल्पना सम्प्रेरित हुई। नाग, यक्ष, गंधर्व तथा अनेक अपदेवता, असुर-दैत्य जीवन के विपरीत पक्ष के प्रतीक बन गये। स्वस्तिक, त्रिकोण तथा पूर्ण-कलश प्रभृति मांगलिक चिह्नों में संवृद्धि हुई। यज्ञीय यूप की परम्परा लोक तक भिन्न-भिन्न रूपों में व्याप्त हो गयी और उससे अनेक कथाएं जुड़ गयीं जिन्होंने मूर्तन को विशदता प्रदान की। पद्म, हंस, कल्पवृक्ष वज्र तथा देव-साहचर्य के अन्य प्रतीक लालित्य के साथ मूर्त किये जाने लगे। विशाल राज-प्रासादों और महा-द्वारों तथा कीर्ति-स्तम्भों के साथ मूर्तियों का लक्षण अभिन्न रूप में किया जाने लगा किन्तु मूर्तिकला से अधिक वैशिष्ट्य वास्तुकला का माना जाता रहा। विदेशी प्रभाव भी मुखर होकर सामने नहीं आया। बाद में हुए मूर्तिकला के असाधारण विकास की तुलना में इसे गौण ही मानना होगा। इसका महत्त्व यदि है तो संवहन की धारावाहिकता, नये स्तर पर ग्रामीणता से नागरिकता की ओर प्रवृत्ति और देव-रूपों की स्पष्टता एवं सापेक्षित स्थिरता से ही आंका जायेगा। सामग्री का अभाव ही आकलन में बाधक है।

मौर्यकाल की कलात्मक उपलब्धियां (सं० ३२५ से १८४ ई० पू०)

कला की दृष्टि से यह काल महाकाय पाषाण-मूर्तियों तथा लघु मृण्मूर्तियों के युगपत् निर्माण का काल कहा जा सकता है। कला-केन्द्रों का प्रसार गंगा-यमुना की घाटी में मथुरा से पाटलिपुत्र तक हो गया। दुर्गों की रचना राजप्रासादों से भी अधिक महत्वपूर्ण हो गयी। मूर्तिकला को महत्त्व तो मिला परन्तु प्रमुखता अपेक्षित रीति से प्राप्त नहीं हो सकी। स्तम्भ शीर्षों में विविध पशुओं के कदात्मक संयोजन तथा स्थायी उपयुक्त प्रस्तुति से जो नयी दीप्ति मिली वह इस युग की सब से बड़ी देन है। भारत का राजकीय प्रतीक सिंह-चतुष्टय इसी युग की कृति है। उसके ऊपर स्थित धर्म-चक्र अवश्य वहां अनुपस्थित है जब कि मूल में वही सर्वोपरि स्थित था। भारतीयध्वज में उसकी उपस्थिति अभाव की पूरक जैसी है। मौर्य कालीन ओप (Polish) जो प्रस्तर स्तम्भों तथा कुछ अन्य मूर्तियों पर मिलती है एक आश्चर्योपादक वास्तविकता है जिसका पूर्वापर सम्बन्ध नहीं मिलता। मार्शल ने सारनाथ स्तम्भ और सम्मुखतायुक्त परखम यक्ष को दृष्टि में रखकर अन्तर का कारण खोजते हुए ईरान की हखामनी कला को मौर्य-कला का आदर्श बताया है। यह वाल्मीकीक यवनों के माध्यम से भारत में प्रविष्ट हुई। इस विचारणा से अशोक के शिलालेख और पाटलिपुत्र के राजप्रासाद भी शैली-शिल्प की दृष्टि से बाह्य प्रभाव से युक्त बताये गये। डा० अग्रवाल ने इसका सतर्क एवं सशक्त प्रतिवाद किया है।^१

भारतीय पाषाण-शिल्प का विकास पूर्वप्रचलित काष्ठ-शिल्प के आदर्श पर हुआ यह बात उत्तरोत्तर अधिक प्रामाणिक सिद्ध होती जा रही है। इस महत्वपूर्ण परिवर्तन में पर्याप्त समय लगा होगा और कुछ काल तक दोनों परम्पराएं साथ-साथ चलती रही होंगी परन्तु स्थायित्व की दृष्टि से पाषाण ने काष्ठ को अन्ततः स्थानान्तरित कर ही दिया। इसके लिए मौर्य-काल से कुछ पहले की भूमिका उपयुक्त प्रतीत होती है। कदाचित् यह परिवर्तन ई० पू० की चौथी-तीसरी शती में घटित हुआ होगा। भारतीय मूर्तिकला के विशेषज्ञ प्रायः इससे सहमत

हैं क्योंकि मौर्यकाल में पाषाण-मूर्तियां विशाल और परिष्कृत रूप में मिलने लगती हैं। सांची-भरहुत आदि का स्तूप-शिल्प भी इस युग की असाधारण कलात्मक उपलब्धि है जिसमें लोक-जीवन पूरी विशदता एवं विविधता के साथ, बौद्धधर्म की छाया में प्रतिबिम्बित हुआ है। बुद्ध के जीवन से सम्बद्ध धर्मचक्र प्रवर्तन, सम्बोधि, महापरि-निर्वाण तथा विश्वरूप-प्रदर्शन आदि प्रसंगों को मूर्त करने की परिपाटी ही चल निकली। मथुरा, भरतपुर, वेसनगर ग्वालियर, पाटलिपुत्र, विदिशा, कुरुक्षेत्र, अहिच्छत्रा तथा शिशुपालगढ़ में मिली यक्ष और यक्षिणियों की महाकाय मूर्तियां अपने सादे किन्तु प्रभावी वेशविन्यास तथा भारी मुखाकृति एवं अलंकरण के कारण अविस्मरणीय हो गयी हैं। इन मूर्तियों को पहचानने का कठिन कार्य आनन्दकुमार स्वामी, के० पी० जायसवाल, रामप्रसाद चन्दा, कृष्णदत्त वाजपेयी तथा वासुदेवशरण अग्रवाल प्रभृति विद्वानों ने सम्पन्न किया है। पहले कुछ मूर्तियों को मगध सम्राटों की मूर्तियां माना जाता था। मणिभद्र, पूर्णभद्र, सुचिलोम आदि यक्ष-नाम और महाकोका, चुलकोका, सुदसना आदि यक्षी-नाम उनकी वास्तविकता के प्रमाण हैं। पाटलिपुत्र से प्राप्त दीदारगंज की यक्षी की चामर-धारिणी प्रतिमा सुप्रसिद्ध है ही। यक्षायतनों की स्थिति चैत्य रूप में कपिलवस्तु, राजगृह, वैशाली, मथुरा तथा वाराणसी जैसे महानगरों में इस बात को सिद्ध करती हैं कि उच्चवर्ग में भी यक्ष-पूजा प्रचलित थी। निश्चय ही यह नर्तन-गायनमय पूजा-पद्धति वैदिक यज्ञों से भिन्न थी, भले ही यक्ष को ब्रह्म माना गया हो। कुबेर-पत्नी हारीती की पूजा मातृदेवी के रूप में बहुत बाद तक प्रचलित रही। मृण्मूर्तियों में भी हारीती और उसके पुत्रों का बहुविध निरूपण मिलता है। नेपाल में स्वयम्भू के समीप आज भी हारीती की प्रतिमा बौद्ध-अबौद्ध सभी के द्वारा पूजी जाती है। भारत में अवश्य इसका अभाव हो गया है।



आयुधालंकृत शिरोभूषण-युक्त

शुंगकालीन मृण्मूर्ति [वैदिक देवी]

जैसे राका पूर्णिमा से सम्बद्ध है वैसे ही यह

सिनीवली (कुहू) अमावस्या से। [पटना संग्रहालय]



यक्षपति कुबेर

प्रारम्भिक काल की एक प्रभावशाली प्रतिमा

[मथुरा संग्रहालय]

(१८४ से ७२ ई० पू०) शुंग-कालीन मूर्तिकला का वैशिष्ट्य

इस युग की मूर्तिकला जैन और बौद्ध धर्मों के प्रभाव में मुख्यतया स्तूपों, चैत्यों, विहारों, स्तम्भों, वेदिकाओं, तोरणों और आयाग पट्टों की रचना-विधि के साथ विकसित हुई। धर्मकेन्द्रों में सांची, भरहुत, मथुरा, सारनाथ, अमरावती, नागार्जुन कोंडा तथा शैल-गृहों में उदयगिरि-खण्डगिरि, रानीगुफा, काले, कन्हैरी, अजंता आदि में इतना शिल्प-वैभव संपुजित है कि उसका विवरण देना भी महाश्रमसाध्य है। कल्पवृक्षों, ईहामृगों, बुद्ध-प्रतीकों, किन्नर-गन्धर्वों, लोकदृश्यों तथा पूजा-प्रकारों की विपुलता और संकुलता सौन्दर्य-बोध की उन्मुक्तता के साथ व्यक्त हुई। पश्चिमी भारत में वासुदेव-संकर्षण की विशाल प्रतिमाएं बनीं, मध्य भारत में वैष्णवधर्मी यवन राजपूतों द्वारा गरुडध्वज की स्थापना की गयी। शालभञ्जिकाओं के तोरण और स्तम्भ आश्रित दोनों रूप पहली बार पूरे लालित्य के साथ निरूपित किये गये। लक्ष्मी के अनेक प्रकार जिनमें गज-लक्ष्मी, राजलक्ष्मी, आदि प्रमुख हैं, पाषाण और मृत्तिका दोनों में प्रचुर मात्रा में रूपायित हुए हैं। कौशाम्बी से प्राप्त मुकुटस्थ कुम्भधारी गजयुग्म वाली लक्ष्मी प्रतिमा मृण्मूर्ति कला का कीर्तिमान कही जा सकती है। उष्णीषधारी स्त्री पुरुषों द्वारा मदिरा-पान, उद्यान क्रीड़ा, शुक-पालन, नर्तन-गायन, वाद्य-वादन, तथा मिथुन-भाव के लीला-विलास से सम्बद्ध मूर्तियों का प्रचुर मात्रा में निर्माण धार्मिक सीमा का अतिक्रमण करता दिखायी देता है। डा. मोतीचंद ने कलाकारों के वेश-वासी मुक्त जीवन को इसका श्रेय प्रदान किया है।

(८२ ई० पू० से लगभग ३०० ई० तक) कुषाण और कुषाणोत्तर मूर्तिकला

यद्यपि सारी मूर्तियां धर्म-भाव या पूजा-प्रवृत्ति से ही निर्मित नहीं हुई तथापि प्राचीन एवं मध्यकालीन भारत में अधिकतर मूर्तियों का निर्माण धार्मिक भावना की तुष्टि के लिए किया गया इसमें सन्देह नहीं। जो धर्म राजधर्म बना उसने मूर्ति-निर्माण को अपने विचारों एवं विश्वासों के अनुरूप प्रोत्साहित किया। प्रमुख कुषाण राजाओं में विस कदफ ईरानी होते हुए भी शैव था। उसकी मुद्राओं पर नंदी-युक्त शिव की छवि अंकित है किन्तु सर्व प्रसिद्ध कुषाण राजा महाक्षत्रप कनिष्क धार्मिक उदारता रखता था। उसने ईरानी देवी-देवताओं के अतिरिक्त अपनी मुद्राओं पर यूनानी, ब्राह्मण और बौद्ध देवताओं का भी समावेश किया। बुद्ध-मूर्ति की सर्व प्रथम रचना कहां और किसकी प्रेरणा से हुई इस समस्या का सम्यक् निदान करते हुए डा. वासुदेवशरण अग्रवाल ने प्रमुख श्रेय कनिष्क को ही दिया है जिसकी राजाज्ञा के साथ महायान बौद्धमत तथा लोकचित्त का समन्वय घटित हो गया। भारतीय मूर्तिकला के इतिहास में बुद्धमूर्ति का निर्माण अन्यतम महत्त्व की घटना है क्योंकि हीनयान बुद्ध को प्रतीक रूप में ही पूज्य मानता रहा। निर्वाण पाने के बाद बुद्ध को मूर्त रूप देना उसे अपने धार्मिक विश्वास के विपरीत दिखाई दिया फलतः बोधवृक्ष, धर्मचक्र, स्तूप, त्रिरत्न चूड़ा, चरण-चिह्न, भिक्षा-पात्र आदि प्रतीकों के रूप में ही बुद्ध का मूर्तन किया जाता रहा। शुंग काल तक यही स्थिति मिलती है। बाद में भी जो प्रतिमाएं मथुरा में पहली बार बनीं उन्हें बुद्ध के स्थापन पर बोधिसत्व की मूर्ति माना गया जो सम्बद्ध अभिलेखों से स्पष्ट है।^१ विदेशी विद्वानों ने बुद्ध-मूर्ति के अविष्कार का श्रेय यवनप्रभाव से युक्त गांधार-देश के कलाकारों को दिया था पर अधुनातन अन्वेषण से यह प्रमाणित हो गया है कि मथुरा में निर्मित अलंकृत, प्रभामण्डलयुक्त बुद्ध मूर्तियां गांधार शैली की मूर्तियों से अधिक प्राचीन हैं। गांधार देश में कोई बौद्ध-आन्दोलन भी ऐसा नहीं चला कि वहां इसकी आवश्यकता होती। आध्यात्मिक शान्ति, यौगिक-ध्यान तथा आदर्शकृत मानव-रूप का ऐसा विचित्र समन्वय बुद्ध-मूर्ति में प्रकट हुआ है कि संसार भर की कला उससे प्रभावित हुई। फारसी-उर्दू का बुत शब्द जो मूर्ति मात्र का पर्याय है वस्तुतः 'बुद्ध' शब्द का ही रूपान्तर है।

कुषाणकालीन कला की दूसरी उपलब्धि मानवाकार राजप्रतिमाओं की रचना-परम्परा का स्थापन एवं संवर्धन है। भास के नाटकों में राजकुल की प्रतिमाओं के विशेष गृह का उल्लेख यह सिद्ध करता है कि भारत में भी ऐसी परम्परा थी पर उसके अवशेष प्रायः अप्राप्य होने के कारण आग्रहपूर्वक कुछ कहना संभव नहीं है। कुषाण-मूर्तियों में राजा को प्रायः समाकार यथार्थ रूप में प्रस्तुत किया गया है। इस काल की अन्य कलाकृतियों पर भी यथार्थ रूपांकन की छाया है। यद्यपि मृण्मूर्तियां लोक-शैली के अनुगमन के कारण इस विशेषता के सर्वथा विपरीत दिखायी देती हैं। उनमें शुंगकालीन चपटापन भी नहीं है और न वैसी अलंकार-मयता। फिर भी कुषाण मूर्तियों के अनेक उत्कृष्ट उदाहरण प्राप्त होते हैं जिनमें नाग, यक्ष और पशु मूर्तियां प्रमुख हैं। राजघाट, अहिच्छत्रा, कौशाम्बी, अतरंजी खेड़ा, अंगईखेड़ा, मथुरा, कन्नोज आदि अनेक स्थलों से इनकी प्राप्ति हुई है। मध्यप्रदेश में भी कुछ उदाहरण मिले हैं। वराह-विष्णु, मुखर्लिंग, सूर्य, बच्चपाणिन्द्र आदि की मूर्तियां भी इस काल की विशेषता कही जा सकती हैं। इसके बाद गांधार कला की जो मूर्तियां निर्मित हुईं शृंगार-प्रसाधन, अलंकरण तथा वस्त्र-विन्यास की भिन्नता तुलनात्मक रीति से दोनों शैलियों के पार्थक्य को रेखांकित करती हैं।

(३१९ से ६०० ई. तक) गुप्तकालीन मूर्तिकला की असाधारण उपलब्धियां

गुप्तकाल में अखिल भारतीय स्तर पर ब्राह्मण, जैन, बौद्ध, शैव और शाक्त, सौर-गाणपत्य आदि सभी धार्मिक परम्पराएं गतिशील रहीं किन्तु राजधर्म होने के कारण वैष्णवों का वैशिष्ट्य सर्वाधिक दिखायी देता है। गुप्त शासक 'परम भागवत' विरद धारण करने वाले थे अतः उन्होंने समन्वयवादी भागवत-धर्म को वरीयता प्रदान की। डा. भगवद्धारण उपाध्याय जैसे अनेक विद्वान् कालिदास को गुप्तकाल का कवि मानते हैं और जो लालित्य, मार्दव, सौन्दर्यानुभूति के साथ संवेदन और चिन्तन की गहराई उनके काव्य में मिलती है उसकी स्पष्ट प्रतिच्छाया वे गुप्तकालीन कला में देखते हैं। इसमें सन्देह नहीं कि यह साम्य पूर्णतया निराधार नहीं है पर कुछ अन्य विद्वान् शैव कालिदास को उज्जयिनी के विक्रमादित्य से सम्बद्ध करते हुए शुंगकालीन मानते हैं, जिसके अपने तर्क हैं और उन्हें भी आधारहीन नहीं कहा जा सकता। वस्तुतः गुप्तकालीन मूर्तिकला को शुंग-कुषाण कला से सर्वथा विच्छिन्न करके देखना उचित नहीं है। कुछ लक्षण ऐसे भी हैं जो इनमें समान मिलते हैं, भले ही रूप-विन्यास में अन्तर दिखायी देता हो। नारी-रूप-की रमणीयता, अलंकरण, भावमयता, पुरुष-साहचर्य का मुक्त-भाव तथा करुणा, वात्सल्य एवं विलास-प्रियता के बीच आध्यात्मिक उच्चता की प्रतिष्ठा दोनों में ही मिलती हैं।

माना जाता है कि गुप्त-कला में विदेशी प्रभाव का निरसन हो गया परन्तु गुप्तकालीन मुद्राओं पर अंकित लक्ष्मी की आकृति तथा राजकीय वेशभूषा पर विदेशी प्रभाव स्पष्ट रूप से लक्षित किया गया है। यह सहो है कि गांधार कला की तुलना में अवश्य गुप्तकला भारतीयता से कहीं अधिक अनुप्राणित है। पत्थर को मोम जैसी सुकुमारता प्रदान करने में इस युग के कलाकार परम दक्ष थे। अर्धनिमीलित नेत्रों की विशालता, वक्ष की अविरल गोलाइयां, नृत्य जैसी लयात्मक गतिशील भावमुद्राएं तथा पेशल अंगविन्यास नारी प्रतिमाओं में विशेष लक्षित होता है। पुरुष प्रायः केशाच्छनों (Wigs) से युक्त अथवा शैली-बद्ध केश-विन्यास का अनुसरण करने वाले बनाये गये हैं। यह विशेषता देवगढ़ की पाषाण विनिर्मित देव-मूर्तियों में भी मिलती है और सामान्य मृण्मूर्तियों में भी। शान्ति, सुख, शृंगार और देवाराधन प्रधान विषय बने। युद्ध, संघर्ष, आषेट तथा भैरव रूप अपेक्षाकृत कम दिखायी देते हैं। यद्यपि चित्रकला, वास्तुकला आदि का भी कम विकास इस काल में नहीं हुआ तथापि डा. वासुदेवशरण अग्रवाल की यह धारणा सही प्रतीत होती है कि गुप्त कला के सम्मान का अधिकांश श्रेय उसकी मूर्तिकला को है। उसमें नमनीयता और कमनीयता का अद्भुत सामंजस्य मिलता है।

बुद्ध की प्रतिमाओं में दोनों कंधों पर संधाटी की स्थिति, उष्णीष सहित कुंचित केश-राशि का अंकन गुप्त-काल की अपनी विशेषता है। इससे पूर्व संधाटी एक ही कंधे पर रहती थी और शिर मुण्डित रूप में मूर्तित किया जाता था। होठों पर स्वर्गिक मुस्कान और ध्यान-केन्द्रित प्रशान्त-दृष्टि भी नये लक्षणों की कोटि में आती हैं। बुद्धमूर्तियों की मुद्राओं में भी परिवर्धन-परिवर्तन हुआ है। ध्यान, भूमि-स्पर्श, वरद, अभय तथा धर्मचक्र-प्रवर्तन इन सभी में बुद्ध का निरूपण किया गया और माध्यम भी परिष्कृत किये गये। अवलोकितेश्वर और मैत्रेय बुद्ध की प्रतिमाएं अप्रतिम सौन्दर्य से युक्त मिलती हैं। मार-विजय के दृश्य भी आकर्षक रूप में उरेदे गये हैं। मथुरा, सारनाथ, पाटलिपुत्र तथा अन्य अनेक स्थलों से इस काल की ऐसी मूर्तियाँ मिली हैं। 'कामदेव' का कल्पना 'मार' से भिन्न रूप में की गयी है जो कुमारसम्भव में प्रकट है। मयूरवाही कार्तिकेय के विषय में भी रूप और वेशगत नवीनता परिलक्षित होती है। मौलिकता और उर्वरता इस काल की कला के विशेष गुण हैं। गणेश गुप्त-काल से पूर्व अपवाद रूप में ही मिलते हैं। कालिदास के ग्रन्थों में गणेश का उल्लेख न होना भी इस बात को प्रमाणित करता है कि वे कदाचित् गुप्त-युग से पूर्व की परम्परा से जुड़े थे। परन्तु गंगा-यमुना का मन्दिर-द्वार के दोनों पाश्वर्कों में निरूपण गुप्तकाल की प्रमुख विशेषता है जिसका उल्लेख कालिदास ने किया है। अजन्ता तथा बाघ की गुफाओं में चित्रण और मूर्तन के बीच अद्भुत सामंजस्य मिलता है। वास्तु-शिल्प भी तदनुरूप ही है। गांधार कला में भूरे और स्लेटी पत्थर का प्रयोग हुआ पर गुप्त-कला में सफेद चित्तीदार तथा लाल पत्थर उपयोग में लाया गया। इससे भी मूर्तियों के स्वरूप और प्रभाव में अन्तर पड़ गया। गुप्त-युग की मूर्तिकला वस्तुतः पाषाण की भाषा में काव्य-रचना जैसी रसात्मक लगती है।

गुप्तोत्तर प्रभाव प्रवृत्तियाँ

बाद में खजुराहो-कोणार्क-भुवनेश्वर की तन्त्र प्रधान कामपरक शिल्पश्री तथा सोमनाथ, आबू, चित्तौड़ की गरिमामय सूक्ष्म शिल्प-रचना गुप्तकालीन प्रभाव से समन्वित है इसमें सन्देह नहीं पर यह प्रभाव उसके वैशिष्ट्य का विघातक न होकर उपकारक ही प्रतीत होता है। दक्षिण में महावलीपुरम् का सातवीं शती का भव्य 'गंगावतरण दृश्य' भारतीय मूर्तिकला को अद्वितीय उपलब्धि कहा जा सकता है। इसी तरह एलीफेन्टा की गुफा में त्रिमूर्ति, कल्याणसुन्दर तथा अर्धनारीश्वर रूप में शिव-पार्वती का अंकन भी अविस्मरणीय कीर्तिमान है। शिव का भव्य नटराज रूप भी यहाँ मिलता है। हलेविद की मूर्तिकला ही भिन्न है। गुप्त शासकों ने दक्षिण भारत को भी अपने साम्राज्य का अंग बनाया पर दक्षिण की मूर्तिकला बहुत ही दूर तक गुप्त-कला से अप्रभावित रही क्योंकि उसकी निजी परम्परा अत्यन्त सशक्त थीं। कांस्य निर्मित 'नटराज' की प्रसिद्ध मूर्तियाँ उसी वैशिष्ट्य की देन हैं।^१

अभी इसी वर्ष दक्षिण की अलभ्य मध्यकालीन कांस्य प्रतिमाओं की एक प्रदर्शनी राष्ट्रीय संग्रहालय दिल्ली में आयोजित हुई।

विष्णु के दशावतारों का स्वतन्त्र एवं क्रमबद्ध दोनों प्रकार का निरूपण गुप्त और गुप्तोत्तर युग में मिलता है। मध्यकाल में तो वैष्णव मन्दिर के गर्भगृह में द्वार-सज्जा के रूप में इनका प्रयोग पूजा-भाव से किया जाने लगा। इसी तरह शिव के अनेकानेक रूप मूर्तित किये गये जिनमें कुछ नाम इस प्रकार हैं—वीणाधरमूर्ति, आर्लिगनमूर्ति, चण्डेशानुग्रहमूर्ति, उमामहेश्वरमूर्ति, दक्षिणामूर्ति तथा वृषवाहनमूर्ति आदि। कुछ नाम इससे पूर्व उल्लिखित किये जा चुके हैं। अष्टमूर्ति शिव का उल्लेख कालिदास के अनेक ग्रन्थों में मिलता है पर उनकी मूर्ति मन्दसौर के अतिरिक्त अन्यत्र कहीं मिली हो ऐसा मुझे ज्ञात नहीं है। वस्तुतः यह रूप गुप्त-काल के बाद या कुछ

१. द्रष्टव्य—दि आर्ट आफ इण्डिया, ले. डा. शिवराममूर्ति, पृ. २४४

पूर्व ही विलुप्त हो गया। वैसे ही जैसे मृन्मूर्तियों में आयुधालङ्कृत शिरोभूषावाली 'सिनीवली' या 'सिनीवाली' का रूप जो पाषाण में कभी प्रतिमूर्तित ही नहीं किया गया।

सिन्धु घाटी की 'त्रिमूर्ति' से आरम्भ होकर भारतीय मूर्तिकला की जो यात्रा एलीफेन्टा, चित्तौड़ और उज्जैन की त्रिमूर्ति तक प्रायः अबाध गति से चली आती है उसकी सहस्राब्दियों तक संचित और प्रवाहित होने की अदम्य शक्ति प्रणम्य है। देश की मूर्ति के खण्डित होने के साथ ही भारतीय मूर्तिकला का इतिहास भी खण्डित हो गया पर उसकी अन्तश्चेतना आज भी अखण्ड है। समग्रतः मूर्तन शैव परम्परा की विशिष्ट देन प्रतीत होता है यद्यपि जैन, बौद्ध ब्राह्मण आदि सभी के द्वारा उसका उत्तरोत्तर पल्लवन होता रहा। यह रूप-सत्र निश्चय ही दर्शनीय है।

□□

भारतीय शिल्प-शास्त्र के ग्रन्थ और पुराण जिनमें मूर्ति-कला के सिद्धान्त एवं लक्षण निरूपित हैं—

१. विष्णुधर्मोत्तर पुराण
२. अग्निपुराण
३. विष्णुपुराण
४. शिवपुराण
५. अपराजित पुच्छा (भुवनदेव)
६. देवतामूर्ति प्रकरण
७. प्रतिमा-लक्षण (भारतीय वास्तु शास्त्र; ग्रन्थ ४, भाग-२)
८. रूपमण्डन (सूत्रधार मण्डन)
९. शिल्परत्न (कुमार)
१०. समरांगण सूत्रधार (भोज)

मूर्तिकला विषयक अन्य पुस्तकें :

1. Stone Sculpture in the Allahabad Museum by Pramod Chandra.
२. खजुराहो की देव प्रतिमाएँ—रामाश्रय अवस्थी
३. मथुरा की मूर्तिकला—नीलकण्ठ पुरुषोत्तम जोशी
४. कन्नौज—रामकुमार दीक्षित
५. श्री विष्णुधर्मोत्तर में मूर्तिकला—बद्रीनाथ मालवीय
६. भारतीय मूर्तिकला—राय कृष्णदास
७. प्रतिमा-विज्ञान—द्विजेन्द्रनाथ शुक्ल
8. The development of Hindu Iconography —J. N. Banerjee
9. Indian Images —B. C. Bhattacharya
10. Iconography of Buddhist and Brahmanical Sculptures in Dacca Museum —N. K. Bhattacharya
11. Saga of Indian Sculpture —K. M. Munshi
12. Hindu Medieval Sculpture —B. Raymond
13. Early Sculpture of Bengal —S. K. Saraswati
14. Hindu Canons of Iconography —D. N. Shukla
15. Indian Sculpture —C. Shivaramamurti
१६. जैन कला एवं स्थापत्य—भारतीय ज्ञानपीठ प्रकाशन

□□

[आचार्य डॉ. जगदीशप्रसाद गुप्त : जन्म : सं. १९८१ विक्रमी, आषाढ शुक्ला तृतीया। इस समय प्रायग विश्वविद्यालय के हिन्दी विभाग के लब्धप्रतिष्ठ अध्यक्ष, तथा हिन्दी साहित्य एवं कला के मर्मज्ञ समीक्षक। प्रकाशित कला-ग्रन्थ : १. भारतीय कला के पद-चिह्न २. प्रागैतिहासिक भारतीय चित्रकला]

हम दिवाली क्यों मनाते ?

गुरु दयानन्दर्षि ने था आज ही निर्वाण पाया ।
“ईश्वरेच्छा पूर्ण हो” जय-घोष वेदों का गुँजाया ॥

“आर्य विश्वम्” को बनाते ।
हम दिवाली यों मनाते ॥

आज हिन्दू जाति का नित, ह्रास होता जा रहा है ।
आर्य संस्कृति का निरन्तर नाश होता जा रहा है ॥

क्यों भुलाये वेद-नाते ?
फिर दिवाली क्यों मनाते ?

बीस सूत्री कार्यक्रम ने, आर्थिक ढाँचा गढ़ा है ।
कर्त्तव्य की शुभ भावना से, अमित अनुशासन बढ़ा है ॥

राष्ट्र-सज्जा को सजाते ।
हम दिवाली यों मनाते ॥

दिव्य दीपावलि मनाकर, हों सजग सब देशवासी ।
लक्ष्मि-पूजन तब करें जो विष्णु श्रम की दिव्य दासी ॥

‘सूर्य’ सम सब ज्योति पाते ।
शुभ दिवाली को मनाते ॥

—[स्व.] डॉ० सूर्यदेव साहित्यालंकार,
एम. ए., डी. लिट्.

प्रचार की समस्या और पूर्वाञ्चल

□ श्री उमाकान्त उपाध्याय

आर्यसमाज अपनी स्थापना के सौ वर्षों से कुछ ही अधिक काल में एक विश्वव्यापक संगठन के रूप में खड़ा हो गया है। भारत के प्रत्येक प्रदेश में आर्यसमाज है। भारत के बाहर अफ्रीका, मॉरिशस, फिजी, सुरिनाम, गयाना, केनिया, तंजानिया, ग्रेट ब्रिटेन, संयुक्त राष्ट्र, कनाडा, हॉलैण्ड, बर्मा, सिंगापुर, थाईलैण्ड आदि बहुत सारे देशों में आर्यसमाज की स्थापना हो चुकी है। इस समय आर्यसमाज की इकाइयों की संख्या पांच हजार के लगभग बताई जाती है। इसी के साथ हजारों की संख्या में स्कूल, कॉलेज, गुरुकुल, कन्यापाठशालाएँ इत्यादि जनता की सेवा में लगे हुए हैं। विस्तार की दृष्टि से यह असन्तोष का कारण नहीं है। आर्यसमाज एक धार्मिक संगठन है और इसे इस बात का गर्व हो सकता है कि यह सारा विस्तार जनसाधारण की श्रद्धा एवं आर्यसमाज के समर्पित जीवन संन्यासी, विद्वान्-प्रचारक, कार्यकर्ता, और जनसाधारण के परिश्रम तथा उनकी श्रद्धा का प्रतिफल है। विशेष गर्व का कारण इसलिए भी है कि जहाँ दूसरे धर्मों को राजकीय अनुग्रह मिलता रहा है वहाँ आर्यसमाज को न कोई राजकीय अनुग्रह मिला न कोई प्रशासकीय प्रश्रय। फिर भी, आर्यसमाज सारे संसार में फैल गया। संगठन का एक सार्वदेशिक स्वरूप सक्रिय रूप में कार्य कर रहा है।

इतना कुछ होने पर भी भारतवर्ष में और भारतवर्ष से बाहर बहुत कुछ करने की आवश्यकता ध्यान में आती है। आज तक हमारा प्रचार परम्परा अनुसारी होता आया है। आर्यसमाज के पूर्व पुरुषों ने जिस समय आर्यसमाज का प्रचार आरम्भ किया था उस समय तात्कालिक परिस्थितियों में प्रचार की तकनीक (technique) की दृष्टि से वे अग्रगन्ता थे। लोगों ने उनका अनुसरण किया। प्रचार की तकनीक, संगठन का ढाँचा, साहित्य का निर्माण, मिशनरी प्रचारकों की तैयारी, सभी दृष्टियों से उनका कार्य अपने में सन्तोषजनक ही नहीं, उत्साहप्रद एवं अनुकरणीय था। किन्तु युग बदल गया, विज्ञान और तकनीक संसार के हर क्षेत्र में अग्रसर होते जा रहे हैं। हमारी कार्यसरणि यथार्थ में परम्परानुसारी वही है जो हमारे पूर्व पुरुषों ने अस्सी-नब्बे वर्ष पहले अपनायी थी। आज रॉकेट और सुपरसॉनिक के युग में बैलगाड़ी और घोड़ागाड़ी की

तकनीक से काम करना कितना उपयुक्त हो सकता है ? इस परम्परा के प्रति आग्रहवान् होना कुछ ऐसा है जैसे, 'तातस्य कूपोऽयमिति ब्रुवाणाः क्षारंजलं का पुरुषाः पिबन्ति ।'

परम्पराओं का अपना स्थान है। उनका सम्मान भी है, सम्मान होना भी चाहिए। किन्तु परम्पराएँ जो समय के साथ न चल सकती हों, प्रगति के मार्ग में बाधक हों, अथवा प्रगति के पथ पर अग्रसर होने के लिए सहायक न सिद्ध होती हों, उनके साथ अपने को बांधे रखना प्रगतिशीलता नहीं, रूढ़िवादिता जैसा ही है। आज के इस वैज्ञानिक युग में, विज्ञान और तकनीक की इदानीन्तन उपलब्धियों की प्रस्तुति में पुराना ढर्रा कुछ प्रतिगामिता का रूप ही प्रस्तुत करता है। हमारे वार्षिकोत्सव, हमारे पर्व त्यौहार, हमारा वेदसप्ताह, हमारा ऋषिबोधोत्सव, निर्वाण उत्सव, प्रायः सब कुछ बहुत दूर तक इसी परम्परा की जकड़न में ऐसा फँस गया है कि प्रगति लगभग बन्द-सी ही है। सामान्य रूप में प्रचार के संगठन और तकनीक पर विचार करते हुए हमें इन सब बातों का ध्यान रखना चाहिए। हमारा संगठन एवं इसका रूप, जब बना था, शायद बहुत अच्छा था किन्तु अनुभव, व्यावहारिकता, कार्यकारिता, क्षमता इत्यादि की दृष्टि से आज संगठन का रूप प्रचार और प्रगति में साधक सिद्ध नहीं हो रहा है।

इन पंक्तियों में हम पूर्वांचल की समस्याओं और सम्भावनाओं पर विचार कर रहे हैं। यह विस्तृत विचार की भूमिका या प्रचार योजना का संक्षिप्त सा प्रारूप ही हो सकता है। भारतवर्ष में पूर्वांचल से आशय है बंगाल, उड़ीसा और यहाँ से लगाकर पूर्व के सम्पूर्ण छोटे-छोटे प्रदेश। जब प्रतिनिधि सभाएँ बनना आरम्भ हुई थीं तो बिहार और बंगाल की एक ही प्रतिनिधि सभा थी। बिहार अपने विस्तार और कार्य की अधिकता के कारण काफी दिनों पूर्व बिहार-प्रतिनिधि सभा का पृथक् संगठन करके कार्य करने लगा। उनकी उपलब्धियाँ, उनकी समस्याएँ, उनके साधन और उनकी सुविधाएँ आज हमारे विचार क्षेत्र से बाहर हैं। पीछे आसाम बंगाल प्रतिनिधि सभा के साथ जुड़ा रहा और आर्य प्रतिनिधि सभा बंगाल और आसाम एक ही संगठन के तहत कार्य करती रही। अब तो बंगाल की अलग अपनी आर्य प्रतिनिधि सभा है, जिस पर बंगाल में आर्यसमाज के प्रचार प्रसार और वेद धर्म का विस्तार करने का भार है। अभी कुछ वर्ष हुये उड़ीसा में भी आर्य प्रतिनिधि सभा की स्थापना हो गई है। हम पूर्वांचल से ग्रहण करते हैं उड़ीसा, बंगाल, आसाम, त्रिपुरा, नागालैण्ड, मिजोरम, अरुणाचल, मेघालय इत्यादि प्रदेशों को।

बंगाल में कलकत्ता का एक विशिष्ट स्थान है। वैसे तो शायद सारे देश में इतनी छोटी जगह में इतने अधिक लोग कहीं नहीं रहते फिर भी बृहत्तर कलकत्ता की जनसंख्या एक करोड़ से कुछ अधिक ही होगी। इस महानगर में बंगला भाषा-भाषी बहुमत में हों, यह स्वाभाविक ही है, किन्तु हिन्दी भाषा-भाषी भी बहुत अधिक अल्पमत में नहीं हैं। वैसे यहाँ गुजराती, उड़िया, मद्रासी आदि भी अच्छी संख्या में हैं, और कुछ सीमा तक आवासीय आंचलिकता भी पायी जाती है। कलकत्ता में कई अंचलों में मारवाड़ी, हरियाणवी, तो किसी अंचल में पंजाबी, किसी अन्य अंचल में गुजराती पाये जाते हैं। यह सम्पूर्ण रूप से इन्हीं प्रदेशों के मुहल्लों की बात नहीं है। किन्तु किसी किसी मुहल्ले में इन प्रदेशवासियों की अधिकता पायी जाती है। प्रचार की दृष्टि से इन मुहल्लों में आंचलिक इकाइयाँ अच्छी तरह सफल हो सकती हैं।

शिक्षा के क्षेत्र में कलकत्ता का ऐसा विशिष्ट स्थान है जो शायद देश के अन्य किसी नगर में न हो। यहाँ दर्जनों पुरानी और अच्छी लाइब्रेरियाँ हैं। यहाँ प्रायः सभी मत-सम्प्रदाय के केन्द्र हैं जिनमें उनका साहित्य मिलता है। सभी देशों के दूतावास, व्यावसायिक मिशन, उनका साहित्य, उनके पुस्तकालय भी अच्छा कार्य कर रहे हैं। इसी के साथ नेशनल लाइब्रेरी, एशियाटिक सोसायटी, ब्रिटिश कौंसिल लाइब्रेरी, म्यूजियम इत्यादि

का अपना विशिष्ट स्थान है। इस तरह की मिलती जुलती सुविधाएँ तो अन्य नगरों में भी हैं। कलकत्ता की अपनी एक और विशेषता अलग ही है—उत्तर में शाम बाजार से आरम्भ करके दक्षिण में लेकर तक दर्जनों कॉलेज हैं जिनमें तीन-तीन विभाग, प्रातःकालिक विभाग प्रायः लड़कियों के लिए होते हैं; दिवसीय विभाग सहशिक्षा के हैं और सायंकालिक विभाग वाणिज्य विभाग के हैं। यहाँ विद्यार्थियों की संख्या की गणना लाखों में है। इस नगर में तीन विश्वविद्यालय और कई मेडिकल कॉलेज भी हैं। उस पर यह सब बहुत थोड़ी दूरी में—कोई दस बारह मील लम्बा एक मील चौड़ा अंचल इन्हें अपने में समेटे हुए है। कुछ चक्र ऐसा रहा है कि कलकत्ते में आर्यसमाज का कोई कॉलेज नहीं बन पाया—शायद कॉलेज बनाने की ओर पूर्व आर्य-पुरुषों का ध्यान ही नहीं गया। कई हाई स्कूल और एक दो उच्चतर माध्यमिक स्कूल अवश्य हैं, पर आर्यसमाज के प्रचार की दृष्टि से उनका कोई स्थान बन नहीं पाता।

स्वामी दयानन्दजी जब कलकत्ता आये तभी एक वेद विद्यालय की स्थापना का विचार उन्होंने किया था। उस समय वह काम बन न पाया और आज तक भी यह सम्भव न हो सका। संस्कृत पाठशाला और उपदेशक विद्यालय चलाने के स्फुट प्रयास तीन-चार बार हुए पर इन प्रयासों में भी स्थायित्व नहीं आया।

यह कलकत्ता का सौभाग्य रहा है कि यहाँ समय-समय पर उच्चकोटि के विद्वान् निवास करते रहे। समाज के आरम्भिक दिनों में पण्डित शंकरनाथजी, फिर पण्डित अयोध्याप्रसादजी, इन्हीं के साथ पण्डित रामावतार शर्मा, पण्डित दीनबन्धु वेदशास्त्री, आचार्य रमाकान्त शास्त्री जैसे विशिष्ट विद्वानों का यह कार्यक्षेत्र रहा है। फिर भी विद्या की दृष्टि से कलकत्ता प्रचार का केन्द्र नहीं बन पाया। समाज के अधिकारियों ने कभी प्रसिद्ध विद्वान् श्री आर्यमुनिजी और पण्डित शिवशंकर शर्मा काव्यतीयं को महर्षि के द्वारा अवशिष्ट ऋग्वेद के भाष्य को पूर्ण करने के लिए बुलाया था किन्तु वह वेदभाष्य भी पूरा न हो सका। कलकत्ता में यहाँ की सुविधाओं को देखते हुए एक शोध संस्थान एवं केन्द्रीय पुस्तकालय इत्यादि विद्या के स्तर पर काम करने की सम्भावनाएँ अत्यधिक हैं। सुविधाएँ भी हैं। आर्यसमाज यहाँ सम्पन्न, सशक्त हैं। प्रान्तीय संगठन का रूप प्रतिनिधि सभा भी चल ही रही है। एक वैदिक शोध न्यास भी है। यह सबकुछ होते हुए भी कलकत्ता में न कोई शोध का प्रयास हो रहा है, न ही विद्या के स्तर पर प्रचार की कोई योजना है। प्रायः यथापूर्व की स्थिति बनाये रखने में ही सर्वत्र इति-कर्तव्यता समझी जा रही है। कलकत्ता इसका अपवाद नहीं है।

पूर्व पुरुषों ने कम प्रयास किया हो, या उनमें प्रचार की लगन कम रही हो, यह कहने की अशिष्टता हम नहीं कर सकते। किन्तु वह युग व्यक्तिगत प्रयासों का युग था। समन्वय एवं सामञ्जस्य की तकनीक का योजनाबद्ध विकास नहीं हो पाया था। पूर्वकाल में आज के यातायात, आवागमन, सम्पर्क-सूत्रों की सुविधायें भी बहुत कम थीं। इस समय सारी परिस्थिति बदल गई है। आवश्यकता है कि एक पूर्वांचल का केन्द्रीय संगठन बंगाल और उड़ीसा से लेकर सम्पूर्ण पूर्वीय भारत में प्रचार का कार्य सम्भाल ले। भाषा की दृष्टि से बंगाल और त्रिपुरा में बंगला और हिन्दी को माध्यम बनाया जा सकता है। उड़ीसा में उड़िया और हिन्दी को अपनाया जा सकता है। वैसे बंगला और उड़िया बोलने में इतनी निकट हैं कि हमने एकाधिक बार उड़ीसा में लोगों को बंगला में धड़ल्ले से व्याख्यान देते सुना है और उड़ीसा निवासियों को समझने में अधिक कठिनाई नहीं होती। उड़ीसा के नगरांचलों में, अंग्रेजी एवं पढ़े-लिखे लोगों में, थोड़ा बहुत काम हिन्दी के माध्यम से भी हो सकता है। पूर्वांचल में नागालैण्ड इत्यादि प्रदेशों में वहाँ की स्थानीय भाषाओं के साथ अंग्रेजी को माध्यम बनाना आवश्यक है। यों तो सुपठित वर्ग में इस सम्पूर्ण पूर्वांचल में अभी भी अंग्रेजी का ही बोलवाला है। इस दृष्टि से अंग्रेजी भाषा का महत्त्व इस अंचल में प्रचार के लिए बहुत अधिक है। निकट से वस्तुस्थिति

पर दृष्टिपात करने से तो यही समझ में आता है कि व्यक्तिगत प्रयासों को छोड़कर संघटनात्मक रूप में कार्य नगण्य नहीं तो अति स्वल्प है। न कोई मिशन, न मिशनरी, न योजना, न ही प्रचार की कोई सुनिश्चित दिशा दिखाई पड़ती है। एक विशेष बात जो ध्यान में रखने की पर्याप्त आवश्यकता है वह है कि पूर्वांचल के कई प्रदेशों में विदेशी तत्व इतने सक्रिय, समर्थ एवं प्रभावशाली हैं कि उनकी उपेक्षा नहीं की जा सकती। बल्कि प्रचार की योजना के समय उनकी ओर से होने वाली सम्भाव्य असुविधाओं को दृष्टि में रखना ही होगा।

अभी तक हमारे संगठन में कार्य विभाग बहुत स्वस्थ रूप में नहीं पनप सका है। उदाहरण के लिये हम उपप्रधान और उपमन्त्री एक से अधिक निर्वाचित करते हैं। किन्तु उनके कार्य विभागों का संगठन की ओर से ही कोई निर्णय नहीं होता तो ये सब पद अधिकार की अलंकरणीयता-सीमा से आगे नहीं जा पाते। यद्यपि आर्यसमाज के उपनियमों में सुस्पष्ट निर्देश है कि जब किसी पद पर एक से अधिक व्यक्ति निर्वाचित किये जाय, तब उनके कार्यों का विभाजन कर दिया जाय। किन्तु अभी तक तो दलगत आकांक्षाओं और पदलिप्सा की सीमाओं के भीतर ही हमारे निर्वाचन होते आ रहे हैं। क्या शीर्ष निर्वाचन, क्या प्रान्तीय निर्वाचन, क्या समाज की ईकाइयों में निर्वाचन, सर्वत्र पद विभाजन की महिमा, “अलंकरणम् मे भूयात्” की भावना का ही वरदान है। अस्तु हमारा आशय तो केवल इतना है कि वास्तव में एक समर्थ व्यक्ति को पूर्वांचल का प्रचारभार दे दिया जाय वह प्रतिनिधि सभाओं, स्थानीय ईकाइयों को सक्रिय करके उन्हें सामञ्जस्य के मार्ग पर चला सके।

प्रचार का कार्य योजनाबद्ध रूप में हो सके इस दृष्टि से प्रचार को दो भागों में बाँटा जा सकता है—

१. समस्तरीय (Horizontal) प्रचार—यह प्रचार का वह रूप है जो समान स्तर पर सभी समाजों, सभी व्यक्तियों, सभी क्षेत्रों में चलता रहेगा। सन्ध्या, यज्ञ, सत्संग इत्यादि के साथ स्वाध्याय भी सभी जगहों में समान रूप से अपेक्षित हैं। इनमें स्वाध्याय और सत्संग की बात को एक क्षण के लिए अलग कर दें, तो सन्ध्या और यज्ञ का तो एक ही प्रकार, एक ही रूप, सर्वत्र सम्पूर्ण देश में (केवल पूर्वांचल ही नहीं) चलना चाहिए। जो व्यक्ति समाज के स्वरूप को समीप से जानते हैं, उन्हें अच्छी तरह विदित है कि सन्ध्या और यज्ञ जैसे अनिवार्य कर्मकाण्डों में भी कितनी शिथिलता एवं बहुरूपता व्याप्त है। आज के इस युग में यदि कैसेट भर लिये जाय और उन्हें हर इकाई में भेज दिया जाय, तो यह कार्य सुगम हो सकता है। शुद्ध उच्चारण, श्रुति मधुर-स्वर, श्रद्धाभक्ति की भावना से उच्चारित मन्त्रों-भजनों का कैसेट बड़ा सफल साधन बन सकता है। जगह-जगह पर हम श्रद्धावान् व्यक्तियों के सुपुर्द यह कार्य लगा सकते हैं। जो समाज पुराने हैं, सक्रिय हैं उनमें भी थोड़े ही सदस्य हैं जो सही शुद्ध सन्ध्या कर सकते हैं या यज्ञ के मन्त्रों को बोल सकते हैं। इस दृष्टि से यह प्रयास पूर्वांचल के लिये तो उपयोगी होगा ही, साथ ही सम्पूर्ण देश-विदेश के समाजों और परिवारों के लिए उपयोगी होगा। जिस समय हम संयुक्त राष्ट्र अमेरिका के बोस्टन नगर में थे एक भक्त नवयुवक दम्पती सन्ध्या अग्निहोत्र के मन्त्रों को अपने टेप रिकार्डर में हमसे भी उच्चारण करवाकर ले गये थे। उनकी योजना शुद्ध सही मन्त्र पाठ सीखने की थी। इस तकनीक को हम व्यापक रूप में अपना सकते हैं।

हमने रिकार्डों में गीता पर टिप्पणी सुनी है। तुलसीदासजी की चौपाइयों के भी रिकार्ड हैं। कुछ रिकार्ड आर्यसमाज के व्यक्तियों और संस्थाओं ने भी बनाये हैं। उनका प्रचार केवल आर्यसमाज के क्षेत्रों में ही है। कभी-कभी श्रुति मधुरिमा या वाद्यसंगीत की कला कुछ हल्की सी लगती है, फिर भी कुछ लाभ तो है ही। हमारा आशय यहाँ केवल इतने से है कि उड़िया, बंगला, असमिया और अंग्रेजी के माध्यम से रिकार्डों द्वारा पर्याप्त कार्य करने की गुंजाइश है।

२. ऊर्ध्वस्तरीय (Vertical) प्रचार—प्रचार कार्य में ऊर्ध्वस्तरीय सहयोग सामञ्जस्य (Vertical cooperation and coordination) की बहुत अपेक्षा है। इस तरह का सहयोग संस्थायें आपस में कई तरह के क्षेत्रों में कर सकती हैं। हम केवल एक उदाहरण साहित्य निर्माण का ले रहे हैं। परिस्थिति को समझ कर लोगों की अभिरुचि का ध्यान करके, विषय निर्धारित कर लिये जायें। हमने Theory of Knowledge जैसे विषयों पर भी रूसी साहित्य देखा है। हमारे यहाँ योजनाबद्ध रूप में किसी निश्चित लक्ष्य को ध्यान में रख कर साहित्य-निर्माण का कार्य हो ही नहीं रहा है। अस्तु—विषयों का चुनाव उच्चस्तरीय ग्रन्थों के लिए साथ ही छोटी-छोटी सरल पुस्तिकाओं के लिये भी निश्चित कर लेने चाहिए। फिर समर्थ, सुदक्ष, लेखनकला निपुणविद्वानों को विषय, सन्दर्भ ग्रन्थों की सुविधा, पुस्तकालयों की सुविधा, लेखन की सुविधा (यदि आवश्यकता हो तो लिपिक की भी सुविधा) दे दी जाय। साहित्य तैयार हो जाने पर प्रकाशन, फिर विक्री-वितरण एवं जनसम्पर्क। इस प्रकार साहित्य निर्माण का काम समन्वित रूप में चार-पांच स्तरों पर, एक स्थान पर या भिन्न-भिन्न स्थानों पर कराया जा सकता है। इस दृष्टि से कलकत्ता एक अच्छा केन्द्र बन सकता है। कलकत्ता के समाजों, वैदिक अनुसन्धान ट्रस्ट, दयानन्द कल्याणनिधि जैसे सहयोगी संस्थानों से लाभ उठाया जा सकता है। सामान्य स्तर के साहित्य का निर्माण, शिशु साहित्य, महिला साहित्य, बृद्ध साहित्य तो समान विचारधारा वाले सुदक्ष, लेखनकलानिपुण अन्य क्षेत्र के साहित्यकारों से भी लिखाया जा सकता है। उच्चस्तरीय सिद्धान्तीय ग्रन्थों के लिए वैदिक सिद्धान्त-निष्णात विद्वानों से ही आग्रह करना उचित रहेगा। जहाँ तक पूर्वांचल का प्रश्न है उच्चस्तरीय सिद्धान्त ग्रन्थ, शोध ग्रन्थ या इसी स्तर पर अन्य कार्यों की पूर्वांचल में अच्छी सुविधा और सम्भावना है। कलकत्ता में एक केन्द्रीय पुस्तकालय, शोध संस्थान नितान्त अपेक्षित है।

केन्द्रीय पुस्तकालय-शोध संस्थान—गुरुदत्त भवन लाहौर में शोध का कार्य हो रहा था। स्वर्गीय पण्डित भगवद्भक्तजी शायद उसके अध्यक्ष थे। इन दिशाओं में कुछ अच्छा कार्य हो सका था। इसके पश्चात् हमें ज्ञात नहीं है कि सम्पूर्ण भारतवर्ष में ऐसा कोई स्थान बन सका जहाँ से सुनियोजित शोध कार्य की दिशाओं को प्रशस्त किया जाय, शोध विद्वानों को रहने-सहने की सुविधा दी जाय और ग्रन्थों के प्रकाशन की सम्यक् व्यवस्था की जाय। हमें तो ऐसे किसी पुस्तकालय का भी पता नहीं है, जिसमें आर्यसमाज से सम्बन्धित साहित्य सर्वस्व उपलब्ध हो। उचित तो यह है कि आर्यसमाज, स्वामी दयानन्दजी महाराज और वैदिक साहित्य से सम्बन्धित सारे समर्थक ग्रन्थ तो एकत्र उपलब्ध ही हों साथ ही तत् सम्बन्धित दूसरी मान्यता वालों के ग्रन्थ, विशेष रूप से अपने विरोधियों के ग्रन्थ उपलब्ध हों। सम्पूर्ण वैदिक साहित्य का देश और विदेश में बहुत काम हुआ है और हो भी रहा है। हमारे संगठन में इन कार्यों का कितना परिचय प्राप्त हो रहा है अथवा इनसे कितना लाभ उठाया जा रहा है यह सब आकलन बहुत उत्साहवर्द्धक नहीं हो सकेगा।

उपदेशकों की तैयारी, साहित्य का लेखन और प्रकाशन आंचलिक आवश्यकताओं को ध्यान में रख कर करना चाहिए।

कलकत्ता का पूर्वीय संसद् में स्थान—आर्यसमाज का विदेशों में प्रचार है। प्रायः भारतीय उद्गम के लोग विदेशों में गये तो अपने साथ वैदिक विचारधारा और स्वामी दयानन्दजी का सन्देश साथ ले गये। प्रचार की भावना एवं दैशिक आवश्यकताओं ने सहयोग किया और विदेशों में अनेक स्थानों पर आर्यसमाजों की स्थापना हुई। कुछ सीमा तक कार्य भी अच्छा हुआ। किन्तु हमारे केन्द्रीय संगठन में योजनाबद्ध, लक्ष्यबद्ध काम करने की परम्परा अभी भी उभरती नहीं लगती। इसी कड़ी में हम एशिया के पूर्वीय देशों को देख सकते हैं। ब्रह्मदेश, सिंगापुर, मलाया और अन्य भी देशों में भारतीय उद्गम के लोग अपने साथ आर्यसमाज को ले गये। समय-समय

पर प्रचारक संन्यासी विद्वान् भी जाते आते रहे। सत्यार्थप्रकाश का बर्मी भाषा में और चीनी भाषा में अनुवाद भी हुआ। जहाँ तक हमें स्मरण आता है, साहित्य के परम यशस्वी और संगठन कार्य में सुदक्ष श्री पण्डित गंगाप्रसादजी उपाध्याय ने जब इस पूर्वीय संसार की यात्रा की थी, उस समय उन्होंने सत्यार्थप्रकाश का चीनी भाषा में अनुवाद कराया था और उसे प्रकाशित भी कराया था। किन्तु इस तरह के प्रयास स्फुट, कभी-कभी व्यक्तिगत रूप में होते रहे, कभी योजनाबद्ध। जापान से आरम्भ करके ब्रह्मदेश पर्यन्त सभी देशों में अपनी क्या शक्ति है और वहाँ प्रचार की क्या सम्भावनाएं बन सकती हैं, यह सोचा न गया।

यों तो केन्द्रीय संगठन में ही एक विदेश-विभाग सक्रिय करने की आवश्यकता है। यह तो संगठन में व्यापक और मौलिक परिवर्तन की अपेक्षा रखता है। फिर भी पूर्वीय संसार में कलकत्ता का अपना विशिष्ट स्थान है। यहाँ चीन, जापान, बर्मा इत्यादि जगहों के लोग रहते हैं। यहाँ के व्यवसायी इन पूर्वीय देशों से व्यवसायिक और एक दो आर्यसमाजी व्यक्ति पारिवारिक सम्पर्क भी रखते हैं। कलकत्ता में एक इस तरह का केन्द्र अथवा कलकत्ता के संगठन में एक ऐसा विभाग खोला जा सकता है, जो इस दिशा में सक्रिय हो सके।

कलकत्ता भारतवर्ष में पूर्वीय संसार का द्वार है। यहाँ से पूर्वीय संसार के साथ अच्छा सम्पर्क बनाया जा सकता है।

आज का संसार केवल आर्थिक और राजनैतिक दृष्टि से ही योजनाबद्ध रीति से आगे बढ़ रहा हो ऐसी बात नहीं है। आज तो मिशन और प्रचार के कार्यों की तकनीक आगे बढ़ गई है कि हम नया चिन्तन न करके दूसरे मिशनरी संगठनों से कुछ सीख कर, अपनी परिस्थितियों में अपनाने का प्रयास करें, तो भी कार्य बहुत कुछ आगे बढ़ सकता है। आवश्यकता है योजनाबद्ध, लक्ष्यबद्ध, दायित्वपूर्ण कार्य करने की। हमारे संगठन में अधिकारी प्रायः अलंकरण के ख्याल से बनते रहते हैं। किसी निर्वाचन में कोई लक्ष्य निर्धारित होता ही नहीं। अतः अवधि की समाप्ति पर उत्तरदायित्व की दृष्टि से कुछ सोचने समझने को रहता ही नहीं। छुट-पुट, योजनाहीन, हल्के-फुल्के कार्यों को थोड़ा भाषा की चमक-दमक में प्रस्तुत कर दिया जाता है और फिर निर्वाचन अलंकार के लिये ही हो जाता है। पूर्वांचल में नागालैण्ड, मिजोरम या अन्य स्थलों पर थोड़ा-बहुत कार्य आरम्भ हुआ है। पर उसका स्वरूप भी किसी बृहत्तर व्यापक योजना का अंग न होकर केवल छुट-पुट स्फुट प्रयास ही है। इस दृष्टि से कलकत्ता का अपना विशिष्ट स्थान है। यहाँ कार्य की सम्भावनाएँ हैं, साधन की भी सम्भावनाएँ हैं। सबका समन्वित सामञ्जस्यपूर्ण आकलन करके कार्य को आरम्भ किया जा सकता है। यह कहने का पर्याप्त अवकाश है कि प्रचार और कार्य की दृष्टि से पूर्वांचल उपेक्षित सा ही चला आ रहा है। इस उपेक्षा की समाप्ति न केन्द्रीय प्रयासों में दिखाई पड़ रही है, न स्थानीय प्रयासों में। फिर भी आवश्यकताओं और सम्भावनाओं की दिशा में प्रस्तुत करने का प्रयास असंगत न माना जायेगा, इसी दृष्टि से यह प्रयास प्रस्तुत है। □□

[श्री उमाकान्त उपाध्याय : आर्यसमाज, कलकत्ता]

चारों वेदों का प्रकाश आदि सृष्टि में ऋषि-जनों के हृदय में हुआ। उन्हीं दिनों से ब्रह्मा आदि ऋषियों ने ब्राह्मणों का प्रवचन प्रारम्भ कर दिया। यही प्रवचन कुल-परम्परा या गुरु-परम्परा में सुरक्षित रहा, उसके साथ नवीन प्रवचन भी समय समय पर होता रहा। यह सारा प्रवचन महाभारत काल में इन ब्राह्मणों के रूप में संकलित हुआ। यह सारी परम्परा अनवच्छिन्न थी। अतः काल की दृष्टि से ब्राह्मणों का कुछ अंश मंत्रों की अपेक्षा नवीन हो सकता है, सब नहीं। —भगवद्

संस्कृति के अग्रदूत : महर्षि दयानन्द सरस्वती

□ सवितादेवी ना० मेहता

१८५७ का स्वातन्त्र्य युद्ध एक बड़ी भारी विफलता बन चुका था। अंग्रेजों के संगठन और नीतिज्ञता ने समस्त भारत को अपने प्रबल शासन के नीचे लाना आरम्भ कर दिया था। अठारह सौ साठ का साल आ पहुँचा। कार्तिक मास की शुक्ला द्वितीया की रात थी। मथुरा में यमुना नदी के किनारे एक झोंपड़ी में हलका-सा द्वीप-प्रकाश अंधेरे को परास्त किये हुए था। तभी किसी ने द्वार खटखटाए।

“कौन है ?” भीतर से प्रश्न आया।

“संन्यासी हूँ।”

“क्यों आये हो ?”

“पढ़ना चाहता हूँ।”

“व्याकरण भी पढ़े हो क्या ?”

“जी महाराज ! सारस्वत आदि व्याकरण ग्रन्थ पढ़ा हूँ।”

और कुटी के द्वार खुल गये। संन्यासी ने देखा ८१ वर्ष की आयु वाला, मुठ्ठी भर हड्डी का ढाँचा, पद्मासन लगाये बैठा था। उसकी आँखें भौतिक ज्योति खो बैठी थी किन्तु सम्पूर्ण चेहरा प्रज्ञा के अपरिमित तेज से दमक रहा था। यही थे व्याकरण के सूर्य, पंडित नारायणदत्त भारद्वाज के पुत्र, प्रज्ञाचक्षु स्वामी विरजानन्द दण्डी और सामने हाथ जोड़े खड़ा था प्रचण्ड देहवाला, ब्रह्मचर्य के ओज से दीप्तिमान् ३६ वर्ष का जिज्ञासु स्वामी दयानन्द सरस्वती। दण्डी ने थोड़े ही प्रश्नों में शिष्य की योग्यता का माप निकाल लिया।

“दयानन्द, तुम्हारी विद्या अनार्य ग्रन्थों से पाई हुई है। पहले उस बोर को यमुना में बहा दो, तभी ऋषिप्रणीत ग्रन्थों द्वारा मैं तुम्हारी पढ़ाई आरम्भ करूँगा !”

दयानन्द ने इस अनोखी शर्त को आश्चर्य के साथ स्वीकारा और दोनों अखण्ड तपस्वियों के चित्त से चित्त का मिलन हो गया। अद्भुत था यह गुरु-शिष्य का सम्बन्ध। १८ साल से जिस तथ्य और सत्य को वह ढूँढ़ रहा था, उसका आभास गुरु के चरणों में वह पाने लगा था।

सौराष्ट्र के मोरवी राज्य के टंकारा नामक गांव के जमीनदार करसनजी लालजी त्रिवेदी के यहाँ सन् १८२४ में बालक मूलशंकर का जन्म हुआ। ब्राह्मण कुल होने से बचपन से ही संस्कृत और शास्त्रों का पठन आरम्भ हो गया था। १८३४ में महाशिवरात्रि के दिन पिता के साथ मूलशंकर ने भी व्रत रखा। शिव मंदिर में सभी व्रती एकत्रित हुए थे। मध्यरात्रि होते होते सभी निद्रावश हो गए। नहीं सोया था मात्र मूलशंकर। शिवलिंग पर अपलक दृष्टि बंधी थी कि चूहों ने लिंग पर धावा बोल दिया। बालक का भीतर चौंक उठा। यही क्या कैलाशनिवासी रौद्र-शक्ति वाले शिव हैं? तो फिर चूहे को क्यों नहीं हटाते। यह लिंग कभी वह शिवलिंग नहीं हो सकता—और मन ही मन मूलशंकर ने उस मूल-शंकर की खोज करने की प्रतिज्ञा ले ली।

चार साल के पश्चात् उसके गुरु और मित्र समान चाचाजी की मृत्यु ने सिद्धार्थ बुद्ध की तरह मूल-शंकर के रोम रोम को हिला दिया। मुझे भी एक दिन मृत्यु ले जायगा? नहीं—मुझे मुक्ति का मार्ग ढूँढना ही पड़ेगा। विवाह मैं कभी नहीं करूँगा।—मानो मैत्रेयी उसके किशोर हृदय में बैठकर बोल रही थी—येन अहं नामृतास्थाम् किमहं तेन कुर्याम्। जो मुझे अमृतत्व नहीं देता है उस जीवन को मैं क्यों अपनाऊँ? चार साल बीत गये और मूलशंकर घर छोड़कर चला गया। घूमते-घूमते नर्मदा के तीर पर आया। वहीं श्री पूर्णानन्द सरस्वती के हाथों मूलशंकर ने संन्यास लिया और दयानन्द सरस्वती बन गया।

मथुरा में ढाई साल मानो पलभर में बीत गये। गुरु ने अपना समस्त ज्ञान शिष्य में उंडेल दिया। विदा की वेला आ पहुँची। अंजलि भर लौंग लेकर शिष्य गुरुदक्षिणा देने आया। दण्डी के हाथ से आज शिष्य पर चलता हुआ दण्ड छूट गया था। दुर्बल हाथ शिष्य के माथे पर रखकर गुरु बोले—“दयानन्द! तू सचमुच गुरुदक्षिणा देना चाहता है? तो सुन—आज यह देश अज्ञान में जकड़ गया है। संकुचितता, जातिवाद, और साम्प्रदायिकता ने मनुष्य को मनुष्य से अलग कर दिया है। जा, इस अभागे देश को एक ईश्वर और वेद का संदेश सुना। बेटा, स्मरण रखना मनुष्यकृत ग्रन्थों में परमात्मा और ऋषि मुनियों की निन्दा भरी पड़ी है। आर्ष और अनार्ष रचना की यही बड़ी कसौटी है इसे भूलना नहीं”—दयानन्द ने गुरु की चरणधूलि माथे पर चढ़ाई और निकल पड़ा घर घर को जगाने।

दयानन्द की आर्ष दृष्टि ने समझ लिया था कि वेदज्ञान ही चेतनाहीन हिन्दू जाति को एकता के सूत्र में पिरो सकता है। वेद की आज्ञा का अनादर कोई नहीं करेगा। इसीलिए पौराणिक ज्ञान के आधार पर चलने वाले प्रत्येक कर्मकाण्ड के लिए ऋषि ने वेद के प्रमाण मांगे। जगह-जगह उन्होंने शास्त्रार्थ किए। प्रकाण्ड पंडित भी उनके तर्क के सामने ठहर नहीं पाते थे। गुरु ने दयानन्द को “कालजिह्व” ठीक ही कहा था।

धर्म की शुद्ध परिभाषा और लक्षण, स्मृति और शास्त्र के आधार पर दयानन्द ने ही पहले बताया।

“धृति क्षमा दमोऽस्तेयं शौचमिन्द्रिय निग्रहः।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम्॥

यम और नियम का पालन ही धर्म है। बाह्य चिह्न धर्म का आधार कदापि नहीं हो सकता। आडंबर छोड़कर वेद की ओर लौट आओ। वेद का सन्देश है—सत्येन उद्भिता पृथिवी—सत्य ने इस पृथ्वी को धारण किया है। वह सत्य आत्मा में निहित है—उसे और अनंत ब्रह्म को जानो। ऋषि ने यह भी बताया कि आर्य कोई जाति विशेष नहीं है—यदि जाति होती तो वेद कभी नहीं कहते कि—कृण्वन्तो विश्वमार्यम्—विश्व को आर्य बनाओ। आर्यत्व सत्यनिष्ठ विचार और कर्म की संज्ञा है। जिसने इस पृथ्वी को एक राष्ट्र, मानव को

एक जाति और सत्यज्ञान को एक धर्म कहकर पुकारा है। वेद ने बारबार दुहराया है—हे मानव ! उस विराट् पुरुष का तू वामन रूप है। ज्ञान, कर्म और उपासना के तीन पग भरते ही तू विराट् बन जायगा। ऋषि ने वहमभरी श्रद्धा को फटकारा, जडत्व भरे धर्मों को ललकारा। हिन्दू ही नहीं, क्रिश्चन, इस्लाम, जैन बौद्ध सभी कांप उठे उसकी ललकार के सामने। काशी, हरिद्वार, मथुरा, वृन्दावन, पंजाब, गुजरात, राजस्थान प्रत्येक स्थल पर ब्रह्मचारी ऋषि अपनी प्रचण्ड ज्ञान शक्ति को लेकर अकेले घूम रहे थे। जिनके स्वार्थों पर कुठाराघात हुआ उन्होंने दयानन्द पर पत्थर फेंके, तलवारें चलाईं, विष प्रयोग किये, पर दया के अवतार महर्षि ने किसी को भी सजा नहीं दी। यहां तक कि उनको प्राणघातक विष पिलाने वाले रसोइये जगन्नाथ को भी उन्होंने भगा दिया। उन्होंने सदा यही कहा “मैं लोगों को बंधन से छुड़ाने आया हूँ बांधने नहीं।” अजमेर में जब उनसे विनति की गई कि आप कठोर आलोचना करते हैं इसलिए लोग आपकी जान के दुश्मन बने बैठे हैं, कटु सत्य न कहा करें। निर्भय योगी ने उत्तर दिया। “सत्य सनातन और ईश्वर दत्त है, उसके प्रचार के लिए मेरी अंगुलियों की बत्ती जलाई जाए तो भी मुझे मंजूर है।”

सन् १८७३ में गवर्नर जनरल और वायसराय लॉर्ड नॉर्थब्रुक को भी उन्होंने कहा “मेरा दृढ़ विश्वास है कि विश्व के राज्यों में समानता का दर्जा पाने के लिए भारत को पूर्ण स्वतन्त्रता मिलनी चाहिए।” अपने प्रसिद्ध ग्रन्थ सत्यार्थप्रकाश में सर्वप्रथम उन्होंने ही “स्वराज्य” शब्द का प्रयोग किया। लिखा है— “कितने ही अच्छे विदेशी सुराज्य से स्वराज्य कहीं अच्छा है।”

मित्रों ने एक बार सुझाव दिया कि “महर्षि अपने ग्रन्थों को फारसी लिपि में छपवाएँ।” एकता के उस स्वप्नदृष्टा ने उत्तर दिया अनुवाद तो विदेशी लोगों के लिए होता है। नागरी लिपि और आर्य भाषा थोड़े से परिश्रम से सीखी जा सकती है। दयानन्द तो उस दिन को देखने के लिए तड़प रहा है जब काश्मीर से कन्याकुमारी और अटक से कटक तक नागरी भाषा और लिपि का प्रचार हो। मैंने आर्यावर्त भर में भाषा की एकता सम्पादन करने के लिए ही अपने ग्रन्थ आर्य भाषा में लिखे हैं।” कितनी दूरदृष्टि थी उनकी। “भाषा के कारण ही देश आज टूट रहा है। देश के पुनर्निर्माण का आधारस्तम्भ वैदिक शिक्षा ही है। इसको पाने का अधिकार मानव मात्र का है।” कह कर जो शिक्षा पद्धति ऋषि ने बताई उस अनुसार आज अनेक गुरुकुल चल रहे हैं, जहां से विद्यार्थियों की अनुशासनहीनता और घेरावों की शिकायत कभी नहीं आई। यही उनकी पद्धति की पूर्णता का प्रमाण है।

जोधपुर नरेश यशवन्तसिंह को दयानन्द आत्मधर्म और राजधर्म की शिक्षा दे रहे थे। एक दिन वेश्या नन्हीं के साथ राजा को देखकर स्वामीजी ने खूब भर्त्सना की। “राजन्, सिंह का सम्बन्ध सिंहनी से होता है, कुत्तियों से नहीं। मत भूलो कि तुम राजा और प्रजा के पिता हो।” नन्हीं के सिर से पैर तक आग लग गई। प्रतिशोध बहुत जल्दी लिया गया। उसी रात को ऋषि को दूध के साथ तीव्र विष दे दिया गया। शरीर में असह्य वेदना, पर मुंह से आह तक नहीं ! ऐसे एक मास बिताकर सन् १८८३ के आश्विन मास की दीपावली के दिन—देश के एक कोने से दूसरे कोने तक आशा, विश्वास और शक्ति का संदेश देने वाले, तप और सत्य का मन्त्र देने वाले दयानन्द का जीवन दीप “ईश्वर तेरी इच्छा पूर्ण हो” कहते कहते बुझ गया। देश सन्न हो गया उनकी मृत्युवार्ता सुनकर। सर सय्यद अहमद ने कहा “उस संत के साथ बैठने का सौभाग्य मुझे प्राप्त हुआ था। प्रत्येक धर्म का अनुयायी उन्हें प्यार करता था। भारत भर में उनके जैसा मानव मैंने नहीं देखा।”

पश्चात् के न्यायाधीश रहिमभादा सफवी ने कहा “वेदों पर दयानन्द के भाष्य ने फिर से भारत की आध्यात्मिक श्रेष्ठता को प्रमाणित किया है। पूर्वोक्त गोलार्ध के प्रत्येक मनुष्य के लिए वे गौरव थे।”

देशबन्धु एन्ड्रूज ने कहा—“पश्चिम की ओर ताकने वाले भारत को दयानन्द ने गौरव भरे वैदिक युग को अपने जीवन द्वारा अभिव्यक्त करते हुए जगाया।”

अमेरिका के योगी एन्ड्रूज जेक्सन ने कहा—“मैं एक प्रेम की आग देख रहा हूँ जो पाप के स्थान पर पुण्य की रचना कर रही है। यह मंगलमय आग एक भट्टी में थी जिसे आर्यसमाज कहते हैं और यह भारत के परमयोगी दयानन्द के हृदय में प्रज्वलित हुई थी।”

महात्मा गांधी ने कहा—“दयानन्द का प्रभाव सारे भारत पर छाया हुआ है। मैं जैसे-जैसे प्रगति कर रहा हूँ मुझे महर्षि का बताया मार्ग दिखाई पड़ता है।

वैराग्य, अभ्यास और तपस्या की मूर्ति दयानन्द ब्राह्मण देह में क्षत्रिय की आत्मा लिए वीर की तरह जिए और वीर की तरह मरे। पर वीरों की मृत्यु नहीं होती है। वे जी रहे हैं वैदिक सत्य में, स्वराज्य की शक्ति में, मानवता के विश्वास में और नारी के प्रति श्रद्धा में। इस निर्वाण शताब्दी केला में हे ऋषि ! तुम्हें हमारे शत शत प्रणाम !

□□

[सवितादेवी नानजीमाई मेहता : आचार्या, आर्य कन्या गुरुकुल पोरबंदर, गुजरात]

□□

यद्यपि यह सत्य है कि वेदज्ञान ईश्वरीय है और उसी के अनुसार मनुष्य का व्यवहार होना चाहिए, किन्तु हम देखते हैं कि आज संसार में नाना प्रकार की मनमानी सभ्यताओं को स्थिर करने के लिये प्रत्येक जाति के लोग अपने अपने बच्चों को नाना प्रकार की प्रवृत्तिवाली शिक्षा दे रहे हैं। यदि उनसे कोई शिक्षाओं के विषय में यह पूछे कि आप लोग किस अधिकार से अपने बच्चों को इस प्रकार की शिक्षा देते हैं, तो वे सिवा इसके कि ‘बच्चों को हमने पैदा किया है और पालन किया है, इसलिए हमको अधिकार है कि हम उनको अपनी रुचि के अनुसार अमुक रीति-नीति की शिक्षा दें’ और कोई दूसरा उत्तर नहीं है। पर यदि कोई फिर प्रश्न करे कि क्या बच्चों ने आपके पास कोई दरखास्त भेजी थी कि आप हमें पैदा कीजिए, पालिये और मनमाने ढंग की शिक्षा देकर अपनी रुचि का बना दीजिए ? तो सिवा इधर उधर की बातें बनाने के और कोई उत्तर नहीं बन सकता।

—रघुनन्दन शर्मा, “वैदिक सम्पत्ति” से

आर्यसमाज के प्रसिद्ध कवि और गायक

□ श्री पन्नालाल पीयूष

१. महेता अमीचन्द

पंजाब के जेलम नगर में महर्षि दयानन्द के प्रवचन हो रहे थे। एक सज्जन वहाँ के तहसीलदार को ले आये और ऋषिजी से निवेदन किया कि ये अच्छे कवि व संगीतज्ञ तथा सुन्दर मधुर गायक हैं, महर्षि ने कहा सुनाओ। इन्होंने मधुर स्वर में जो संगीतमय गीत गाया तो सारे श्रोता झूमने लगे, महर्षि भी आनन्दविभोर हो गये। महर्षि के उपदेश के पश्चात् एक दूसरे सज्जन ने कहा—ऋषिजी, ये संगीतमय गीत गा रहे थे वे बड़े शराबी, वैश्यागामी, जुआरी, रिश्वत-खोर हैं। ऐसे अनेक दोष इनमें हैं। ऐसे को आपने सभा में स्थान दिया। ऋषि मुस्कराये और कहा—कल आने दो।

दूसरे दिवस आकर फिर सुमधुर कण्ठ से प्रभुमहिमा में गीत गाया। सबको बड़ा आनन्द आया। महर्षि ने शराब, वैश्यागमन, जुआ, रिश्वत आदि से क्या हानि होती है इसीपर उपदेश दिया। तहसीलदारजी अनुभव करते थे किये तो मेरे जीवन की डायरी सुना रहे हैं। सत्संग सम्पन्न हुआ। तहसीलदारजी ने भी आज्ञा मांगी। महर्षि ने उनसे कहा—आपका कितना मधुर कण्ठ है ! कितने सुन्दर प्रभुभक्ति के गीत गाते हो। इस नगर में तुम हीरे हो। हो तो हीरे, किन्तु कीचड़ में पड़े हो।

हृदय उपदेशामृत से निर्मल हो गया था। इन वचनों का ऐसा प्रभाव पड़ा कि घर पहुँचकर शराब की बोतलें फेंक दीं, वैश्याओं को निकाल दिया, जुआरियों को विदा किया व रिश्वत देने वालों को कहा—चले जाओ ! जीवन पलट गया। पत्नी को बुलाया और महर्षि के पास पहुँचे। 'ऋषिराज ! यह हीरा कीचड़ से निकलकर ऋषि चरणों में आगया है, इसका उद्धार करें।' यह कह ऋषि चरणों में गिर-पड़े। अविरल अश्रुधारा से महर्षि के पावों का प्रक्षालन कर दिया। सर्व श्रोता भी अश्रुपूरित हो गये। महर्षि ने हृदय से लगा लिया।

ये तहसीलदार महेता अमीचन्द थे जिन्होंने महर्षि की कृपा से सत्संग में आकर अनेक प्रभुमहिमा के गीतों की रचना कर प्रचार किया, उदाहरण के लिये—

- (१) तुम हो प्रभु चाँद मैं हूँ चकोर, तुम हो कमलफूल मैं रसका भौरा
- (२) जय जय पिता परम आनन्द दाता, जगदादि कारण मुक्तिप्रदाता
- (३) आओ मिल सब गीत गाओ उस प्रभु के धन्यवाद

उसी समय सत्संग में रचकर जो गीत गाया वह निम्न है—

तुम्हारी कृपा से जो आनन्द पाया, बाणी से जाये वह क्योंकर बताया ।
नहीं है यह वह रस जिसे रसना चाहे, नहीं रूप इसका कभी दृष्टि आया ।
नहीं है यह गुण गन्ध जो घ्राण जाने, त्वचा से न जाये वह छुआ छुआया ॥
संख्या में आना असम्भव है उसका, दिया काल में भी रहे न समाया ।
न तुझसा है दाता न तुझसा है दानी, इतना बड़ा दान जिसने दिलाया ॥
आत्मोन्नति में तुम्हारी दया से, मेरी जिन्दगी ने अजब पलटा खाया ॥
सत् चित् आनन्द अनन्त स्वरूपा, मुझे मेरे अनुभव ने निश्चय कराया ॥
गूंगे की रसना के सदृश 'अमीचन्द' कैसे बताये कि क्या रस उड़ाया ॥

२. महाकवि शङ्कर

महाकवि शङ्कर हरदुआगंज जि. अलीगढ़ उत्तरप्रदेश के निवासी थे । आप उच्चकोटि के कवि थे । वे प्रथम शृंगार रस की कविताएं लिखते थे पर महर्षि दयानन्द की विचारधारा और आर्यसमाज के सत्संग का ऐसा प्रभाव पड़ा कि जितनी शृंगारिक रचनाएं थी वे सब नष्ट कर दीं । इनको हिन्दी साहित्य में 'कविता-कामिनीकान्त' की उपाधि से विभूषित किया था ।

वैदिक धर्म के सिद्धान्तों पर तथा आर्यसमाज के प्रचार के लिये कई कविता, गीत व काव्य लिखे जो शंकर-सरोज, अनुरागरत्न में संग्रहित हैं । इनका पूरा संग्रह इनके सुपुत्र पं. हरिशंकरजी शर्मा (सम्पादक आर्यमित्र) ने 'शंकर सर्वस्व' नाम से आगरा से प्रकाशित कराया था । पं. नारायण प्रसाद बेताब ने 'पद्यपरीक्षा' पुस्तक लिखी, उसमें जितने भी आधुनिक युग के कवि हैं उनके काव्य पद्य में कुछ न कुछ त्रुटि है । यदि कोई निष्कलंक कविताएं हैं तो महाकवि शङ्कर की हैं । इनकी अनेक कविताएं आर्यसमाजों के सत्संग के समय पढ़ी जाती हैं । यदि ये आर्यसमाज के क्षेत्र से निकल साहित्य क्षेत्र में आगे बढ़ते तो कवि सम्राट् की पदवी प्राप्त करते ।

द्विज वेद पढ़ें सुविचार बने बल पाय बढ़ें नित उपर को ।
अविरोध रहें ऋजुपन्थ गहें परिवार कहें वसुधा भर को ॥
ध्रुव धर्म धरें परदुःख हरे तन त्याग तरें भवसागर को ।
दिन फेर पिता वरदे सविता करदे कविता कवि शंकर को ॥

इस अन्तिम कड़ी को आर्यसमाज में 'हम आर्य करें जगती भर को' ऐसा बोलते हैं यह गलत है । कवि का नाम कविता में अवश्य लेना चाहिये ।

राष्ट्रीय होली इनकी प्रसिद्ध कविता है जबकि अंग्रेजों का शासन था—

प्रभु अब ऐसी होली हो कुमति की कालिख धोती हो ।

महर्षि की महिमा में सुन्दर गीत लिखा है—

आनन्द सुधासार दयाकर पिला गया ।
भारत को दयानन्द दुबारा जिला गया ॥
डाला सुधार वारि बढ़ी बेल मेल की ।
देखो समाज फूल फबीले खिला गया ॥

ऊँचे चढ़े न कूर कुचाली गिरा दिये ।
 विद्या वधू को धर्म धनी में मिला गया ॥
 खोली कहाँ न पोल ढके ढोंग ढोल की ।
 संसार के कुपन्थ मतों को हिला गया ॥
 “शंकर” दिया बुझाय दिवाली को देह का ।
 कैवल्य के विशाल वदन में बिला गया ॥

इनका विधवाओं की आह पर गर्भरंडा रहस्य काव्य है। इनकी कविता व गीतों का बहुत कम प्रचार है। साहित्य संगीत से ओत प्रोत इनके गीत हैं। सुगायक उन्हें अच्छी प्रकार गा सकते हैं। इनके काव्य का प्रचार होना चाहिये।

३. पं. नारायणप्रसाद 'बेताब'

पं. नारायणप्रसाद बेताब सम्भवतया दिल्ली के निवासी थे। आप उच्चकोटि के कवि और नाटककार थे। ये पारसी अल्फ्रेड थियेट्रिकल कम्पनी में हिन्दी के नाटक लिखते थे। कट्टर आर्यसमाजी विचारधारा के थे, अतः नाटकों में भी यह विचारधारा प्रचारित करते थे। मैं भी सन् २४ में बम्बई में एक नाटक कम्पनी में था। वहीं इनके शिष्यों से सम्पर्क होने से आर्यसमाजिक विचारधारा मेरी बनी।

इन्होंने हिन्दी का नाटक 'महाभारत' लिखा उसमें एक प्रसंग लाकर द्रोणाचार्य की पुत्री से पूजा की सामग्री लेकर मन्दिर में मूर्ति के सामने खड़ी कर यह गीत उसके मुँह से गवाते हैं जो कि आर्यसमाज में बहुत प्रसिद्ध है, पर इसका शायद किसी को ज्ञान नहीं है—

अजब हैरान हूँ भगवन् तुम्हें क्यों कर रिझाऊँ मैं ।
 कोई वस्तु नहीं ऐसी जिसे सेवा में लाऊँ मैं ॥
 तुम्हीं हो मूरती में भी तुम्हीं व्यापक हो फूलों में ।
 भला भगवान् को भगवान् पर कैसे चढाऊँ मैं ॥
 तुम्हारी ज्योति से रोशन है सूरज चाँद और तारे ।
 महा अन्धेर है तुम को अगर दीपक जलाऊँ मैं ॥
 लगाना भोग कुछ तुमको यह इक अपमान करना है ।
 खिलाता है जो सब जग को उसे क्यों कर खिलाऊँ मैं ॥
 करूँ किस तौर आवाहन कि तुम मौजूद हो हर जाँ ।
 निरादर है बुलाने को अगर घण्टी बजाऊँ मैं ॥
 भुजाएँ हूँ न सीना है न गर्दन है न पेशानी ।
 तू है निर्लेप “नारायण” कहाँ चन्दन लगाऊँ मैं ॥

स्वामी श्रद्धानन्द के बलिदान के समय यह दिल्ली में मौजूद थे। उस समय अब्दुल रशीद ने स्वामी श्रद्धानन्द पर जो पिस्तोल चलाई उस पर 'पिस्तोल का पश्चाताप' लिखा है और भी अनेक रचनाएँ व नाटक लिखे हैं। कृष्ण सुदामा में परमात्मा को निराकार प्रमाणित बड़ी खूबी से किया है। इनका साहित्य भी विलुप्त है। इनकी पुत्री ने इनके साहित्य पर पी. एच.डी. की है, उनका कुछ अंश आदरणीय डॉ. भवानीलाल भारतीय ने 'परोपकारी' पत्र के माध्यम से प्रकाशित किया था।

४. किशोर कवि

इनकी भी रचनाएँ हैं, जिनमें यह गीत प्रसिद्ध है। 'बेताब'जी के गीत से मिलता जुलता है—

आनन्द रूप भगवन् किस भाँति तुमको पाऊँ ।
तेरे समीप स्वामी मैं किस तरफ से आऊँ ॥
अनुपम परम छबीले बिन रंग रस रसीले ।
कण्ठक सखा है फुलवा क्या तेरे सर चढ़ाऊँ ॥
सुखमूल मुक्ति रूपम् मंगल कुशल स्वरूपम् ।
घड़ियाल शंख को क्या सन्मुख तेरे बजाऊँ ॥
गंगा है तेरी दासी सेवक है इन्दु तेरा ।
तेरे शरीर पर क्या दो चुल्लु जल चढ़ाऊँ ॥
छोटे से दास तेरे रवि चन्द्र हूँ उपस्थित ।
करते हूँ नित उजाला घृत दीप क्या जलाऊँ ॥
कोटानुकोट भूमि जिस पर असंख्य प्राणी ।
जगदीश अपना नम्बर मैं कौनसा गिनाऊँ ॥
विनती 'किशोर' की है निशदिन यही दयामय ।
हृदय में लौ हो तेरी आखों में मैं समाऊँ ॥

५. दादा पं. बस्तीरामजी

पं. बस्तीरामजी हरियाणा के निवासी थे। युवावस्था में महर्षि का सत्संग हो गया। अतः ये इनके अनन्य भक्त बन गये। जब रेवाड़ी में स्वामीजी ने भारत की सर्वप्रथम गोशाला खोली (संवत् १९२८ वि. के आसपास), उस समय बस्तीरामजी ने महर्षि की महिमा में एक गीत बना कर गाया जिसकी पंक्तियाँ निम्न थीं।

ऋषि दयानन्द तेरा धन्य हो जगत में आना

महर्षि ने सभा समाप्त होने के पश्चात् बस्तीरामजी को बुलाकर फटकारा कि खबरदार ! फिर कभी ऐसा गीत गाया। तुम मनुष्य की महिमा गाते हो। अरे गाना है तो उस प्रभु की महिमा को गाओ।

इस फटकार पर बस्तीरामजी ने ईश्वर की महिमा पर सुन्दर गीत लिखा। वैसे अनेकों भजन गीत सभी विषयों के इन्होंने लिखे और हरियाणा के ग्राम-ग्राम में वैदिक धर्म प्रचार किया। लगभग ११७ वर्ष की अवस्था में इनका देहान्त हुआ। हरियाणा में आर्यसमाज का अधिक प्रचार है इसका श्रेय, दादा बस्तीरामजी को है। पहले इनकी दृष्टि थी, प्रज्ञाचक्षु बाद में हुए, किन्तु इकतारा लेकर ग्राम-ग्राम घर-घर में वैदिक धर्म के सन्देश को देते रहे और पोपों का खूब खण्डन करते रहे। इनका इकतारा व खड़ताल अभी भी श्री स्वामी श्रीमानन्दजी ने गुरुकुल ऋज्जु संग्रहालय में रखे हैं। 'ईश्वर की रचना' पर इनकी सुप्रसिद्ध रचना है—

सो धन धन तेरी कारीगरी हो करतार ।
तू निराकार और निर्विकार साकार बनाया जग कैसे ॥
फिर जागृत, स्वप्न, सुषुपति, तुरिया, रचा युक्ति का मग कैसे ।
क्या वस्तु लइ जिसे देह भई फिर बना दई रग रग कैसे ॥

धार सब को रहा रम सबमें रहा फिर सबसे अलग रहा कैसे ।
 सब सृष्टि करता धरता भरता हरता रहता अनभिज्ञ कैसे ॥
 जब अपना पादो जवतों घसीता फिर कोई पकड़े पग कैसे ।
 जब कारी कावा में न पता तो आये बता यहाँ लग कैसे ॥
 वन परवत पृथ्वी नभ तारे सबको रहा तू कैसे धार ॥ १ ॥
 किये रंग बिरंगे फूल बेल तो रंग की रेणी कहीं नहीं ।
 किये सूरज से चमकीले पदार्थ चमक निराली कहीं नहीं ॥
 नर तनसा चौला सींय दिया सुईधागा हाथ में कहीं नहीं ।
 पत्ते-पत्ते की कतरन न्यारी हाथ कतरनी कहीं नहीं ॥
 बरसे तो भरदे जल जंगल आकाश में सागर कहीं नहीं ।
 दे भोजन कीड़ी कुञ्जर को चढ़े दिसे भण्डारा कहीं नहीं ॥
 दिन रात न्याय में फर्क पड़े ना लगी कचहरी कहीं नहीं ।
 कर्मों का फल दे यथा योग्य मिले और रिपत कहीं नहीं ॥
 अखण्ड ज्योति अपारलीला किन्हु न पायो तेरो पार ॥ ३ ॥
 सो धन धन तेरी कारीगरी रे करतार ।

इस प्रकार इसकी चार कड़िये और हैं । जो कई भजनों की पुस्तकों में प्रकाशित हैं । इनकी भजन पुस्तक 'पाखण्डखण्डनी' कई भागों में है, जो भ्रज्भर से पुनः प्रकाशित हुई है ।

६. चौधरी तेजसिंहजी

चौधरी तेजसिंहजी मेरठ जिले के निवासी थे । इनके भजन-गीत पूरा एक व्याख्यान होता था । ये खड़ताल बजा कर भजन गाते थे । किसी किसी उत्सव पर कविरत्न प्रकाशचन्दजी के साथ में होता था तो हारमोनियम में उनके साथ बजाया करता था । इन्होंने धार्मिक, सामाजिक, राष्ट्रीय, ऐतिहासिक अनेक रचनाएँ लिखी हैं । इनकी 'तेजसिंह शतक', 'तेजसिंह भजनावली' आदि प्रसिद्ध हैं ।

राष्ट्रीय आन्दोलन में तथा महात्मा गाँधी के 'नमक सत्याग्रह' के समय गीत लिखा था 'नमक का गोला सात समन्दर पार' । उस समय आर्यसमाज के उत्सव राष्ट्रीय भावनाओं के प्रचार के केन्द्र थे । इनका एक चेतावनी का गीत है जो लगभग ६० वर्ष पुराना होगा । आज भी वह ज्यों का त्यों घट रहा है—

समय है अब तो मत चूको रे भाई, मत चूको रे भाई ॥
 पहली चूक जिस दिन चढ़ कर तेमूर यहाँ पर आया था ।
 सौ दोसौ गऊओं का गोल लश्कर के आगे लाया था ॥
 आपने अपना धर्म समझ गऊओं का प्राण बचाया था ।
 यानी अपना शस्त्र नहीं गऊओं की ओर उठाया था ॥
 गऊ देख कर ना रुकते तो आज ये गऊ घट जाती क्यों ।
 सौ दो सौ की जगह आज सत्तर हजार कट जाती क्यों ॥
 हड्डी चमड़े से इनके भारत भूमि पट जाती क्यों ।
 देख देख यह कोहराम अपनी छाती फट जाती क्यों ॥
 यही हमारी भूल आज हमें हो रही दुःख दाई ॥१॥

दूसरी भूल बालिये मानसिंह था बलधारी ।
 तीसरी भूल यशवन्तसिंह महाराजा से हो गई भारी ॥
 अगर मानसिंह न चूकते और प्रताप संग मिल जाते वे ।
 तो प्रताप की चेटक की चारों टापों में रिल जाते ये ॥
 इसी तरह महाराज यशवन्तसिंह शिवा के संग मिल जाते वे ।
 तो फिर शिवा के दल से पलभर में पिल जाते ये ॥
 इसी तरह से रहे चूकते नहीं किसी ने खयाल किया ।
 और जयचन्द नमकहरामी ने बिलकुल ही बंटाढार किया ॥
 राय पिथोरा ने भी गलती सतरह बार थी खाई ॥२॥

एक बार बादशाह अकबर ने बीरबल से फरमाया था ॥
 हिन्दू बना लेवो मुझको हिन्दू धर्म मन में भाया था ।
 पर बीरबल की बुद्धि में कुछ ऐसा खप्त समाया था ॥
 एक महा गन्दी मिसाल देकर अकबर को विसराया था ।
 अगर बीरबल ना चूकते तो क्यों इतनी हानी होती ॥
 और क्यों हिन्दू जाति के साथ यह हरकत हैवानी होती ।
 अकबर हिन्दू हो जाता तो कहां मुसलमानी होती ॥
 कुरान ही नहीं रहता तो फिर किसलिए कुरबानी होती ।
 जो कुरान आज रहा है झगड़े फैलाई ॥३॥

भजन बहुत लम्बा है । एक-एक भजन गीत इनका पूरा व्याख्यान होता था ।

७. चन्द्र कवि

चन्द्र कवि उत्तर प्रदेश के निवासी थे । बड़े सुन्दर भजन, कविताएँ तथा संवाद लिखते थे । भरतृहरि के श्लोक 'येषां न विद्या, न तपो न दानं' पर कमला विमला का अच्छा संवाद लिखा है । संवाद बहुत लम्बा है थोड़ी-सी पंक्तियाँ अंकित हैं—

कमला विमला बहिन दो बड़ी चतुर होशियार ।
 येषां विद्या श्लोक पर दोनों करें विचार ॥
 कमला ने कहा अर्थ यह ज्ञान शील और दान ।
 विद्या तप गुण धर्म बिन, मनुष्य मृग के समान ॥
 तजकर धर्म ज्ञान तप शील पशु से मनुष्य गिर जाता है ॥

विमला उत्तर देते हुए अन्त में बताती है कि मानव, तप गुण धर्म कर्त्तव्य कर्म बिन, मृग, बैल गधा और कुत्ते से भी गिर जाता है ।

जो है मूर्ख मूढ़ गुणहीन परहित परोपकारविहीन ।
 सस्ते हैं कोड़ी के तीन उनको लेना कौन चाहता है ॥

अन्तिम कड़ी—जिनमें नहीं धर्म अनुराग, विद्या भूषण को दिया त्याग ।

मानो फूटे उनके भाग्य भजन कथ चन्द्र कवि गाता है ।

तजकर धर्म, ज्ञान, तप, शील, पशु से मनुष्य गिर जाता है ॥

एक चन्द्रगुप्त भी अलीगढ़ के अच्छे भजनोपदेशक हो गये हैं किन्तु वे गायक थे, कवि नहीं ।

८. स्वामी केवलानन्दजी

स्वामी केवलानन्दजी दारानगर गंज जि. विजनीर उ. प्र. में गंगाजी के किनारे पर इनका सुन्दर आश्रम बना है वहाँ रहते थे । बड़ी सौम्य मूर्ति थे । अच्छी कथा करते थे, भजन गीत भी सुन्दर लिखते थे । इनकी 'केवल भजनगुटका है' जिसमें अच्छे भजन हैं । एक भजन की पंक्तियाँ निम्न हैं—

है जिसने सारे विश्व को धारण किया हुआ ।
वह है हरेक वस्तु के अन्दर रमा हुआ ॥
मिलता नहीं है इसलिये अज्ञानियों को वह ।
अज्ञान का है बुद्धि पर पर्दा पड़ा हुआ ॥
दुनिया के दुःख रूप समुन्दर से है वह पार ।
जगदीश से है प्रेम अति जिनका लगा हुआ ॥
सच्ची खुशी से रहते हैं वो जन सदा अलग ।
मन जिनका विषय भोग में होवे फँसा हुआ ॥
मन तो मलीन वैसा ही मूर्ख रहा तेरा ।
गंगा में रोज जाके नहाया तो क्या हुआ ॥
खोते हैं खेल कूद में जो उन्न राहे गाँ ।
अफसोस उनकी बुद्धि को क्या जाने क्या हुआ ॥
अज्ञानियों से रहता है "केवल" वह दूर-दूर ।
खुल जाये ज्ञान चक्षु तो वह है मिला हुआ ॥

९. बलदेव कवि

श्री बलदेव पुराने कवि गीतकार हो गये हैं । इनके भी सुन्दर भजन-गीत हैं जो पुराने आर्य पुरुष बड़ी श्रद्धा से आर्यसमाज के सत्संग में गाते हैं ।

लिखा वेदों में विधान अद्भुत है महिमा हवन की ।
तेरा नूर सब में समाया हुआ है, कुल आलम तेरा ही बनाया हुआ है ।
रमा है तू हर गुल में मानिन्द बू-के जगत् में तू ही जगमगाया हुआ है ॥
चमकते हैं दुनिया में जो चाँद, सूरज, तेरे से ही प्रकाश पाया हुआ है ।
बदी नेक आमाँल देखे तू सबके, नहीं छिपता तुझ से छिपाया हुआ है ॥
सच्चा ओ जच्चा तू ही देता है सबको, भरेगा जो जिसने कमाया हुआ है ।
सिफारिश न झूठी चलेगी किसी की, यह वेदों में सबको बताया हुआ है ॥
तू है सबका मालिक गरीबों का परवर जहाँ कुल तेरा ही बनाया हुआ है ।
तेरी सिफत कुदरत पे कुर्बान हैं मैं दिल जान तुझ से लड़ाया हुआ है ॥
खबर लेलो 'बलदेव' को अब जो महिमा तुम्हारी हो खिन्नता में आया हुआ है ॥

विपरीत गति भई भारत में गुल थे वहाँ अवगुण जारी भये ।
 ब्रह्मचारी हते जिनके पुरखा, उनके लड़के व्यभिचारि भये ॥
 जिन दान से तृप्त कियो जग को उनके सुत आज भिखारि भये ।
 एक ईश्वर ही के उपासक थे उनके सुत प्रेत पुजारी भये ॥
 जब मांगी मुराद मदारन तें तब घर में पूत मदारी भये ।
 बलदेव, पे देखा काल कला हम आर्य थे आज अनार्य भये ॥

१०. श्री इन्द्र वर्मा

इन्द्र वर्माजी बुलन्दशहर के निवासी थे । पहले किसी आर्यसमाज में सेवा का कार्य करते रहे फिर कुछ भजन गाने लगे, कुछ भजन भी लिखने लगे । धीरे-धीरे स्वाध्याय के बल पर अच्छे वक्ता (उपदेश) बन गये और धाराप्रवाह बोलने लगे थे । शरीर लम्बा चौड़ा, स्वस्थ प्रभावशाली व्यक्तित्व, प्रसन्नचित्त थे । इन्होंने बहुत भजन गीत लिखे हैं । 'ब्रह्मचर्य नष्ट कर डाला क्या हुआ देश मतवाला' । चारों वर्णों पर बड़ा सुन्दर गीत लिखा है इस गीत में उत्थान और पतन बताया है—

हमारी गति उलटी भई कैसी आज ॥

ये ब्राह्म विद्वान् यहाँ पर नहीं इल्म की कमी रही, विद्या के भण्डार शास्त्र छह बना गये थे सही सही ।
 नहीं था उनकी सानी का कोई गुरु कहती सकल मही, देते थे उपदेश धर्म का नहीं झूठ इन एक कही ॥
 प्रमाण चाहो तो दिखला दें अभी पुरानी खोल बही, कपिल कणाद और व्यास मुनि का कैसा था शुद्ध समाज ॥१॥

अब विद्या का पढ़ना छोड़ा मूरखता छाई भारी, करि प्रीत अधरम में तजकर धर्म बने अत्याचारी ।
 थियेटर स्वांग रास में नाचें नर से रूप बने नारी, जिससे पैसा मिलता देखा उसी के गलबैयाँ डारी ॥
 क्या दिया खूब उपदेश देश भारत कर डाला व्यभिचारी, बने बबरची, पतरा, पाण्डे हाथ गुरु महाराज ॥२॥

ये क्षत्रि श्रीरामचन्द्र जिन क्षण में फूक दई लंका, डरे न बन में फिरे अकेले दोनों भाई रणबंका ।
 दिलीप, अज, रघु बेन आदि का बजा सभी जग में डंका, द्वापर में श्रीकृष्ण निराला योगी था अपने ढंग का ॥
 कलियुग में राणा प्रताप जिन किया यवन दल का फंका, धनुर्वेद अभ्यासी पूरे थे सब के सिरताज ॥३॥

कुबेर से धनवान् वैश्य का नहीं जगत् में सानी था, इल्म ईयाजी कृषि विद्या में भारत ही लासानी था ।
 सबसे पहले भारत ही वाणिज्य कर्म का बानी था, सभी किया संकल्प देशहित भामाशा सा दानी था ।
 अब रही न कोड़ी पास वैश्य कुल का ऐसा हाल हुआ, मुशकिल से खाने तक मिलता ऐसा देश कंगाल हुआ ।
 यदि धन हुआ पास किसी के वह गरीब का काल हुआ, पांच दे पच्चीस लिखे ऐसा ठगइ का जाल हुआ ॥
 देना लेना दूर धर्म हित धरे ब्याज पर ब्याज, हमारी गति उलटी भई कैसी आज ॥४॥

जब तीन वर्ण ऊपर के बिगड़े फिर शूद्रों का कहना क्या, फूटी आँख लगी जब ठोकर दोष पेर को देना क्या ।
 सेनापति जहाँ डर से भागे, डटे खेत में सेना क्या, शेर जहाँ से डर कर भागे वहाँ गीदड़ का रहना क्या ॥
 'इन्द्र' एक बाजा क्या बिगड़ा, बिगड़ गया सारा साज । हमारी गति उलटी भई कैसी आज ॥५॥

११. कुँवर सुखलाल आर्यमुसाफिर

कुँवर सुखलाल आर्यमुसाफिर ग्राम अरणियाँ जि. बुलंदशहर के निवासी थे । इनका जन्म सम्भवतया सन् १८९६ में चौहान क्षत्रिय वंश में हुआ । यह आगरे के मुसाफिर विद्यालय में श्री भोजदत्तजी आर्यमुसाफिर के सान्निध्य में रह शिक्षा प्राप्त किये हुए थे ।

इनके भजन, कविता, गीत व उर्दू की वैदिक धर्म के महत्त्व की गजलों व कव्वालियों प्रसिद्ध हैं। स्वयं अच्छे गायक, अच्छे वक्ता थे। लाहौर और करांची (पाकिस्तान बनने के पूर्व) आर्यसमाज के उत्सव इनकी स्वीकृति पर ही होते थे। उपस्थिति कभी महात्मा गांधी तथा नेहरूजी के नाम से होती थी इतनी इनके नाम से होती थी। इनको 'सितारेहिन्द' का खिताब था। बड़े मिलनसार, प्रसन्नचित्त थे। मुझे भी वर्षों से इनके सम्पर्क में रहने का सौभाग्य प्राप्त रहा। ८४ वर्ष की उम्र में इनका गत सन् ७९ में देहान्त हुआ। कई इनके शिष्य हैं जो भारत तथा विदेशों में प्रसिद्धि हुए पाये हैं। कुंवर इन्द्रदेवसिंह बिहार, रामस्वरूप आर्यमुसाफिर आदि।

इन्होंने हजारों भजन, गीत, गजलों, काव्य, कथानक आदि वैदिक धर्म, आर्यसमाज, महर्षि दयानन्द तथा श्रद्धानन्द व लेखराम आदि पर लिखे हैं। इनकी मुसाफिर भजनावली, मुसाफिर की तड़प आदि कई पुस्तकें हैं। कई प्राप्त हैं, कई अप्राप्त हैं। कुछ गीत प्रसिद्ध गीत हैं—

- (१) तू ही ईश मेरा तू ही देवता है, तू ही बन्धु मेरा पिता तू पिता है।
- (२) दयानन्द ने गर जगाई न होती तो वेदम् हरगिज खुदाई न होती।
- (३) बताएँ तुम्हें हम दयानन्द क्या था, ऋषि था, फरिश्ता था, या देवता था।
- (४) आर्यों तुमको तड़पना और तड़पाना भी है। आग बनना ही नहीं है आग बरसाना भी है।

चेतावनी गजल

समय कहने का नहीं कुछ दिखाओ आर्यों।
 कोम की बिगड़ी अवस्था को बनाओ आर्यों ॥
 शक्ति शाली अपने को तुमने बनाया है नहीं।
 अपने अन्दर संगठन, शक्ति बढ़ाओ आर्यों ॥
 जिनको ठुकराते रहे हो आज तक कह कर अछूत।
 प्यार से उनको कलेजे से लगाओ आर्यों ॥
 आपके भाई जो बन बैठे ईसाई, यवन।
 उनको वैदिक धर्म का अमृत पिलाओ आर्यों ॥
 शौक से बच्चों को तुम तालीम दो इंगलिश की।
 सबसे पहले वेद की वाणी पढ़ाओ आर्यों ॥
 लेखराम और श्रद्धानन्द बन आओ तुम मैदान में।
 दुनियाँ भर में वेद का डंका बजाओ आर्यों ॥
 खो चुके हो अपनी गलती से हजारों लाल तुम।
 अब लुटेरों से न अपना घर लुटाओ आर्यों ॥
 तोड़ दो बन्धन पुराने ढोंग और पाखण्ड के।
 मदों की भाँति कदम आगे बढ़ाओ आर्यों ॥
 मानलो कहना मुसाफिर का न आपस में लड़ो।
 दुश्मनों को यह तमाशे न दिखाओ आर्यों ॥

१२. पं. प्रकाशचन्द्र कविरत्न अजमेर

पं. प्रकाशचन्द्रजी कविरत्न का जन्म सन् १९०१ में पं. विहारीलालजी मैथिल ब्राह्मण के घर में हुआ था जो कि एक कट्टर पौराणिक थे। उस समय आर्यसमाज का यौवन काल था। शास्त्रार्थ खूब होते। शंका-समाधान होता, अछूतों दलितों के उद्धार की चर्चा होती, तब इनके पिता ने एक कविता लिखी थी—

देखो रे लोगो आर्यसमाजियों की टोली, जिसमें आधे चमार आधे कोली ॥

किसको खबर थी कि इनका पुत्र दुर्गाप्रसाद (पुराना जन्मनाम) प्रकाशचन्द्र आर्य बनकर वेदों डंका बजायेगा। पं. रामसहायजी आर्योपदेशक के सम्पर्क में आकर 'प्रकाश' बने और महर्षि की जन्मशताब्दी पर सन् २५ में मथुरा में विश्वप्रसिद्ध गीत लिखा—

(१) वेदों का डंका आलम में बजवा दिया ऋषि दयानन्द ने ।

हर जगह ओ३म् का झण्डा फिर फहरा दिया ऋषि दयानन्द ने ॥

(२) मधुर वेद वीणा बजाये चला जा, जो सोते हैं उनको जगाये चला जा ।

(३) लहराये लहराये जगमें झण्डा प्यारा ओ३म् का ॥

(४) यह मत कहो कि जगमें कर सकता क्या अकेला ।

लाखों में काम करता है सूरमा अकेला ॥

ऐसे हजारों आध्यात्मिक, धार्मिक, सामाजिक, ऐतिहासिक भजन, गीत, काव्य, कहावत-कवितावली, महर्षि दयानन्द महाकाव्य, महाभारत आदि अनेक प्रकाशित हैं और अनेक अप्रकाशित हैं। प्रकाश-भजनावली के उनके जीवन काल में १३ संस्करण निकल चुके थे। 'भजन सत्संग गुटका' के भी कई संस्करण निकले। सन् ७७ के ११ दिसम्बर को २८ वर्ष की गठिया की लम्बी व्याधि के बाद आपका निधन हो गया।

महर्षि तथा आर्यसमाज पर उनकी अंतिम रचनाएं, कुछ सबैये तथा गीत प्रस्तुत हैं—

भारत के नभमण्डल पै-अविवेक अधर्म के बादल छाये ।

छोड़ रहे थे निरन्तर वैदिक धर्म सनातन रामके जाये ॥

ईश कृपा से कराल परिस्थिति में ऋषिराज दयानन्द आये ।

संस्कृति के अध, ताप निवारण कारण आर्यसमाज बनाये ॥ १ ॥

कौन निराश्रित दीन दुःखी विधवा व अनाथ को धीर बंधाता ।

पादरी मुल्लों के चगुल से प्रिय राम की संतति कौन बचाता ॥

शुद्धि का चक्र चला करके फिर कौन हमें बिछुड़ों से मिलाता ।

आर्यसमाज न होता तो निश्चय, हिन्दु यहाँ पर दृष्टि न आता ॥ २ ॥

आर्यसमाज न होता तो देश में कौन भला नवजागृति लाता ।

कौन सनातन वेद के अर्थ सही, शुचि यज्ञ महत्व बताता ॥

कीचड़ में ही सने रहते शुचि, हीरा हमें फिर कौन बताता ।

आर्यसमाज के हैं हम पुत्र तो आर्यसमाज हमारी है माता ॥ ३ ॥

गोह की शोभा है दीप से, देह की नैन से, राजा की राज से शोभा ।

कूप की नीर से धेनू की क्षीर से मानव की शुभ काज से शोभा ॥

रैन की चन्द्र से मेघ की बिज्जु से जैसे है नारी की लाज से शोभा ।

तैसे "प्रकाश" है शहर व ग्राम की, पावन आर्यसमाज से शोभा ॥ ४ ॥

गीत

दयानन्द स्वामी ने हमको जगाया, मधुर वेद अमृत का प्याला पिलाया ।
पड़े हम प्रपंची जनों के थे पाले, हमारा था सर्वस्व उनके हवाले ॥
न कुछ भी समझ सोच सकते थे खुद हम, कि डाले थे ऐसे दिमागों पे ताले ।
दयानन्द स्वामी ने दे तर्क प्रतिभा, हमें बोध सत और असत का कराया ॥ १ ॥

दयानन्द स्वामी ने हमको जगाया, मधुर वेद अमृत का प्याला पिलाया ।
चला लेके था ज्ञान कोई तो कोना कर्म का था पीटा किसी ने ढिंढोरा ॥
चला कोई जनता के सम्मुख था केवल, परम भक्ति का लेके हिलोरा ।
दयानन्द ज्ञान ओ कर्म, भक्ति तीनों का सुन्दर समन्वय लिये साथ आया ॥ २ ॥

छूआ छूत का दाग भारत का धोया, जो बिखरे थे मोती उन्हें फिर पिरोया ।
दशा दीन विधवा अनाथों की लख कर न सुख शांति की दो कभी नौद सोया ।
दयानन्द ने लोक कल्याण के हित अटल ब्रह्मचर्य आदि का व्रत निभाया ॥ ३ ॥

स्वदेशी हो शासन, स्वदेशी चलन हो, स्वदेशी हो भोजन स्वदेशी वसन हो ।
स्वदेशी हो शिक्षा, स्वदेशी हो भाषा, स्वदेशी ही मन हो स्वदेशी लगन हो ।
दयानन्द ऋषि ने सबसे प्रथम ये स्वदेशी का प्रिय पाठ हमको पढ़ाया ॥ ४ ॥

मुसलमान, सिक्ख, जैन, हिन्दु, ईसाई, सभी की सदा चाहते थे भलाई ।
दुःखाने को दिल न कही बात कोई, ये था लक्ष धारण करें सब सच्चाई ।
कभी झूठ से न किया मेल ऋषि ने, सच्चाई का निर्भय होके डंका बजाया ॥ ५ ॥
यह फैली सभी कुप्रथाएँ मिटा दी, नई चेतना देश भारत में ला दी ।
तभी सुख तजे कष्ट झेले अनेकों, यहाँ तक की प्राणों की बाजी लगादी ॥
“प्रकाश” आर्य ऋषिवर दयानन्द का ऋण न जायेगा सौ जन्म में भी चुकाया ।
दयानन्द स्वामी ने हमको जगाया, मधुर वेद अमृत का प्याला पिलाया ॥ ६ ॥

१३. स्वामी विद्यानन्दजी विदेह

स्वामी विद्यानन्दजी विदेह उत्तर प्रदेश के निवासी थे । जन्म सम्भवतया १९०१ का था । यह ब्रिटिश शासन में पुलिस विभाग के उच्च अधिकारी थे । स्वाध्यायशील प्रारंभिक शिक्षा उर्दू माध्यम से थी । किन्तु अपने स्वाध्याय के बल पर वेद पर अधिकार किया और वेद की सुन्दर कथा तथा वेद व्याख्या ग्रन्थ लिखे । सविता मासिक पत्रिका और वेद संस्थान अजमेर में अनेक ग्रन्थों का प्रकाशन किया । वेद व्याख्या से देश विदेशों में खूब प्रचार किया और बड़ा सम्मान प्राप्त किया, अच्छे कवि भी थे । महर्षि का काव्यमय जीवन लिखा । अनेक भजन गीत लिखे । उर्दू की भी शायरी की । इनका निधन गत कुछ वर्षों पूर्व सहारनपुर आर्यसमाज के उत्सव पर उपदेश देने के पश्चात् हो गया । इनके वेद संस्थान अजमेर तथा दिल्ली में कार्यरत हैं ।

गीत

तुम इतने महान बन आये, हम तुमको पहिचान न पाये ।
तुमने अमृत हमें पिलाया, हमने तुमको जहर पिलाया ।
फिर भी तुमने आप न देकर वेद सुरभि से हम महकाये ॥ १ ॥

तुमने अपना वंशव यौवन मानव हित में सदा लुटाया ।
 मानव ने पत्थर वर्षाया तुमने उन पर रत्न लुटाये ॥ २ ॥
 आते हमको याद तुम्हारे वे तप त्याग तितिक्षा प्यारे ।
 काटों से क्षतविक्षत होकर पुष्प मनोहर चुनकर लाये ॥ ३ ॥
 तुमने प्रेम भरे हृदय से जिनके जीवन दीप जलाये ।
 प्राण तुम्हारे लेकर वे ही हँसे प्रथम, पीछे पछताये ॥ ४ ॥
 अपनी पावन जीवन हवि से तुमने यज्ञारंभ किया था ।
 उसी यज्ञ के सम्पादन में हम "विदेह" भी बलि हो जायें ॥ ५ ॥
 अभी तलक भी लगा न पाया यह 'विदेह' जयकार तुम्हारा ।
 काम तुम्हारा पूरा करके जय जयकार तुम्हारा गाये ॥ ६ ॥

१४. आचार्य चमूपतिजी

पं. चमूपतिजी का जन्म पंजाब में सन् १८९३ में हुआ । आप ओजस्वी व्याख्याता, प्रभावशाली लेखक, बहुभाषाविज्ञ, भक्त कवि, सिद्धान्तप्रिय विद्वान्, गुरुकुल कांगड़ी के आचार्य एवं कुलपति रहे । इनका निधन १९३० में हो गया । इन्होंने हिन्दी उर्दू में सुन्दर रचनाएँ रची हैं । महर्षि पर उर्दू रचना प्रस्तुत है—

गजल

अय दुनिया बता इससे बढ़ कर अब और हकीकत क्या होगी ।
 जां देदी तलाशे हक के लिये अब और इबादत क्या होगी ॥१॥ अय
 औरों के लिये मरने वाले मर कर भी हमेशा जीते हैं ।
 जिस मौत पै दुनिया रश्क करे उस मौत की कीमत क्या होगी ॥२॥ अय
 यूँ तो हर रोज की तारीकी लाती है पयाम उजाले का ।
 जिसने यह जहाँ पुर नूर किया, उस रात की कीमत क्या होगी ॥३॥ अय
 खञ्जर भी चलाए अपनों ने जहर भी पिलाया अपनों ने ।
 अपनों के ही अहसां क्या कम है गेरों से शिकायत क्या होगी ॥४॥ अय
 सदियों की खिजां के बाद खिला इक फूल उसे भी तोड़ दिया ।
 कलियों के मसलने वालों से फूलों की हिफाजत क्या होगी ॥५॥ अय
 उस जुरंत हिम्मत के सदेक उस जज्बये सादिक पर कुरबां ।
 इस से बढ़ कर हक की खातिर कातिल से बशावत क्या होगी ॥६॥ अय

१५. पं. बुद्धदेवजी विद्यालङ्कार विद्यामार्तण्ड

पं. बुद्धदेवजी का जन्म पंजाब प्रान्त में सन् १८९५ ई० में हुआ । गुरुकुल कांगड़ी के ओजस्वी स्नातक, वेदों के प्रकाण्ड विद्वान्, अद्भुत प्रतिभासम्पन्न, शास्त्रार्थः महारथी, आर्य प्रतिनिधि सभा पंजाब के प्रधान, गुरुकुल कांगड़ी के आचार्य, प्रभात आश्रम (मेरठ) के संस्थापक, साहित्य संगीत में अति श्रेष्ठ गति । इनका निधन सन् १९६८ में हो गया । इनकी सुन्दर रचना 'उसकी राह पर' पहले छपी थी । संगीत की राग रागनियों से गाने लायक अनेक गीत हैं । 'मेरा करम करम रस बारि' प्रसिद्ध गीत है । ऋषि पर एक गीत प्रस्तुत है—

गीत

नादान लोगों ने उस योगी का भेद न पाया ॥

कोई कहे मत आ इस द्वारे, विषदाता कह पत्थर मारे ।
 क्या जाने किसमत के मारे, सुधा कलश ले आया ॥१॥
 गाली देते नहीं लजाते, विष का प्याला लेकर आते ।
 योगी मेरा प्रेम दिवाना, विष का घूँट उड़ाया ॥२॥
 रोम रोम बना फोड़ा बोला, सेवा के कारण था चोला ।
 खूब करी प्यारे ने लीला, उसका उसे चढ़ाया ॥३॥
 रोम रोम का बना फँवारा, फूट पड़ी अमृत की धारा ।
 एक वूँद ने नास्तिक मुनि का, सारा मोह बहाया ॥४॥
 बार बार नर जीवन पाऊँ, बार बार बलिदान चढ़ाऊँ ।
 ऋण तो भी मुझ से ऋषि तेरा, जाये नहीं चुकाया ॥५॥
 नादान लोगों ने उस योगी का भेद न पाया ॥

१६. चौधरी पृथ्वीसिंहजी बेधड़क

श्री पृथ्वीसिंहजी आजाद उत्तर प्रदेश मेरठ जिले के निवासी थे और दादा वस्तीराम व चौ० तेजसिंह के पश्चात् उसी शैली में भजन गीत लिखने तथा प्रचार करने की शैली इनकी थी । आपके कई भजन व गीत बहुत ही प्रसिद्ध हैं और वर्तमान में हरियाणा तथा मेरठ मुजफ्फर नगर व जिलों में इन्हीं के भजनों का गाँव गाँव भजनोपदेशकों द्वारा प्रचार है । महर्षि की महिमा में गीत प्रस्तुत है—

अजी, एजी, हमारी कौन पूछता बात ।
 जो नहीं आती टंकारा में फागुन की शिवरात ॥
 फागुन की शिवरात्रि जो टंकारा में आती नहीं ।
 गले का जनेऊ और सर पर चोटी पाती नहीं ॥
 देश के घर घर से कभी छुआछूत जाती नहीं ।
 विधवा देवर बना कर आज मंगल गीत गाती नहीं ॥
 दिल्ली लाल किले बीच तिरंगी लहराती नहीं ।
 रोते दीन अनाथ, अजी एजी हमारी कौन पूछता बात ॥१॥
 यह थी शिवरात्रि जब यहाँ उदयमान हुआ ।
 बाल मूलशंकर के हृदय अन्दर ज्ञान हुआ ॥
 उसी ज्ञान द्वारा सारे देश का कल्याण हुआ ।
 ईसाई, मुसलमान, हिन्दू, जैनों का उत्थान हुआ ॥
 मुद्दत के बाद यह स्वतन्त्र हिन्दुस्तान हुआ ।
 ऋषि की सब करामात, अजी एजी हमारी कौन पूछता बात ॥२॥
 हिन्दू कहलाने वालों आपके सब ठाट जाते ।
 रोड, रेव, अहीर, गुजर, राजपूत, जाट जाते ॥

सुनारों का सोना जाता, खातियों के काठ जाते ।
 पण्डितजी का पतरा जाता लालाजी के बाट जाते ॥
 ईसाई, मुसलमान तुम्हें अच्छी तरह चाट जाते ।
 अगर जगन्नाथ उस दिन ज़हर देने से नाट जाते ॥
 तो फिर अमरिका में आज भारत के समराट जाते ।
 लेकर अपनी बरात-अजी एजी हमारी कौन पूछता बात ॥३॥
 ऐसा लीडर कौन जिसने शादी को करवाया नहीं ।
 सतरह बार जिन्दगी में ज़हर जिसने खाया नहीं ॥
 सच्चाई का ऐसा मार्ग किसी ने बताया नहीं ।
 ऐसा सरल वेदभाष्य किसी ने बनाया नहीं ॥
 कहे पृथ्वीसिंह ऐसा नेता अब तक आया नहीं ।
 क्या गान्धी, सुकरात, अजी एजी हमारी कौन पूछता बात ॥४॥

१७. पं. द्विजेन्द्रनाथजी शास्त्री

पं. द्विजेन्द्रनाथजी शास्त्री गुरुकुल वृन्दावन के स्नातक और महर्षि द्वारा संस्थापित आर्यसमाज काकड़वाड़ी बम्बई के धर्माचार्य तथा गुरुकुल के आचार्य रहे । बम्बई के निवास में वैदिकधर्म के सिद्धान्तों पर इन्होंने अनेक रचनाएँ रचीं जो कि शास्त्रीय संगीत के आधार पर गाई जा सकें और उनको स्वरबद्ध (नोटेशन) बम्बई के सुप्रसिद्ध गायनाचार्य पं. देवधरशास्त्री एवं श्री हरिजी से करवाया । हृद्रीणा के नाम से आर्य संगीत रत्नमाला का प्रथम रत्न संवत् १९९४ वि० सन् १९३७ ई० में वृन्दावन (मथुरा) से प्रकाशित हुआ । आर्यसमाज के क्षेत्र में इस प्रकार की यह प्रथम पुस्तक थी किन्तु आर्यसमाज क्षेत्र में कोई ऐसा गायक आज तक नहीं हुआ जो इन गीतों को स्वरबद्ध गा सके । पण्डितजी का मुँह पर बम्बई से ही स्नेह था । मैंने कुछ गीत गाने का प्रयत्न किया है । हृद्रीणा का एक गीत प्रस्तुत है—

प्रभो वेद वीणा बजे विश्व भर में ।

सुने मन्त्र-शङ्खार प्रत्येक घर में ॥ प्रभो वेद वीणा०

पिये प्रेम-पीयूष मिल प्रीति से सब, करें स्नान संसार शुभ स्नेह-सर में ।

बंधें विश्व बन्धुत्व की शृङ्खला में करें रक्तरंजित न धरणीसमर में ॥

सभी राष्ट्र होवें स्वराज्याधिकारी बली निर्बलों को न जकड़े स्वकर में ।

उगे व्योम में वेद का दिव्य भानु खिले पुण्य-पङ्कज मनो-मानसर में ॥

पताका उड़े ओ३म् की व्योम में फिर, बहे विश्व स्वाधीनता की लहर में ।

अमर शान्ति का गान गूँजे गगन में, सुधा-सी बरसने लगे सत्य स्वर में ॥

उस समय देश अंग्रेजों के आधीन था । इस प्रकार के लगभग ४९ गीतों को अनेक रागरागिनियों में स्वरबद्ध किया है किन्तु दुर्भाग्य है कि इन गीतों से ५० वर्षों में किसीने लाभ नहीं उठाया । इस हृद्रीणा की एकमात्र प्रति आचार्यजी द्वारा प्रदान की हुई मेरे पास है ।

इस प्रकार के आर्य जगत् में अनेक कवि गायक भजनोपदेशक हो चुके हैं, जिन्होंने नगर नगर, डगर डगर, ग्राम ग्राम, घर घर अपने कन्धों पर हामोनियम ढोलक रखकर प्रचार करते हुए वैदिकधर्म, आर्यसमाज तथा महर्षि दयानन्द का सन्देश पहुँचाया किन्तु वे आज इतिहास से ओझल हैं ।

□□

[श्री पन्नालाल पीयूष संगीताचार्य, सिद्धान्तशास्त्री : आर्यसमाज के प्रसिद्ध भजनोपदेशक;
 २४३ अशोक नगर, उदयपुर—राजस्थान]

संघटन की एकसूत्रता— सार्वदेशिक आर्य प्रतिनिधि सभा

□ श्री रामशरणदास अहूजा

महर्षि दयानन्द ने १८७४ ई. में सत्यार्थप्रकाश नामक अपने अमर ग्रन्थ की रचना की। इस ग्रन्थ की भूमिका और अनुभूमिकाओं में स्वामीजी ने इसकी स्पष्ट घोषणा की कि मेरा कोई अभिप्राय नया मत या नया सम्प्रदाय चलाने का नहीं है। राजा जयकृष्णदासजी के विशेष आग्रह पर वे अपने उपदेशों को लिपिबद्ध करने के लिए तैयार हुए। श्री महादेव गोविन्द राणडे के प्रयास से उनके पूना-प्रवचन लिखे और छपाये जा सके। सत्यार्थप्रकाश भी उनके प्रवचनों का व्यवस्थित परिवर्धित रूप है।

सत्यार्थप्रकाश की रचना के दूसरे ही वर्ष आर्यसमाज की स्थापना की बात ऋषि के समक्ष आयी। इस प्रसंग में थियोसोफिकल सोसायटी के साथ मिली जुली संस्था का रूप मैडेम ब्लैवेट्स्की और कर्नल ऑल्काट के माध्यम से हमारे सामने आया। इसी अवसर पर ऋषि ने दूरदर्शिता से काम लिया और मिली जुली संस्था बनाने का विचार समाप्त कर दिया गया। महर्षि की यह आशंका थी कि यूरोप और अमरीका में भी उनकी विचारधारा का प्रचार हो, और लोगों की आस्था वैदिक उपदेशामृत की ओर जागृत हो। फलतः १८७५ ई. में आर्यसमाज की संस्थापना ऋषि ने बम्बई में की (काकड़वाड़ी आर्यसमाज)। ऋषि ने आर्यसमाज के नियम उपनियम सोचविचार करके निर्धारित किये।

महर्षि ने बम्बई में आर्यसमाज के नियमों की तीसरी धारा में ये शब्द लिखे—

“इस समाज में प्रतिदेश के मध्य एक प्रधान समाज होगा, और अन्य समाज शाखा-प्रशाखा होंगे।”

इन शब्दों द्वारा स्पष्ट है कि ऋषि भारत के भीतर ही नहीं भारत के बाहर भी प्रतिदेश में एक मुख्य आर्यसमाज स्थापित करना चाहते थे, और इस मुख्य आर्यसमाज की शाखायें-प्रतिशाखायें भी हों। इस कल्पना में आर्यप्रतिनिधि सभाओं के संघटन का बीज भी निहित था।

१८८३ ई. में महर्षि दयानन्द का सहसा विशेष परिस्थितियों में देहावसान हो गया।

उत्तर प्रदेश (पुराना नाम संयुक्त प्रदेश-आगरा-अवध) में एक प्रसिद्ध नगर मेरठ है। वहाँ से आर्यसमाचार नामक एक पत्र प्रकाशित होता था। स्वर्गीय श्री लक्ष्मणस्वरूपजी का इस पत्रिका में एक लिखा लेख मिला। उनका आशय यह था कि भारत के प्रत्येक सूबे में आर्यसमाज के प्रान्तीय संघटन की नितान्त आवश्यकता है।

पंजाब के आर्यसमाजियों को यह बात विशेष पसन्द आयी, फलतः १८८५ में आर्यप्रतिनिधि सभा पंजाब की सबसे पहले स्थापना हुई। एक वर्ष बाद उत्तर प्रदेश में भी आर्यप्रतिनिधि सभा संयुक्त प्रान्त की स्थापना हो गयी।

देश के प्रत्येक प्रान्त में आर्यसमाजों की संख्या तेजी से बढ़ रही थी। धीरे-धीरे उन्होंने भी अपने-अपने प्रान्तों में प्रतिनिधि सभायें बना डालीं।

पंजाब—१८८५ ई.

उत्तर प्रदेश—१८८६ ई.

राजस्थान—१८८८ ई.

मध्य प्रदेश-विदर्भ—१८८९ ई.

बंगाल-बिहार—१८९९ ई.

बम्बई—१९०२ ई.

भारत के बाहर भी आर्यसमाज की स्थापना हुई। जब जंगवार (जैज़ीवार) और दार-एस-सलाम में आर्यसमाजें स्थापित हुईं, तो उन्हें बम्बई में आर्यप्रतिनिधि सभा के साथ सम्बद्ध कर दिया गया। नैरोबी की आर्यसमाज पंजाब की आर्य प्रतिनिधि सभा के साथ सम्बद्ध हुई। वैंगकाँक की आर्यसमाज अब भी उत्तर प्रदेश की प्रतिनिधि सभा के साथ सम्बद्ध है। नैरोबी में कॉलेज-सेक्शन की एक आर्यसमाज स्थापित हुई, जिसे पंजाब की आर्यप्रादेशिक सभा के साथ सम्बद्ध किया गया। (यह आर्यसमाज शीघ्र ही शिथिल हो गयी, और उसके भव्य प्रांगण में दीनदयाल भवन बन गया है, और राष्ट्रीय स्वयंसेवक संघ की गतिविधियों का यह सक्रिय केन्द्र है)।

श्रीयुत सेवकलालजी कृष्णदास ने जो उस समय बम्बई आर्यसमाज के उपप्रधान थे १८८४ ई. में देश भर के आर्यसमाजों को पत्र भेज कर उन्हें सम्पूर्ण भारत का प्रधान संघटन बनाने की प्रेरणा दी। श्री न्यायमूर्ति महादेव राणडे ने परोपकारिणी सभा में यह प्रस्ताव रक्खा कि देश भर के आर्यसमाजों के प्रतिनिधियों की एक सभा बनाई जाय और भविष्य में परोपकारिणी सभा में स्थान रिक्त होने पर न्यून से न्यून आधे प्रतिनिधि केन्द्रीय सभा के हुआ करें। कहा जाता है कि “यह प्रस्ताव पारित हुआ, परन्तु कार्य में परिणत न हुआ।”

आर्यप्रतिनिधि सभा पंजाब में प्रारम्भ में ही समस्त भारतवर्ष की प्रतिनिधि सभा के संघटन की आवश्यकता अनुभव करके अपने दूसरे नियम में उसका नाम सार्वदेशिक सभा रख दिया था। सार्वदेशिक का एक मात्र अभिप्राय अखिल भारतीय था, अर्थात् प्रतिनिधि सभायें प्रान्तों या प्रदेशों की हों और सार्वदेशिक सभा भारतवर्ष की वरिष्ठ सभा हो। “इस प्रकार देश भर की केन्द्रीय प्रतिनिधि सभा बनाने का विचार चर्चा के रूप में आर्यसमाज के सामने प्रारम्भ से ही विद्यमान रहा।” इस चर्चा को १९०० में स्थूल रूप मिला जब भारत धर्म महामण्डल का उत्सव दिल्ली में हुआ। उस समय इस विचार को कार्यान्वित करने के लिए एक औपचारिक समिति इस अवसर पर जो बनी थी, उसके सदस्य निम्न थे—

पं. भगवानदीन (लिखीमपुर, उ. प्र.)

महात्मा मुन्शीराम (जलंधर, पंजाब)

पं. वंशीधर शर्मा (अजमेर)
 पं. काशीराम तिवारी (मध्यप्रदेश)
 मुंशी नारायणप्रसादजी (मुरादाबाद)
 लाला रामकृष्णजी वकील (जालन्धर)

इस समिति के कई अधिवेशन हुए, और फिर आगरा में २५ दिसम्बर १९०० को इसकी एक बैठक हुई। निम्न महानुभाव इसमें सम्मिलित हुए—

१. पं. भगवानदीनजी (प्रधान प्रतिनिधि सभा उत्तर प्रदेश)
२. लाला रामकृष्ण (प्रधान आ. प्र. स. पंजाब)
३. कुंवर हुक्मसिंहजी (प्रधान आ. प्र. स. राजस्थान)
४. मुंशी हीरालाल (उपप्रधान आ. प्र. स. राजस्थान)
५. पं. काशीराम (प्रधान आ. प्र. स. मध्य प्रदेश)
६. मिथिलाशरणसिंह (मन्त्री, आ. प्र. स., बंगाल-बिहार)
७. श्री रामप्रसादजी (आगरा)
८. लाला मुंशीरामजी (गुरुकुल कांगड़ी)
९. श्री नन्देलालजी (मध्य प्रदेश)
१०. श्री शिवरत्नसिंहजी (मध्य प्रदेश)
११. श्री श्यामसुन्दरलालजी (उत्तर प्रदेश)
१२. श्री शिवगोविन्दसिंह (बिहार-बंगाल)

पं. भगवानदीनजी इस समय सामयिक प्रधान नियुक्त हुए। नये संघटन का नाम "आर्यवर्तीय सार्वदेशिक सभा" रक्खा गया।

इस आर्यवर्तीय सार्वदेशिक सभा की नियमावली तैयार करने का काम एक उपसमिति को सौंपा गया, जिसके सदस्य पं. भगवानदीनजी, कुंवर हुक्मसिंहजी और भरतपुर के डा. सुखदेवजी थे।

प्रस्तावित आर्यवर्तीय सार्वदेशिक सभा का प्रथम विधिवत् अधिवेशन ३१ अगस्त १९०९ को देहली में हुआ। देश के विभिन्न प्रान्तों से (विभिन्न आर्य प्रतिनिधि सभाओं के) २७ प्रतिनिधि चुने गए—

- पंजाब सभा के ७
 संयुक्त प्रान्त के ७
 राजस्थान के ४
 बंगाल-बिहार के ४
 मध्य प्रदेश के ३
 बम्बई के २

इस प्रारम्भिक बैठक के सभापति पं. भगवानदीन थे—केवल ९ प्रतिनिधियों ने इसमें भाग लिया था। सभा के प्रधान पं. वंशीधर शर्मा निर्वाचित हुए, पं. भगवानदीनजी प्रथम मन्त्री हुए। कार्यालय देहली में स्थापित हुआ। २५ अगस्त सन् १९१४ को १८६० ई. के एक्ट २१ के अनुसार सभा की रजिस्ट्री हुई।

आर्यवर्तीय सार्वदेशिक सभा के नियमों में १९२६ ई. और १९२९ में परिवर्तन हुआ। निश्चय हुआ कि ५ प्रकार के सदस्य सार्वदेशिक सभा के हों।

१. प्रत्येक सम्बद्ध आर्य प्रतिनिधि सभा के प्रतिनिधियों में से ५ प्रतिशत (परन्तु अधिक से अधिक ७ और कम से कम २ प्रतिशत) ।

२. ५००) दान देने वाले आर्य सभासद, और ५०००) देने वाला आर्य आजीवन सदस्य होंगे ।

३. २० से अधिक सभासदों वाले आर्यसमाजों अथवा २५० से अधिक सभासदों वाले आर्यसमाज-समुदायों का १-१ प्रतिनिधि ।

४. १००)-१००) देने वाले १० आर्य सभासदों का एक प्रतिनिधि ।

५. साधारण सभा द्वारा स्वीकृत प्रतिष्ठित सभासद ।

इन नियमों में १९४६ ई. में कुछ परिवर्तन किए गए (उन संस्थाओं के भी प्रतिनिधि लिये जाने की व्यवस्था की गई जिन्हें सभा प्रान्तीय सभाओं की कोटि में रखना स्वीकार करे) । भूतपूर्व प्रधानों को आजीवन प्रतिनिधित्व देना भी स्वीकार हुआ । नियम बना कि वैतनिक कार्यकर्त्ता सदस्यता से वंचित रहें । बाद को समय-समय पर और भी परिवर्तन हुए ।

धीरे-धीरे संसार के विभिन्न कोनों में आर्य प्रतिनिधि सभायें भी बनीं, और उनको भी आर्यावर्त्तीय सार्वदेशिक प्रतिनिधि सभा के साथ सम्बद्ध कर लिया गया ।

सार्वदेशिक आर्यप्रतिनिधि सभा के अधिकारी

प्रधान

पं. बंशीधर शर्मा	१९०९-१०
महात्मा मुंशीराम	१९१०-१७
पं. घासीराम	१९१७-१८
ला. रामकृष्ण	१९१७-१८
कुंवर हुक्मसिंह	१९१९-२१
स्वामी श्रद्धानन्द	१९२१-२३
महात्मा नारायण स्वामी	१९२३-३७
	१९४१-४२
	१९४५-४७
श्री घनश्यामसिंह गुप्त	१९३७-४०
	१९४२-४३
श्री गंगाप्रसाद (चीफ जज)	१९४३-४५
श्री इन्द्र	१९४८-५०
	१९५५-५७
श्री धुरेन्द्र जी	१९५०-५५
स्वामी अभेदानन्द	१९५७-५९
बाबू पूर्णचन्द्र	१९५९-६१
स्वामी ध्रुवानन्द	१९६१-६३
श्री प्रतापसिंह शूरजी बल्लभदास	१९६३-७०
डा. दुःखनराम	१९७०-७४
ला. रामगोपाल शालवाले	१९७४—आज तक

मन्त्री

पं. भगवानदीन	१९०९-१०
मुंशी नारायण प्रसाद	१९१०-१८
ला. नारायणदत्त	१९१८-२१
कुंवर हुक्मसिंह	१९२१-२३
डा. केशवदेव	१९२३-२५
स्वामी आनन्दभिक्षु	१९२९-३३
प्रो. सुधाकर	{ १९३३-३६ १९३७-४२ १९४५-४६
ला. देशबन्धु	१९३६-३७
श्री इन्द्र	१९४५-४५
पं. गंगाप्रसाद उपाध्याय	१९४७-५१
पं. ज्ञानचन्द	१९५१-५२
कविराज हरनामदास	१९५२-५५
बा. कालीचरण	{ १९५५-५६ १९६१-६२
ला. रामगोपाल शालवाले	{ १९५६-५९ १९६३-७१
श्री रघुवीरसिंह	१९५९-६१
श्री ओम्प्रकाश त्यागी	१९७६-७६
श्री सच्चिदानन्द शास्त्री	१९७६-७८
श्री ओम् प्रकाश त्यागी	१९७८—आज तक

कोषाध्यक्ष

ला. नरसिंह दास	१९०९-११
श्री भगीरथलाल	१९११-१५
श्री निहालचन्द	१९१५-२१
ला. नारायणदत्त	१९२१-५१
श्री बालमुकुन्द शाहू	{ १९५१-५८ १९६४-७१
श्री ओम् प्रकाश	{ १९५९-६० १९६२-६४
प्रो. रामसिंह	{ १९६०-६१ १९६१-६२
श्री सोमनाथ मरवाह	१९७१—आज तक

आर्य प्रादेशिक सभा—

पंजाब में आर्य प्रतिनिधि सभा के समानान्तर ही कतिपय आर्यसमाजों का दूसरा बराबर की शक्ति का एक संघटन आर्य प्रादेशिक सभा नाम से था। इसका केन्द्र भी लाहौर था। बच्छोवाली आर्यसमाज आर्य प्रतिनिधि सभा वालों की थी, तो अनारकली आर्यप्रादेशिक सभा वालों की। दुर्भाग्य की बात है कि ऋषि दयानन्द की मृत्यु के ठीक बाद पंजाब के आर्यबन्धु दो दलों में विभक्त हो गए। एक दल का नाम घास-पार्टी पड़ा, और दूसरे दल का नाम मांस-पार्टी। कर्नल प्रतापसिंह और पंजाब के कुछ सदस्य मांस-भक्षण को आर्यसमाज की सदस्यता के लिए बाधक नहीं समझते थे (क्या खाना, क्या न खाना—इसकी यह व्यक्तिगत स्वतंत्रता चाहते थे)। घासपार्टी के सदस्यों की विचारधारा यह थी कि मांसभक्षी व्यक्ति आर्यसमाज के सदस्य नहीं रह सकते। उनकी मान्यता यह भी थी कि मांसाहार की पुष्टि न वेद से होती है, और न ऋषि दयानन्द द्वारा।

मांसाहार का प्रश्न विवाद का प्रश्न था ही, ऋषि दयानन्द के बाद लाहौर के भक्तों ने उनकी स्मृति में दयानन्द एंग्लोवैदिक स्कूलों और कालेजों की स्थापना की। दूसरी ओर स्वामी दर्शनानन्द जी और महात्मा मुंशीराम जी के नेतृत्व में गुरुकुल प्रणाली के विद्यालय खोले गए। मांस पार्टी के नेताओं ने कालेजों का समर्थन किया और घास पार्टी के अनुयायियों ने गुरुकुल प्रणाली को समर्थन दिया। दो विरोधी पार्टियाँ जो बनीं उनका नाम गुरुकुल पार्टी और कालेज पार्टी पड़ गया।

ये दोनों दल सशक्त थे। दोनों ने पंजाब के भीतर आर्यों को दो समुदायों में विभक्त कर दिया। १९०८ ई. में आगरा में सार्वदेशिक सभा बनाने के लिए पं. भगवानदीन जी ने दोनों पक्षों के लोगों को आमन्त्रित किया था; किन्तु आर्य प्रतिनिधि सभा पंजाब के नेताओं ने आग्रह किया कि यदि प्रादेशिक सभा के व्यक्ति इस सभा में आमन्त्रित होंगे तो वे सार्वदेशिक सभा संबंधी बैठक में सम्मिलित न होंगे। यह आग्रह इतना उग्र और सशक्त था, कि आगरा की सभा में आर्यप्रादेशिक सभा के सदस्यों को न आने दिया गया। आपस का यह विवाद बढ़ता गया। प्रसन्नता की बात यह है कि मथुरा की १९२५ की ऋषि जन्मशती के समारोह में महात्मा हंसराज जी (कालेज पार्टी के नेता) और स्वामी श्रद्धानन्द जी (गुरुकुल पार्टी के नेता) दोनों सम्मिलित हुए।

पार्थक्य की यह स्थिति १९६० तक चली। १९४७ में देश का विभाजन हुआ। पाकिस्तान में लाहौर रावलपिण्डी आदि के केन्द्र चले गए। करोड़ों की सम्पत्ति आर्यसमाज के हाथ से पाकिस्तान में निकल गयी। प्रादेशिक सभा के नेताओं ने हड़ता से काम लिया। उन्होंने दिल्ली, चण्डीगढ़, अम्बाला, जलन्धर आदि नगरों को अपना केन्द्र बनाया, और डी. ए. वी. कॉलेज कमेटी को बहुत समर्थ बनाया तथा आर्य प्रादेशिक सभा का कार्यालय दिल्ली में केन्द्रित किया। जालन्धर आर्य प्रतिनिधि सभा पंजाब का कार्यालय बना।

१९६० ई. में आर्य प्रादेशिक सभा को सार्वदेशिक सभा के निकट लाने का एक सफल प्रयत्न हुआ।

आर्य प्रतिनिधि सभा पंजाब ने अपनी दिनांक ५ जून १९६० ई. की अंतरंगसभा की बैठक में एक विशेष निश्चय के द्वारा खुले हृदय से आर्य प्रादेशिक सभा को सार्वदेशिक सभा में प्रवेश की अनुमति दे दी, दोनों सभाओं में प्रतिस्पर्धा तो अवश्य अब भी है, पर दोनों ही सभायें आर्यसमाज के लिए गौरव का काम कर रही हैं। घास-पार्टी—मांसपार्टी, अथवा कालेज पार्टी—गुरुकुल पार्टी ये विभेद मिट गए हैं। आर्य प्रादेशिक सभा और दयानन्द कॉलेज कमेटी के नेताओं में ऊँचा स्थान जस्टिस मेहरचन्द्र महाजन, लाला साईं दास, महात्मा हंसराज, महात्मा आनन्द स्वामी, डा. गोवर्धन लाल दत्त, सूरजभान और प्रो. वेदव्यास जी आदि को है।

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/२९५

सार्वदेशिक सभा द्वारा आयोजित सम्मेलन

समय-समय पर आवश्यकतानुसार सार्वदेशिक सभा के सहयोग अथवा नेतृत्व में निम्न महासम्मेलनों की आयोजना की गयी है—

मथुरा दयानन्द जन्मशताब्दी	फरवरी १५-२१, १९२५
अजमेर, महर्षि निर्वाण अर्धशती	अक्टूबर १४-२०, १९३३
हैदराबाद सत्याग्रह के सम्बंध में शोलापुर महासम्मेलन	दिसम्बर २५-२७, १९३८
आर्य महासम्मेलन, नई दिल्ली	नवम्बर ८-१०, १९६८
अलवर महासम्मेलन	मई १९-२१, १९७२
मॉरिशस महासम्मेलन	अगस्त २४-२६, १९७३
काशी शास्त्रार्थ शताब्दी	नवम्बर १६, १९६९
आर्यसमाज स्थापना शताब्दी, नई दिल्ली	दिसम्बर २५-२८, १९७५
वेदभाष्य शताब्दी सम्मेलन	अप्रैल ६-९, १९७८
अन्तर्राष्ट्रीय आर्य महासम्मेलन, नैरोबी	सितम्बर २३-२४, १९७८
अन्तर्राष्ट्रीय सम्मेलन, लन्दन	अगस्त २३-२४, १९८०
सत्यार्थप्रकाश सम्मेलन, उदयपुर	अक्टूबर १६-१८, १९८१
मीनाक्षीपुरम् महासम्मेलन	जनवरी १-३, १९८३
महर्षि निर्वाण शताब्दी, अजमेर	नवम्बर ३-६, १९८३

निम्न आर्य प्रतिनिधि सभायें सार्वदेशिक सभा के साथ सम्बद्ध हुई—

ब्रिटिशईस्ट अफ्रीका	१२-३-२२
सिन्ध	२-९-२२
दक्षिण अफ्रीका	२३-१०-२७
फिजी	१८-३-२८
बिहार	३१-८-३०
मॉरीशस	३०-१-३२
हैदराबाद	२९-९-३५
डच गायना	३१-१-३७
मध्य भारत	१५-१-५०
गुजरात	२९-१-६१

सार्वदेशिक सभा ने अपना एक संक्षिप्त इतिहास १९६१ में प्रकाशित किया था। फरवरी ६१ के अन्त में यह सभा १५१ सदस्यों का समुदाय थी जिसमें २१ आजीवन सदस्य, ५ प्रतिष्ठित सदस्य, ४ भूतपूर्व प्रधान और ११६ प्रान्तीय सभाओं के सदस्य थे।

१९४७ ई० में देश स्वतंत्र हुआ। राष्ट्र के प्रान्तों का नाम प्रवेश रखा गया। प्रदेशों का नये ढंग पर घटन हुआ। भाषा की विभिन्नता के आधार नये प्रदेश भी बने। उनकी अनुकूलता के लिए सार्वदेशिक सभा ने

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/२९६

भी अपनी सम्बद्ध आर्य प्रतिनिधि समार्यों को भी कहीं कहीं पुनर्घटित किया है। आजकल निम्न आर्य प्रतिनिधि सभायें अपना कार्य सुचारु ढंग से कर रही हैं—

१. ५, मीराबाई मार्ग, लखनऊ (उत्तर प्रदेश)
२. १५ हनुमान रोड़, नई दिल्ली १ (नई दिल्ली)
३. कृष्णपोल बाजार जयपुर (राजस्थान)
४. आर्यसमाज, सान्ताक्रुज, बम्बई ५४ (बम्बई)
५. दयानन्द भवन, मंगलवारी बाजार नागपुर (विदर्भ)
६. आर्यसमाज, सुलतान बाजार, हैदराबाद (आन्ध्र)
७. आर्यसमाज सीरु चौक, उल्लास नगर—२ (महाराष्ट्र)
८. झाऊगंज पटना सिटी—४ (बिहार)
९. आर्य समाज टी. टी. नगर, भोपाल (मध्य प्रदेश)
१०. C/O श्री प्रियव्रतदास, नं० २६, ४ आर-फ्लैट, भुवनेश्वर (उत्कल)
११. गुरुदत्त भवन, किशनपुरा चौक, जालन्धर (पंजाब)
१२. ४२—शंकरघोषलेन, कलकत्ता--६
१३. पुराना हस्पताल, दयानन्द मार्ग, जम्मू (जम्मू-कश्मीर)
१४. दयानन्द मठ, रोहतक (हरियाणा)
१५. आर्यसमाज, कांकरियारोड़, महर्षि दयानन्द मार्ग, अहमदाबाद (गुजरात)
१६. आर्य समाज, बाजेगांव नान्देड़ (महाराष्ट्र)
१७. श्री गोपालदेव शास्त्री, गुलबर्गा (कर्नाटक)
१८. आर्यसमाज, लोअर बाजार, शिमला (हिमाञ्चल प्रदेश)
१९. १/१७१ कूपनडल, ललितपुर, नैपाल (नैपाल)

बड़े नगर में कहीं कहीं केन्द्रीय सभायें या आर्य-उपप्रतिनिधि सभायें भी हैं।

आर्यसमाज इस प्रकार की जनतान्त्रिक सभाओं के माध्यम से अपना कार्य निरन्तर करता आ रहा है।

□□

प्राचीन शिक्षा-पद्धति और गुरुकुल

□ सत्यकेतु विद्यालंकार

प्राचीन भारत में शिक्षा का बहुत महत्त्व था। यह माना जाता था कि सब बालकों और बालिकाओं को पढ़ने के लिए आचार्यकुलों में भेज देना चाहिये, और उन्हें माता-पिता से पृथक् रहते हुए आचार्यों से विद्या ग्रहण करनी चाहिये। शतपथ ब्राह्मण के अनुसार बच्चे एक आयु तक माता के प्रभाव में रहते हैं, फिर पिता के और बाद में आचार्य के।^१ उनकी अन्तर्निहित शक्तियों का विकास पहले माता करती है, फिर पिता और अन्त में आचार्य के पास रहते हुए शिक्षा प्राप्त करके ही वे अपना विकास करने में समर्थ होते हैं। जिस प्रकार माता बच्चे को गर्भ में धारण करती है, वैसे ही आचार्य शिष्यों को अपने गर्भ में धारण कर उन्हें बाह्य प्रभावों से मुक्त रखता है और वे उसी के प्रभाव में रहकर बड़े होते हैं, यह भाव एक वेदमन्त्र में प्रकट किया गया है।^२ बालकों और बालिकाओं को उपनयन संस्कार के पश्चात् आचार्यकुल में निवास करना होता था और वहां ब्रह्मचर्य का पालन करते हुए विद्या ग्रहण करनी होती थी। 'उपवीत' (जिसका उपनयन संस्कार हो चुका हो) ब्रह्मचारी का उल्लेख ऋग्वेद में आया है, और उसे 'देवों का अंग' कहा गया है।^३ अथर्ववेद में ब्रह्मचर्य की महिमा का विशद रूप से वर्णन विद्यमान है। उसके अनुसार ब्रह्मचर्य के तप से ही राजा राष्ट्र की रक्षा करने में समर्थ होता है, और ब्रह्मचर्य द्वारा ही आचार्य वह योग्यता प्राप्त करता है जिससे कि वह ब्रह्मचारियों को विद्यादान करने में समर्थ होता है।^४ ब्रह्मचर्य व्रत का पालन करके ही मनुष्य तेजोमय ब्रह्म (ज्ञान) को धारण करता है, और वह सब देवताओं का अधिवास बन जाता है, अर्थात् सब दैवी गुणों को प्राप्त कर लेता है। एक अन्य वेदमन्त्र में कहा गया है कि ब्रह्मचर्य के तप से ही देवों ने मृत्यु पर विजय प्राप्त की थी, और ब्रह्मचर्य द्वारा ही इन्द्र ने देवों को 'स्वः' (सुख-समृद्धि) से परिपूर्ण कर दिया था। बालकों के समान बालिकाएँ भी आचार्यकुलों में रहकर ब्रह्मचर्यपूर्वक विद्या का अध्ययन किया करती थीं। एक वेदमन्त्र के अनुसार ब्रह्मचर्य द्वारा ही कन्या युवा पति को प्राप्त करती है।^५

१. 'मातृमान् पितृमान् आचार्यवान् पुरुषो वेद।' शतपथ १४ '६' १० '५'

२. 'आचार्यं उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः।' अथर्व० ११ '५' ३

३. 'ब्रह्मचारी चरति वेविषद्विषः स देवानां भवत्येकमंगम्।' ऋग्० १० '१०६' '५'

४. 'ब्रह्मचारी तपसा राजा राष्ट्रं विरक्षति।'

५. आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥ अथर्व० ११ '५' १७

वैदिक समाज-व्यवस्था के अनुसार मानव-जीवन को चार भागों (आश्रमों) में विभक्त किया गया है। इन चार आश्रमों में प्रथम ब्रह्मचर्य आश्रम है। प्रत्येक मनुष्य (पुरुष एवं स्त्री) के लिए यह आवश्यक है, कि वह अपने जीवन का प्रथम भाग ब्रह्मचर्य आश्रम में व्यतीत करे, अर्थात् माता-पिता से पृथक् होकर आचार्यकुल में निवास करें और वहां रहते हुए विद्याध्ययन में अपना समय लगाये।

शिक्षा का प्रारम्भ उपनयन संस्कार द्वारा होता था। इस अवसर पर बालकों और बालिकाओं को यज्ञोपवीत धारण कराया जाता था। तीन धागों से बना हुआ यज्ञोपवीत उन तीन व्रतों का प्रतीक था, जिन्हें ब्रह्मचारी ग्रहण करते थे। वैदिक साहित्य में यज्ञोपवीत को 'परम पवित्र', 'आयुष्य' (दीर्घायु प्रदान करने वाला) और 'शुद्ध' कहा गया है। उसे धारण करने के अनन्तर ही बालक व बालिकाएँ आचार्यकुल के निवास करने की अधिकारी हो सकती थीं। जब कोई विद्यार्थी विद्या अध्ययन के लिए आचार्यकुल में जाता था, तो आचार्य उससे प्रश्न करता था—'तुम किसके ब्रह्मचारी हो?' विद्यार्थी के यह कहने पर कि "मैं आपका ब्रह्मचारी हूँ", आचार्य उससे कहता था—'नहीं तुम इन्द्र के ब्रह्मचारी हो, तुम अग्नि के ब्रह्मचारी हो और मैं तुम्हारा आचार्य हूँ।' इन्द्र को देवताओं का राजा कहा गया है और अग्नि द्वारा याज्ञिक कर्म काण्ड का अनुष्ठान होता है। देवों और पितरों (पूर्व पुरुषों) द्वारा जिन विद्याओं व ज्ञान का विकास पहले किया जा चुका हो, उन्हीं की शिक्षा-प्राप्ति के लिये ब्रह्मचारी आचार्यकुल में प्रवेश किया करते थे। अतः वे स्वाभाविक रूप से इन्द्र के ब्रह्मचारी हुआ करते थे। सब याज्ञिक अनुष्ठान अग्नि द्वारा ही सम्पादित होते हैं और आचार्यकुल में निवास करते हुये ब्रह्मचारियों को प्रातः-सायं अग्निहोत्र करना होता था, अतः उन्हें 'अग्नि का ब्रह्मचारी भी कहा जाता था। आचार्यकुल में शिक्षा प्राप्त करने के लिये विद्यार्थियों को कोई शुल्क नहीं देना होता था। वे 'भिक्षाचर्या' (भिक्षा) द्वारा भोजन वस्त्र आदि प्राप्त किया करते थे और भिक्षा में उन्हें जो कुछ मिल जाता था, उसे वे आचार्य की सेवा में प्रस्तुत कर देते थे। आचार्यों, उपाध्यायों, अध्यापकों और उनके शिष्य वर्ग का निर्वाह प्रधानतया इस शिक्षा द्वारा ही होता था। आचार्यकुलों का जीवन बहुत सादा तथा तपोमय हुआ करता था। ब्रह्मचारियों की आवश्यकतायें अधिक नहीं होती थीं। अपनी आवश्यकताओं की वस्तुओं को भिक्षा द्वारा प्राप्त कर लेना जहाँ सम्भव था, वहाँ साथ ही आचार्यकुलों के नगरों से दूर आरण्य आश्रमों में स्थित होने के कारण समीप के अरण्यों से ईधन, समिधा, कन्द, मूल, फल, वल्कल आदि को भी प्राप्त किया जा सकता था। आचार्यकुलों में गौ आदि पशु भी अच्छी बड़ी संख्या में रखे जाते थे, जिनका पालन ब्रह्मचारियों द्वारा किया जाता था। आचार्यों और ब्रह्मचारियों की दूध-घी आदि की आवश्यकता इन पशुओं द्वारा ही पूरी हो जाया करती थी। आचार्यकुलों के साथ गोशालाओं की सत्ता प्रायः अनिवार्य मानी जाती थी। छान्दोग्य उपनिषद् में कथा आती है कि जब सत्यकाम जाबाल हारिन्द्रुमत गौतम के पास शिक्षा ग्रहण करने के लिये गया, तो आचार्य ने चार सौ गौएँ उसके सुपुर्द कर दीं और उसे आदेश दिया कि जब गौओं की संख्या एक सहस्र हो जाये, तभी वह पास वापस आये। इससे सूचित होता है कि आचार्यकुल की भोजन की आवश्यकता की पूर्ति का एक साधन वे गोशालायें भी थीं, जो आचार्यकुलों में हुआ करती थीं। प्राचीन भारत में पशुधन का बहुत महत्त्व था। अतः यह स्वाभाविक ही था कि अरण्यों में स्थित आचार्यकुलों की अपनी गोशालाएँ भी हों, और उनमें विद्यमान पशुओं के रक्षण तथा पालन की उत्तरदायिता ब्रह्मचारियों की मानी जाये।

आचार्यकुल में जो शिक्षक ब्रह्मचारियों को विद्यादान करते थे, उनके अनेक वर्ग होते थे। इन शिक्षकों में सर्वोच्च स्थिति आचार्य की मानी जाती थी। निरुक्त के अनुसार आचार्य उसे कहते थे, जो आचार (सदाचार) का ग्रहण कराये (आचार्यः कस्मात्, आचार्यः आचारं ग्राहयति)। उसमें सन्देह नहीं कि बालकों और बालिकाओं को सदाचारी बनाना आचार्यकुलों का प्रधान कर्तव्य था, और यह कार्य आचार्य द्वारा सम्पन्न किया जाता था।

मनुस्मृतियों में आचार्य का लक्षण इस प्रकार किया गया है—‘जो द्विज शिष्य का उपनयन संस्कार कराके उसे वेद पढ़ाये और साथ कल्प वेदांग की उनके रहस्यों सहित शिक्षा दें, उसे आचार्य कहते हैं।’^१ आचार्यकुल आचार्य के ही अधीन होता था और वही वहाँ वेद तथा कल्प का अध्यापन करता था। ब्रह्मचारियों को सदाचारी बनाने की उत्तरदायिता भी उसी की हुआ करती थी। आचार्य के अधीन जो शिक्षक आचार्यकुलों में अध्यापन का कार्य करते थे, वे ‘उपाध्याय’ कहते थे। मनु के अनुसार जो द्विज वेद के ‘एक देश’ (एक भाग) तथा वेदांगों का अध्यापन करे और इस कार्य के लिये वृत्ति भी ग्रहण करे वह उपाध्याय कहाता है।^२ इससे यह संकेत मिलता है कि आचार्यकुलों में कतिपय शिक्षकों को वृत्ति (परिश्रमिक या वेतन) पर भी नियुक्त किया जाता था। आचार्य और उपाध्याय के अतिरिक्त आचार्यकुलों में ‘ऋत्विक्’ भी होते थे, जिनका कार्य विविध यज्ञों का अनुष्ठान कराना माना जाता था। प्राचीन भारत के शिक्षक न केवल सदाचारी, तपस्वी, त्यागी और विद्वान् हुआ करते थे, अपितु अभिमान उन्हें छू तक न जाता था। यदि किसी बात का उन्हें ज्ञान न हो, तो वे स्पष्ट रूप से उस विषय में अपनी अनभिज्ञता स्वीकार कर लेते थे। प्रश्न उपनिषद् में कथा आती है कि कौसल्य राजपुत्र ने आचार्य सुकेशा भारद्वाज से ‘सोलह कलाओं से युक्त पुरुष’ के विषय में प्रश्न किया, जिस पर आचार्य ने कहा—‘मैं इसे नहीं जानता यदि मैं इसे जानता होता, तो क्यों न उत्तर देता। जो अनृत भाषण करता है, वह समूल सूख जाता है। अतः मैं झूठ नहीं बोलूँगा।’^३

उन्नीसवीं शताब्दी के पूर्वार्द्ध में शिक्षा की दशा

महर्षि दयानन्द मौलिक विचारक तथा क्रान्तिकारी सुधारक थे। उनका दृढ़ विश्वास था कि व्यक्ति तथा समाज की उन्नति के लिये शिक्षा अतीव आवश्यक है। उन्होंने सत्यार्थप्रकाश तथा वेदभाष्य में बार-बार इसके महत्व का प्रतिपादन किया है। उनकी यह मान्यता थी कि मनुष्य का वास्तविक भूषण शिक्षा ही है। यजुर्वेद भाष्य (२०।७८) में उन्होंने लिखा था कि ‘पशु भी सुशिक्षा पाये हुए कार्य सिद्ध करते हैं। क्या शिक्षा से युक्त मनुष्य लोग सब उत्तम कार्य सिद्ध नहीं कर सकते हैं?’ सत्यार्थप्रकाश के दूसरे समुल्लास में उन्होंने अपने शिक्षा सम्बन्धी विचारों पर विस्तार से प्रकाश डाला है और शिक्षा प्रणाली के मूल तत्त्वों तथा पाठ्यक्रम का प्रतिपादन किया है।

महर्षि को अपने विचारों के अनुसार शिक्षण-संस्थाओं के विकास का पर्याप्त समय नहीं मिल सका। किन्तु वे तत्कालीन शिक्षा पद्धति से असन्तुष्ट थे और उसके स्थान पर एक नवीन शिक्षापद्धति को प्रचलित करना चाहते थे। १८८३ में महर्षि के निर्वाण के बाद उनके अनुयायियों ने महर्षि द्वारा प्रतिपादित शिक्षापद्धति के आधार पर बहुसंख्य महत्त्वपूर्ण शिक्षण-संस्थाएँ चलायीं, स्थापित कीं। इन संस्थाओं ने वर्तमान भारत के नव-निर्माण में बड़ा उल्लेखनीय योगदान किया है। इसका महत्त्व हम भली भाँति तब तक नहीं समझ सकते, जब तक हमें इसकी पृष्ठभूमि का पूरा ज्ञान न हो और यह न पता हो कि किन परिस्थितियों में इन शिक्षण-संस्थाओं की स्थापना की गयी थी।

१. ‘उपनीय तु यः शिष्यं वेदमध्यापयेद् द्विजः।

सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥’ मनुस्मृति २. १४०

२. ‘एकदेशं तु वेदस्य वेदांगान्यपि वा पुनः।

योऽध्यापयति वृत्त्यर्थमुपाध्यायः स उच्यते ॥’ मनुस्मृति २. १४१

३. ‘अथ हैनं सुकेशा भारद्वाजः पप्रच्छ। भगवन् हिरण्याभः कौसल्यो राजपुत्रो मामुपेत्येनं प्रश्नं पृच्छत। षोडशकलां भारद्वाजः पुरुषं वेत्थ, तमहं कुमारमब्रुवं नाहं मित्रं वेद।’ प्रश्न उपनिषद् ६. १

इसके लिये हमें महर्षि के कार्यक्षेत्र में अवतरित होने से पहले शिक्षा के क्षेत्र में काम करने वाली संस्थाओं का संक्षिप्त परिचय प्राप्त करना आवश्यक है। इसके साथ ही हमें यह भी जान लेना चाहिये कि इन संस्थाओं को चलाने वाले व्यक्ति कौन थे, और उन्होंने अपने उद्देश्यों को कहाँ तक पूर्ण किया। इन सब बातों की सही जानकारी के बिना हम महर्षि द्वारा प्रतिपादित शिक्षापद्धति के तथा आर्यसमाज द्वारा संस्थापित शिक्षण-संस्थाओं के महत्त्व का सही मूल्यांकन नहीं कर सकते।

१९ वीं शताब्दी के पूर्वार्द्ध में महर्षि से पहले शिक्षा के क्षेत्र में कार्य करने वाली संस्थाओं को अग्रलिखित दो वर्गों में बांटा जा सकता है—

पहला वर्ग—परम्परागत शिक्षण संस्थाओं का था। ये संस्थायें प्राचीन और मध्यकाल से चली आ रही थीं। इन्हें शिक्षा के माध्यम के आधार पर चार बड़े उपवर्गों में बांटा जा सकता है—

- (क) मातृभाषा के माध्यम से शिक्षा देने वाले विद्यालय।
- (ख) फारसी के माध्यम से शिक्षा देने वाले मदरसे।
- (ग) संस्कृत की उच्च शिक्षा देने वाले केन्द्र।
- (घ) अरबी, फारसी की उच्च शिक्षा देने वाले मकतब।

दूसरे वर्ग में अंग्रेजी के माध्यम से शिक्षा देने वाले विद्यालय और विश्वविद्यालय थे। इनको चलाने वाले तीन प्रकार के व्यक्ति थे—

- (क) शिक्षित एवं प्रबुद्ध भारतीय।
- (ख) मिशनरी।
- (ग) ईस्ट इण्डिया कम्पनी।

शिक्षा-विषयक अपने विचारों का निरूपण करते हुये महर्षि ने भारत की प्राचीन शिक्षापद्धति को अपने सम्मुख रखा था इस पद्धति की अपनी कुछ विशेषतायें थीं। प्राचीन भारत के आचार्यकुलों, आरण्यक-आश्रमों और विद्यापीठों को दृष्टि में रख कर महर्षि दयानन्द सरस्वती ने शिक्षा के सम्बन्ध में जो सिद्धान्त प्रतिपादित किये थे, उनको अत्यन्त संक्षेप से पुनः उल्लिखित कर देने का यह लाभ होगा कि इससे इस विषय पर विचार कर सकना सुगम हो जायेगा कि आर्यसमाज उन्हें किस अंश तक क्रियान्वित कर सका है। महर्षि के ये सिद्धान्त निम्नलिखित हैं—

(१) बालकों और बालिकाओं को शिक्षा के लिये पाठशालाओं (गुरुकुलों व आचार्यकुलों) में भेजना माता-पिता के लिये अनिवार्य होना चाहिये।

(२) लड़कों और लड़कियों की पाठशालायें पृथक् व एक-दूसरे से दूर होनी चाहिये। महर्षि सहशिक्षा के विरोधी थे। उनके मत में कन्याओं की शिक्षण-संस्थाओं में सब शिक्षक, कर्मचारी व सेवक स्त्रियां होनी चाहिये और पुरुषों की शिक्षण-संस्थाओं में पुरुष।

(३) शिक्षण-संस्थाओं (गुरुकुलों) में सब विद्यार्थियों को एक समान भोजन, वस्त्र, निवास तथा शिक्षा दी जानी चाहिये, चाहे कोई राजकुमार वा राजकुमारी हो और चाहे दरिद्र की सन्तान हो। शिक्षा के काल में विद्यार्थियों में धनी व निर्धन, ब्राह्मण व शूद्र, छूत व अछूत आदि का कोई भी भेद न कर सबके प्रति एक सदृश व्यवहार किया जाना चाहिये।

(४) शिक्षण-संस्था (गुरुकुल) में प्रवेश के पश्चात् बालकों व बालिकाओं का अपने माता-पिता तथा परिवार के साथ कोई सम्बन्ध नहीं रहना चाहिये। न माता-पिता अपने सन्तान से मिल सकें और न ही पत्र-व्यवहार द्वारा उससे सम्पर्क कर सकें। महर्षि को यह अभिप्रेत था कि सात-आठ वर्ष की आयु हो जाने पर बालक व बालिकायें पूर्णतया आचार्य व शिक्षक-वर्ग के प्रभाव में रहें ताकि पारिवारिक वातावरण से पृथक् होकर वे अपना स्वतन्त्र रूप से विकास कर सकें।

(५) शिक्षण-संस्थायें (गुरुकुल) नगरों व ग्रामों से दूर होनी चाहिये। महर्षि के मत में विद्याभ्यास के काल में विद्यार्थियों का शहरों व ग्रामों के वातावरण से दूर रहना आवश्यक है, ताकि वे नागरिक जीवन के आकर्षणों से मुक्त रहते हुये अपना सब ध्यान विद्याध्ययन में लगा सकें। पर महर्षि को यह अभिप्रेत नहीं था कि विद्यार्थी सांसारिक जीवन और उसकी समस्याओं से सर्वथा अपरिचित रहें। इसलिये उन्होंने ने यह व्यवस्था की थी कि, गुरुकुलों के विद्यार्थी अपने अध्यापकों के निरीक्षण में नगरों व ग्रामों में आ-जा सकें।

(६) गुरुकुल के विद्यार्थियों का जीवन तपस्यामय होना चाहिये। ब्रह्मचर्य व्रत का अविकल रूप से पालन करना उनके लिये अत्यन्त आवश्यक है। ब्रह्मचारियों और ब्रह्मचारिणियों का जीवन तपस्वी, इन्द्रिय संयमी, लोभरहित, पवित्र, सन्तुष्ट, और व्यावृत्तिमय होना चाहिये। यमों और नियमों के पालन को महर्षि ने ब्रह्मचर्य व्रत के लिये बहुत उपयोगी माना है।

(७) शिक्षण-संस्थाओं (गुरुकुलों) में गुरुओं का अपने शिष्यों के साथ वही सम्बन्ध होना चाहिये, जो माता-पिता का सन्तान के साथ होता है। परन्तु शिष्यों का लाड़ चाव करने के महर्षि विरुद्ध थे। शिष्यों के हित की दृष्टि से कभी-कभी यह आवश्यक हो जाता है कि उन्हें कुमार्ग से हटाने के लिये ताड़ना का आश्रय लिया जाये। महर्षि का यही मत था।

(८) शिक्षण संस्थाओं में जो व्यक्ति अध्यापन का कार्य करें, उन्हें न केवल विद्वान् ही होना चाहिये, अपितु यह भी आवश्यक है कि वे धार्मिक तथा सदाचारी भी हों। गुरु-वर्ग का विद्वान्, तपस्वी, धार्मिक तथा सदाचारी होना महर्षि की दृष्टि में अत्यन्त आवश्यक है।

महर्षि दयानन्द सरस्वती द्वारा प्रतिपादित शिक्षापद्धति तथा पठन-पाठनविधि को सम्मुख रखकर या उन्हें क्रियान्वित करने के प्रयोजन से आर्यसमाज द्वारा जो बहुत सी शिक्षण-संस्थायें स्थापित की गयी हैं, उन सबका स्वरूप एक सदृश नहीं है। उनकी व्यवस्था, पाठविधि तथा स्वरूप में बहुत अन्तर है। यद्यपि उनमें कुछ बातें समान भी हैं पर समानता की तुलना में उनमें भेद अधिक है।

महर्षि दयानन्द सरस्वती ने स्वयं जिन शिक्षण संस्थाओं की स्थापना की थी, उनके लिये उन्होंने 'गुरुकुल' नाम का प्रयोग नहीं किया था। पर उन्होंने जिस शिक्षा-पद्धति का अपने ग्रन्थों में प्रतिपादन किया था और प्राचीन भारत में पठन-पाठन के लिये जिस प्रकार के आरण्यक आश्रम व आचार्यकुल विद्यमान थे, उन्हें दृष्टि में रखकर आर्यसमाज द्वारा गुरुकुलों की स्थापना की परम्परा का प्रारम्भ हुआ। इनमें महर्षि के शिक्षा-मन्तव्यों को क्रियान्वित करने का प्रयत्न किया गया और आंशिक रूप से ये प्रयत्न सफल भी हुये। कांगड़ी आदि के गुरुकुल नगरों से दूर एकान्त प्रदेश में खोले गये थे और उनमें सब विद्यार्थियों के साथ एक सदृश व्यवहार किया जाता था। धनी और निर्धन, ब्राह्मण और शूद्र आदि का कोई भी भेद न कर सब विद्यार्थी एक-साथ रहते थे, एक सदृश वस्त्र पहनते थे, एक समान भोजन करते थे, माता-पिता से वे स्वतन्त्रतापूर्वक नहीं मिल सकते थे, अवकाश के दिनों में भी अपने घर नहीं जा सकते थे और उन्हें यह भी ज्ञात नहीं हो पाता था कि वे किस जाति

के हैं या उनके परिवार की सामाजिक व आर्थिक स्थिति क्या है। उनके पाठ्यक्रम में आर्ष ग्रन्थों को मुख्य स्थान दिया गया था। यदि रघुवंश, किरातार्जुनीय आदि काव्य उनमें पढ़ाये जाते थे तो उन अंशों को निकालकर जिन्हें ब्रह्मचारियों के लिये अनुपयुक्त समझा जा सकता है। ब्रह्मचारियों का रहन सहन बहुत सादा तथा जीवन तपस्यामय था। उनके सिर और पैर नंगे रहते थे और शहरों के दूषित वातावरण के प्रभाव से उन्हें मुक्त रखा जाता था।

पर गुरुकुलों का यह रूप बहुत देर तक कायम नहीं रह सका। आदर्श और यथार्थ में प्रायः भेद रहता है। क्रियात्मकता तथा सांसारिक आवश्यकताओं को दृष्टि में रखकर यह वांछनीय समझा गया कि उनकी पाठविधि में ऐसे परिवर्तन किये जायें जिनसे कि आर्ष ग्रन्थों की तुलना में आधुनिक ज्ञान-विज्ञान की पढ़ाई को अधिक महत्त्व प्राप्त हो, और उनका पाठ्यक्रम प्रायः वैसा ही हो जाये जैसा कि सरकार द्वारा मान्यता प्राप्त शिक्षणालयों का है। गुरुकुलों के रहन-सहन तथा अनुशासन में भी परिवर्तन किये गये, जिसके परिणाम स्वरूप ब्रह्मचारियों के अपने माता-पिता के साथ सम्पर्क में निरन्तर वृद्धि होने लगी। अवकाश के दिनों में उन्हें घर जाने की अनुमति भी दी जाने लगी और उनसे यह छिपा नहीं रहा कि उनका जन्म किस जाति या कुल में हुआ है और उनके परिवार की सामाजिक व आर्थिक स्थिति क्या है। समता की जो भावना महर्षि द्वारा प्रतिपादित शिक्षा-पद्धति का आधारभूत तत्त्व है, इस दिशा में उसे प्रयुक्त कर सकना गुरुकुलों के लिये संभव नहीं रहा और आगे चलकर गुरुकुलों में आश्रम पद्धति तो कायम रही परन्तु बहुत से गुरुकुलों ने पाठ विधि वही अपना ली जो सरकार द्वारा स्वीकृत थी। ऐसे समय कुछ संस्थाओं ने अपनी आर्ष पाठ विधि प्रणाली जारी रखी आज के युग में यह एक साहस पूर्ण एवं प्रशंसनीय कदम है।



प्रभुभक्त और गुरुभक्त महर्षि दयानन्द सरस्वती

□ कैप्टिन देवरत्न आर्य

जिन घटनाओं को सामान्यजन प्रायः देखा करते हैं, उन घटनाओं का उन पर कोई विशेष प्रभाव नहीं होता, किन्तु वे ही घटनाएँ महापुरुषों के जीवन के निर्माण का निमित्त बन जाती हैं। मरे हुए व्यक्ति के शव को ले जाते हुए अनेक व्यक्तियों ने देखा, और आज भी देखते हैं, किन्तु इसका जन सामान्य पर कोई विशेष प्रभाव नहीं होता है, लेकिन यही घटना राजकुमार सिद्धार्थ के जीवन में एक विशेष परिवर्तन लाई, और सिद्धार्थ गौतम बुद्ध के रूप में विश्वविख्यात हो गये। शिव की मूर्ति पर उछलते हुए चूहे को अनेक लोगों ने देखा होगा, परन्तु बालक मूलशंकर ने इस घटना को देखा और देखकर उस दृश्य ने उसे सच्चे शिव के दर्शन करने के लिये कटिबद्ध कर दिया। वही बालक मूलशंकर महर्षि दयानन्द के नाम से विश्व विख्यात हुए।

प्रभुभक्त—महर्षि दयानन्द का जीवन प्रभुभक्ति से श्रोतप्रोत था। प्रभुभक्ति का गुण बाल्यकाल से ही उन में विद्यमान था। वे चौदह वर्ष की अवस्था में शिवरात्रि के दिन शिव की पूजा करने के लिये अपने पिता के साथ शिवमन्दिर गये, पूरा दिन उपवास रखा, और रात्रि में जब कि सारा भक्त समुदाय सो गया तब वे बहुत ही श्रद्धा और भक्ति से जागते रहे और शिवदर्शन के लिये लालायित रहे। किन्तु शान्त वातावरण होने के कारण जब कुछ चूहे शिवलिंग पर इधर उधर घूमने लगे और उस पर चढ़ाये गये मिष्ठान्न को खाने लगे तब उन्होंने पिताजी को उठाकर पूछा, 'क्या यह वही शिव है जो दुष्टों का संहार करता है?' तब पिता ने समझाया 'बेटा, यह शिव की प्रतिमा है, असली शिव जो दुष्टों का संहार करता है, वह तो कैलास पर्वत में रहता है।' और यह सुनते ही बालक मूलशंकर ने निश्चय किया, 'मैं प्रतिमा के नहीं अपितु सच्चे शिव के दर्शन करूँगा और उसी दिन से वे सच्चे शिव की लगन में सांसारिक सुखों का परित्याग कर, ऐश्वर्य सम्पन्न स्वपितृगृह को छोड़ने का प्रयास कर रहे थे, वहाँ एक दिन सायंकाल घर की मोह ममता को छोड़ते हुए, 'फिर लौटकर घर नहीं आऊँगा' यह कहकर घर से निकल पड़े। प्रभुभक्ति की अभिलाषा में मातापिता के पूर्ण प्रेम को, सगे-सम्बन्धियों के सरस स्नेह को और उस से बढ़कर, यौवनावस्था के सामने खड़े सुशोभित वसन्त को सर्वथा परित्याग कर देना ही उनके तीव्र वैराग्य, सच्ची प्रभुभक्ति को प्रदर्शित करता है।

ईश्वरप्राप्ति के निमित्त जब वे यत्र-तत्र भ्रमण कर रहे थे तब उनका सम्पर्क ओखी मठ के महन्त से हो गया। मठ के महन्त, दयानन्द के गुणों से प्रभावित हुए और उनको अपना प्रिय शिष्य बनाने तथा लाखों रुपयों की गद्दी

समर्पित करने की उत्सुकता व्यक्त की। दयानन्द ने महन्त को बहुत ही समीप से देखा और विचार किया कि यह व्यक्ति ईश्वरोपासना से बहुत दूर है। महन्त की भौतिक जीवनचर्या और मनोभिलाषा को देखते हुए दयानन्द ने उसे उत्तर दिया, महन्तजी, मैं कभी भी आपकी गद्दी को स्वीकार नहीं कर सकता। जिस पावन लक्ष्य के लिये मैंने अपने पिता की लाखों रुपयों की सम्पत्ति का परित्याग किया, उस प्रभु की पावन भांकी मुझे आप के पास देखने को नहीं मिल रही है अतः आपका शिष्य बनना और मठ की गद्दी का महन्त होना तो दूर, मैं यहाँ एक क्षण भी नहीं रुक सकता। यह कह कर दयानन्द उसी समय ओखी मठ से चल दिये। इस घटना से स्पष्ट होता है कि प्रभुभक्ति के प्रति उनका कितना अनुराग था और इसके लिये वे बड़े से बड़ा त्याग करने में उद्यत थे। उनके जीवन का कोई भी दिन ऐसा नहीं गया जिस दिन वे तीन-चार घण्टे समाधिस्थ न रहे हों। कहीं कहीं उनके जीवन की घटना मिलती है कि वे १८-१८ घण्टे समाधिस्थ रहते थे। आगरा निवासी पण्डित ज्वालादत्त ने ऋषि दयानन्द के जीवन की घटनाओं का उल्लेख करते हुए लिखा है कि, 'इस समय सबसे बड़े आत्मदर्शी और योगी ऋषि दयानन्दजी महाराज हैं। उनको हमने अनेक बार अचल ध्यानावस्था में लीन देखा है। उनको योग की सब सिद्धियाँ प्राप्त हैं। हमें वेदभाष्य लिखाते समय वे कई बार उठकर एकान्त कोठरी में चले जाया करते थे, और कोठरी बन्द कर समाधिस्थ हो जाते थे। उनके बाद बाहर आकर पूर्व लिखे हुए मन्त्रार्थ में से कई वाक्य और पक्तियाँ कटवा कर उनके स्थान पर नवीन वाक्य लिखाते थे। वे हमें उपदेश दिया करते थे कि, 'जब मनुष्य के हृदय की सब ग्रन्थियाँ खुल जाती हैं तो उसे आत्मज्ञान प्राप्त हो जाता है। तिलों में तेल की भाँति आत्मा में ही परमात्मा देव बसता है। अतः आत्मसाक्षात्कार होते ही उस प्रभु के दर्शन हो जाते हैं।' पण्डित ज्वालादत्त का यह आँखों देखा महर्षि दयानन्द का स्वानुभूत वर्णन इस बात का स्पष्ट साक्षी है कि हर क्षण वे प्रभु की अनन्य भक्ति में लीन रहते थे और उन्होंने प्रभु के दिव्य दर्शन कर लिये थे। बरेली में महर्षि दयानन्द जिस समय प्रचार के लिये गये उस समय उनकी सभा में पुलिस व्यवस्था के लिये मुन्शीराम (स्वामी श्रद्धानन्द) के पिता की ड्यूटी लगी, उन्होंने स्वामीजी के प्रवचन से प्रभावित होकर अपने नौजवान पुत्र मुन्शीराम जिनकी धार्मिक आस्था समाप्त हो चुकी थी, कहा कि, 'बेटे संस्कृत का योग्य विद्वान संन्यासी इस नगर में आया हुआ है उसके प्रवचन तुम अवश्य सुनो।' पिता के कहने पर मुन्शीराम अपने मित्रों के साथ स्वामीजी के प्रवचन सुनने गये और उनके प्रवचन से वे इतने प्रभावित हुए और विचार किया कि इस व्यक्ति के जीवन को नजदीकी से देखा जाय, और एक दिन रात्रि को ३ बजे उठकर वे अपने मित्र के साथ स्वामीजी को देखने के लिये गये। स्वामीजी को सूर्योदय पर्यन्त निश्चल भाव से ध्यानावस्थित देखकर नास्तिक मुन्शीराम का जीवन ही बदल गया और वे बाद में स्वामी श्रद्धानन्द के नाम से विश्वविख्यात हुए। इस प्रकार प्रभुभक्त दयानन्द ने अपने जीवन से अनेक व्यक्तियों के जीवन में ईश्वर भक्ति की ज्योति जलाई।

गुरुभक्त—महर्षि दयानन्द की गुरुभक्ति भी अत्यधिक प्रेरणास्पद है। गृहत्याग के अनन्तर वे आदर्श गुरु की खोज में दिन-रात इधर-उधर भटकते रहे। लगभग १५ वर्षों के पश्चात् उन्होंने स्वामी विरजानन्द की महिमा सुनी और वे उनकी महिमा से प्रभावित होकर मथुरा स्थित उनकी कुटिया पर पहुँचे। उन्होंने गुरु की कुटिया का दरवाजा खटखटाया, अन्दर से आवाज आई 'कौन है?' और दयानन्द ने बड़े विनम्र शब्दों में अपने जिज्ञासु भाव को प्रकट करते हुए कहा, 'मैं यही तो जानने के लिये आया हूँ कि मैं कौन हूँ?' स्वामी विरजानन्द ने पहली बार इस प्रकार का उत्तर सुनकर दरवाजा खोला और मन में विचार आया कि, 'अब मेरी तपस्या का फल मुझे अवश्य मिलेगा क्योंकि आज मेरे पास योग्य शिष्य विद्याध्ययन करने के लिए आया है।' स्वामी विरजानन्द ने पुनः प्रश्न किया 'क्या तुमने कुछ पढ़ा है?' तब दयानन्द ने कहा, 'मैंने सारस्वत व्याकरण, सिद्धान्त कौमुदी आदि ग्रन्थ पढ़े हैं।' गुरु ने शिष्य की श्रद्धा और

महर्षि दयानन्द निर्वाण-शती स्मृतिग्रन्थ/३०५

गुरु और शिष्य

□ विद्याभूषण 'विष्णु'

कालिन्दी कलगान जहाँ करती रहती है ।
जहाँ कदम्बावली मोद भरती रहती है ॥
योगिराज कृष्ण ने जहाँ लिया अवतार ।
जिसे बनाया सूर ने अमररत्न भण्डार ॥
सुधा सागर बहा ॥१॥

कामधेनु सी जहाँ कभी गायें चरती थीं ।
दे पुनीत नवनीत प्रीति से मन हरती थीं ॥
गोवर्धन से गिरि जहाँ गोकुल से शुभ ग्राम ।
मधुवन वृन्दाविपिन से जहाँ ललित आराम ॥
उसी ब्रजभूमि में ॥२॥

दण्डी विरजानन्द ज्ञानरवि अनुलप्रतापी ।
विमल कान्ति की छटा चतुर्दिक जिनकी व्यापी ॥
बना वास विश्राम पर रवितनया के तीर ।
आलोकित करते रहे अपना रम्य कुटीर ॥
तपोनिधि तेजसे ॥३॥

विस्मृत गौरव गीत पुरा ऋषियों के गाते ।
श्रुति-दर्शन का पाठ शिष्यजन उनसे पाते ॥
तारों में वे सोम थे मंडल में ज्यों भानु ।
दोष-दलन द्विष-दहन को मानो प्रबल कृशानु ॥
पुरातन पुण्य से ॥४॥

पाकर शिव संकेत किया सङ्कल्प निराला ।
तज कर सब सुख सदन झेलकर जग की ज्वाला ॥
पहुँचे मथुरा नगर में दयानन्द भगवान ।
दंडी जी के द्वार पर बोले "कृपानिधान ॥
किवाड़ खोलिये" ॥५॥

कौन और किस लिए कहाँ से तुम आये हो ?
निराकरण के हेतु विषम शंका लाये हो ?
या हो भिक्षुक आलसी यहाँ नहीं कुछ पास ।
विघ्न पड़ेगा पाठ में यह है छात्रावास ॥
कहो क्या काम है ? ॥६॥

दयानन्द, सुन कथा आपके घर आया है ।
नहीं अभी तक कहीं ज्ञाननिधि गुरु पाया है ॥
चातक सा प्यासा सदा फिरता है सब ओर ।
वेग इधर को फेरिये, विभो ! दया की कोर ॥
दास का हो भला ॥७॥

मानवकृति को तुरत बहा दो यमुना जल में ।
जो कुछ सीखा उसे विस्मरण कर दो पल में ॥
ऋषि-प्रणीत सद् ग्रन्थ का दर्शन सुखमाकन्द ॥
सब किवाड़ खुल जायेंगे बोले विरजानन्द ॥
तिमिर तब दूर हो ॥८॥

बनती कहीं कपूर कहीं मुक्ता कहलाती ।
कहीं वंश में नाम वंशलोचन का पाती ॥
ऊसर में चौपट हुई अहिमुख में गिर काल ।
सज्जन खल में भिन्न फल शिक्षा का यह हाल ॥
स्वाति की बूँद है ॥९॥

ज्यों रवि से शशितेज ज्ञान त्यों गुरु से पाया ।
थोड़े दिन में समय समावर्तन का आया ॥
चरणों में अर्पण किया देवकुसुम उपहार ।
गुरो ! कृपा कर कीजिये इसको अंगीकार ॥
दीन की दक्षिणा ॥१०॥

सन सन करता पवन उसीके गुणगाता है ।
जमुना जल से नाद वही कलकल आता है ॥
मुनिवर दिव्यालोक यह घर घर फैला आज ।
दयानन्द जय हो रही हर्षित आर्यसमाज ॥

शताब्दी दिवस है ॥ १७ ॥

नहीं द्रव्य का दास मान का नहीं भिखारी ।
निराकार के भक्त बनें सुत ! सब नर-नारी ॥
वेद-स्मृत उद्धार हो ऋषियों का सम्मान ।
पाप अविद्या नाश हो फैले वैदिक ज्ञान ॥
सनातन सभ्यता ॥ ११ ॥

हुई आपकी दया गुरो ! फिर सतयुग लादूँ ।
भूले भटके उन्हें पन्थ सच्चा बतला दूँ ॥
पुनः दिशाओं में वही भर दूँ वैदिक नाद ।
प्रभु प्रसन्न हो दीजिए ऐसा आशीर्वाद ॥
प्रतिज्ञा पूर्ण हो ॥ १२ ॥

दयानन्द हे वत्स ! धन्य तेरी बलिहारी ।
तूही केवल मिला शिष्य है आज्ञाकारी ॥
देवकुसुम सौरभ सदृश हों तब यश विस्तार ।
पुत्र ! विलम्ब न उचित अब धर्म यही उपकार ॥
सदा शिवमस्तु ते ॥ १३ ॥

गुरु से होकर विदा धर्मसंगर में आये ।
अन्य मतों के वीर देख कर अति घबराये ॥
वेद स्रोत बस बहु चला डूबे कुटिल कुप्रन्थ ।
कहाँ सत्य के सामने ठहरें मिथ्या पन्थ ॥
तिमिर ज्यों तरणि के ॥ १४ ॥

जो जागृति के चिह्न यहाँ पाये जाते हैं ।
सब के यतिवर स्रोत आप ही कहलाते हैं ॥
नदियों से ज्यों सींच कर सुख देता हिमवान ।
किया देश कल्याण त्यों भूमृत भूरि निधान ॥
सफल आशा हुई ॥ १५ ॥

दयानन्द ऋषिराज पवित्र चरित्र तुम्हारे ।
वाणी क्या कह सके थके आँखों के तारे ॥
व्रतवाद त्रयपवन के सञ्चालक विख्यात ।
दया-सरित-आनन्द-जल पीते हैं दिन रात ॥
मही पर मोद से ॥ १६ ॥

तवेच्छापूरुणताम्

पक्षः कोऽस्ति तिथिः कास्ति वारः कश्चाद्य विद्यते ।
 समयः कश्च सम्प्राप्तः सर्वमेतदुदीर्यताम् ॥
 एवमाज्ञप्तयोर्मध्ये तयोरेकः समन्वयित् ।
 पक्षयोर्मध्यमस्त्यद्य महर्षे शुक्लकृष्णयोः ॥
 अमावस्या तिथिर्भव्या विद्यते मङ्गलाभिधः ।
 स वासरोऽपि कालोऽयं सन्धिबेलामुपागतः ॥
 निशम्य दिनवृत्तान्तं गृहाकाशमितस्ततः ।
 समीक्ष्य मुदितस्वान्तो गायत्रीमपठत्स्वरैः ॥
 वेदमन्त्रैस्ततः पुण्यैः परतो देवभाषया ।
 नृभाषयापि देवस्य गुणानन्ववदत्तदा ॥
 हर्षोत्फुल्लेन मनसा ध्यायंश्छीपरमेश्वरम् ।
 तदुद्देश्यादिवायं तामिमां गिरमथावदत् ॥
 हे दयामय ! हे सर्वशक्तिमन्परमेश्वर !
 तवाज्ञावशतो लोके मयेदं धर्मशासनम् ॥
 मनसा कर्मणा वाचा शुद्धभावेन सर्वदा ।
 गतप्रायमिवानीय पुनरत्र निवेशितम् ॥
 इयमेव तवेच्छास्ति या मया जगतीतले ।
 निवेशितास्ति सा नूनं तवेच्छा पूर्णतामियात् ॥
 लीला त्वया समीचीना कृतेयं यदहं लघु ।
 प्रेरितोऽस्मि निजाभीष्टनानादेशविलोकने ॥
 समस्तभुवनावास ! समन्तादेकवद्रस !
 सर्वातिनाशने हंस ! सर्वदा हृदये वस ॥
 वदन्नेवं स मुनिराङ्गुत्तानशायनस्थितः ।
 स्वयमर्धेन भागेन विधाय शिवमासनम् ॥
 ख-वेद-ग्रह-राकेश (१९४०) मिते विक्रयवत्सरे ।
 दीपोत्सवसमारम्भाद्दिनायितनिशोदये ॥
 प्राणायामक्रियायोगाध्यायस्त्रिविषयं महः ।
 एकदैव निजं जीवं लोकान्तरमलम्भयत् ॥





